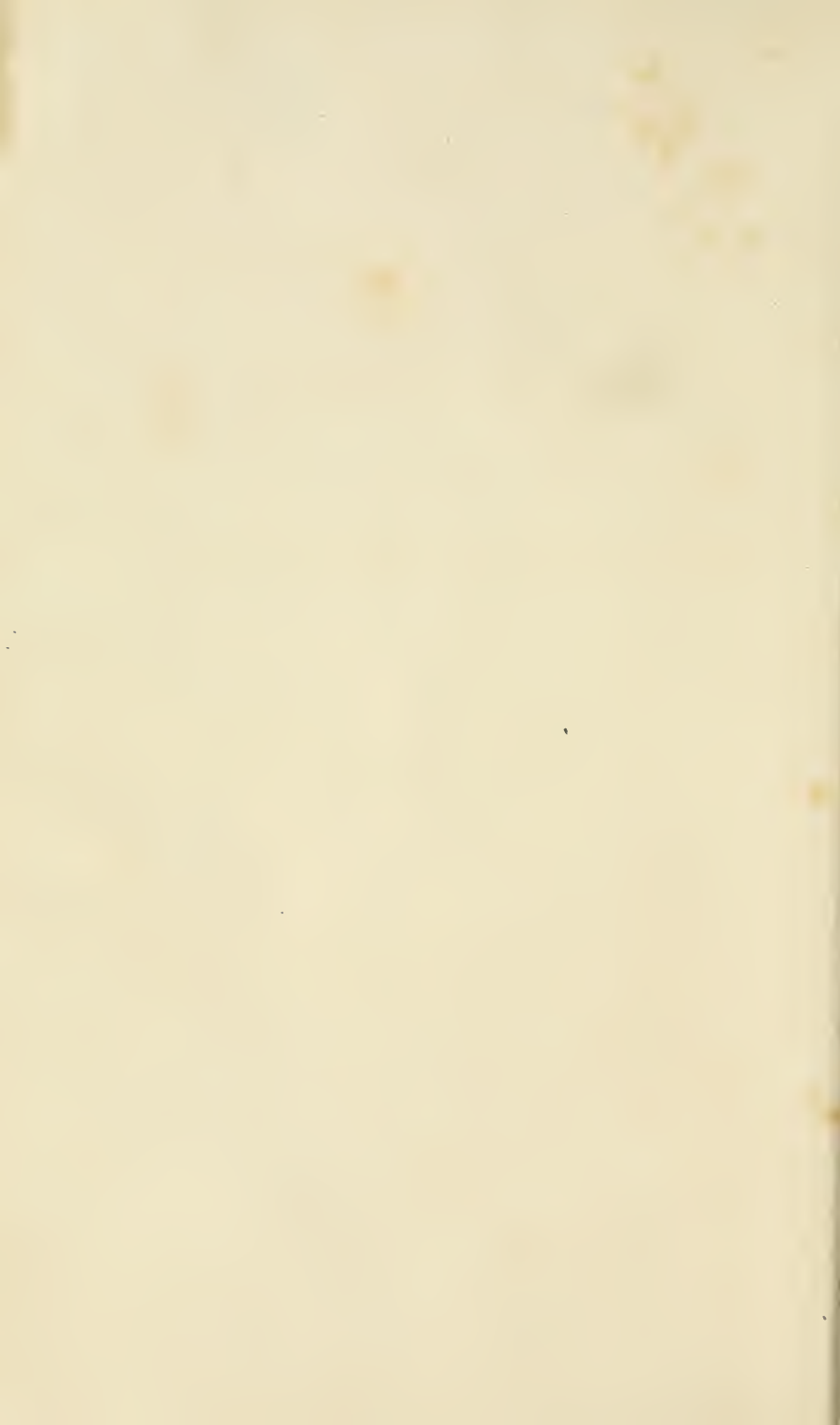


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THE

COLONIAL CHURCH
CHRONICLE,

AND

Missionary Journal.

VOL. VI.

JULY 1852—JUNE 1853.

“Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust.”—BISHOP BUTLER.

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THE
COLONIAL CHURCH CHRONICLE

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JULY, 1852.

CLOSE OF THE JUBILEE OF THE SOCIETY FOR THE
PROPAGATION OF THE GOSPEL.

THE year of the Third Jubilee of the *Society for the Propagation of the Gospel* was brought to a close on Tuesday, June 15th, in a manner which gives the Society a title to the gratitude of the Church at large. However, in all its circumstances,—in its beginning, course, and end,—that year will be remarkable in the future annals of our Church; and already to the contemporary writer affords abundant matter for reflection. Few of those who shared in the soul-stirring services of that Tuesday and the following Wednesday will be on earth to witness the recurrence of a similar Festival; but when fifty years shall have run their round again, with what sentiments will our successors in the faith review the scenes through which we have been lately passing? That is a question which does not involve an altogether unprofitable speculation upon the future. Will they be enabled to say that this Jubilee year formed the epoch at which the Church of England woke up to a true perception of her great strength, and still greater duties; and, God being her guide, in the unity of the Spirit, in full communion and fellowship with her daughter churches of America and the British Colonies, went forth into the world and conquered it;—went forth and made it the kingdom of The Christ;—went forth and unravelled the paradox, that “the desolate hath many more children than she which hath an husband;”—went forth and scattered among the nations those characteristic blessings which mark her own descent from the Church Primitive and Apostolic? Or, will the calm impartial survey of history pass upon *us* the verdict,—which we day by day are passing upon our forefathers,—that, oppressed by the deep sleep of spiritual

Upon such an occasion, we must take leave to detain our readers somewhat longer. This time last year, when the Jubilee had just opened, we put the question, *What will be the results at its close?* That question has now been practically answered; not so favourably as we, for our part, were perhaps too sanguine in anticipating, but still not altogether without promise. It speaks, we trust, of comfort for the future. It seems to have given an impetus to exertion in the cause of missions; and we can never put the fact too prominently forward, that the vigour of our missions will ever be coincident with the vigour of our Church's true life. The one is the infallible criterion of the other. The correspondence and relationship between the two is most exact and intimate. Now the congregations at the Abbey Church and at St. Paul's were larger upon this last than upon the former occasion. The number of communicants, and by consequence the amount of offerings, was nearly doubled. The attendance of prelates and of clergy was more numerous. Above all, the sum gathered into the missionary chest during the year, has been after the ratio of nearly one thousand pounds a-week. Three new bishoprics have been partially endowed. Several colonial colleges have been assisted. So far good. But we must not suffer ourselves to be carried away by sentiments, or by first appearances of things. Contrasted with the almost fabulous wealth and enormous mercantile resources of Great Britain, what a mean and insignificant offering is this for such a nation to place upon the altar of God for the extension of its national Church! Is the voice of avarice become as the voice of God to us,—is its language the only language we can understand?¹ What have the great ecclesiastical and municipal corporations, and the mercantile guilds of England done for the promotion of this great work? Anything or nothing? And the nobility again—whose very existence as an aristocracy is bound up with the existence of the national Church? What have “the members of parliament done?”² “Were there not ten cleansed? but where are the nine?”³ Do the results of the Jubilee at all correspond with the means at hand? or with the emergency? or, are they sufficient to meet the wants of

¹ S. Aug. Ser. ad Populum exlix. § 5. “Merees in Indiam deportandæ sunt: non nosti linguam Indorum, sed intelligibilis videbur sermo avaritiæ,” &c.

² It would seem to be a fact, that the missionary work of the Church is supported almost exclusively by the middle classes and the clergy of the country; and yet in a work before us, we find the following statement,—“There is marvellously little of a practical and active missionary spirit to be found among the ministers of the Reformed Church, considering the warm interest the laity take in the matter.” See “The Crescent and the Cross, by the late lamented Mr. Eliot Warburton. (9th Ed. London, 1852.) P. 247.

³ Luke xvii. 17.

those large fields for missionary enterprise as yet unoccupied? What chimera of commerce would not have found that favour in the eyes of the country, which this Society has not found, although to it, and to it alone—prejudice and partiality aside, according to the testimony of credible witnesses—we owe the existence of the Church in the United States, and of those branches of it which now, thank God, are gradually taking root in our colonies?

Yet it is only in this way that we can trace the degree of importance attached to the Missionary work by a race, whose language, daily spreading through the world, will according to all human probability in a great measure displace, if not altogether supersede, the use of most other languages. It is thus that we can test the philanthropy of a nation which is able to confer upon the world the greatest of all blessings, if it would but plant the Church, as it ought to be planted, in those Colonies where it establishes its temporal authority. And all this too, observe, in the face of great historical experience which tells you, that if you would retain your Colonies, you must maintain your Church; for that, in the last century, if you had not suppressed or mutilated your Church, you would not have lost your Colonies; or not lost them so soon, or by such a painful severance. But experience, wise men say, hardly ever survives the cessation of the pain of loss. History to some is as valuable as an old almanack. And so it may be we shall all of us forget the lessons of experience, until renewed loss shall remind us of our folly in neglecting them.

Yet all, who are so disinterestedly engaged in furthering the pious designs of the Society, may do much to repair the ruinous consequences of national infatuation or national carelessness. Not all in one way, after one pattern; nor all in the same degree; but all in some way and in some degree; something—if each lends a willing hand to construct a Temple which, if future ages are in store, shall in future ages be able to receive the inhabitants of the world within its ample courts; where there shall be “yet room” for all, how many soever they be. Those who have done something will probably think they might have done more, even after great efforts. Those who do nothing must take into account the lot prepared for the unprofitable.

We cannot, and ought not, conclude these few remarks without discharging a twofold duty of gratitude. One is to greet the American Bishops with a cordial welcome to the home and to the Church of their fathers. The English are not a demonstrative people, but we are sure that the visit of these prelates has been hailed with infinite satisfaction by the great bulk of English Churchmen, as a proof of present concord, as a promise

of future unity. It rests with us ourselves to make that promise—not a word, a little breath of air, a shadow, or a sham, but—a living verity; the development and full manifestation of the unity of the Spirit as it is in Jesus, the meaning of one mind towards the final accomplishment of His will, the action of one body in Him.

Our other duty is, to wish a Godspeed to the ancient and venerable Society; true still to the principles upon which its founders based it, though thrice fifty years have come and gone since its first foundations were laid. May all hearts unite in her service! May the God of Peace and the Prince of Peace allay all clamours, and subdue all unreasonable prejudices against her! May He make her His choicest instrument for planting His true Church on earth; may those who come after us bless her as we bless her, and surviving all changes of politics, and of controversy, may she endure as long as the earth endureth!

Correspondence, Documents, &c.

THE REV. W. E. SCUDAMORE'S "STEPS TO THE ALTAR."

MY DEAR SIR,—Some twelve months ago, a number of the clergy and laity of Hobart's Town, Van Diemen's Land, presented a memorial to their Bishop, respecting the circulation within his diocese of certain books which they conceived to have a Romanizing tendency. They named three; a work entitled *Spiritual Communion*, the *Theophilus Anglicanus* of Dr. Wordsworth, and *Steps to the Altar*, for the compilation of which I am responsible. His Lordship was not acquainted with the first-mentioned publication; but in order to relieve the apprehension of the memorialists with respect to the other two, he told them of the eminent services of Dr. Wordsworth against the Church of Rome, and of the really anti-Roman character of the work to which they referred, and further informed them that the *Steps to the Altar*, in which he expressed a similar confidence, was used, and would continue to be used in his own family. Here the matter should have ended. The objectors had done what they supposed to be their duty, and might have retired with satisfaction, well pleased to find, from the assurances of their learned and pious Bishop, that their alarm had been unnecessary. I am sorry to say that their conduct was very different: I am even afraid that the question which they raised is still agitated in the colony with some earnestness. Will you then kindly permit me, as the person most interested in one of the books denounced, to address a few words through you to those who have made so singular and unfounded a charge against it?

I find the heads of their accusation stated in a Resolution passed at a meeting of a body styling itself "The Church of England Associa-

tion for maintaining in Van Diemen's Land the principles of the Protestant Reformation," held in Hobart's Town on the 26th of June, 1851. Upon this Resolution I beg to offer a few brief remarks:—

I. The Resolution avers that the book in question "inculcates auricular confession to be made to a priest in a humble posture on the knees." 1. Observe that the word *auricular* does not occur in the book, but is here used by the Association *ad invidiam*. Its inevitable effect is to confound the confession of which I speak with the very different practice of Rome. Let me beg the objectors, as honest and truth-loving men, to consider whether a more correct idea of the teaching of the *Steps to the Altar* would not have been given by them, if they had omitted this word *auricular*, the familiar associations of which all must know. 2. The only confession to which the book refers, is that recommended by the Church itself, to be used in certain cases before communicating; nor was it possible to compile a complete manual for communicants without noticing the practice which the Church so recommends. The only question can be, whether I have gone beyond it; and I here respectfully call upon those who have interested themselves in this matter to point out to me where I have done so. I shall very much regret to find that I have said what I do not mean on this subject; for I have a *very* strong feeling *against* the expediency of *frequent* confession, or constant *direction*. So anxious have I been to avoid suggesting this, that in extracting a passage from Bishop Duppa's *Guide to the Penitent*, (App. II. No. vii.), I have omitted a part which appears to contemplate a more frequent recourse to confession than is agreeable to my judgment. Let me say briefly, that I believe such confession as the Church advises, would benefit all once, some more than once in their lives, none very often. 3. The Resolution extracts for reprobation several phrases having reference to confession, which are employed by the authors from whom I have borrowed. It will be sufficient to observe, that they are from the writings of Dean Comber, from the *Whole Duty of Man*, and *The Guide for the Penitent*. The last-named work was, till the year 1842, constantly printed by the *Society for Promoting Christian Knowledge*, with *The Golden Grove*; and was then only omitted, because the Committee had discovered that it was not, as had once been supposed, a work of Bishop Taylor.

II. The Resolution affirms that *The Steps to the Altar* suggests "questions for self-examination and confession of an indecent and disgusting character, tending especially to corrupt the minds of the young." 1. Let me give the public an opportunity of judging of the character of the questions thus condemned. They are part of a series for self-examination on the 7th commandment. The book first recommends that the Collect for Purity which begins the Communion office, be used before the consideration of failings under this head. Then follow the questions: "Have you committed any act of uncleanness; used any unchaste words; indulged any impure thoughts, or fancies? Have you looked at dangerous pictures, or read wicked books, entered into amusements, or gone into company that might give rise to temp-

tation?" I really am unable to understand how any one can imagine that such questions seriously put to himself by a devout per-son, upon his knees, in the presence of God, in the midst of a solemn preparation for communion, after an especial prayer for purity, are likely to be injurious. I should have thought that the benefit of such a system of self-examination would have been as obvious to the common sense of all, as it is familiar to the experience of those who practise it. The same, or very similar questions or allusions may be seen in Cosin's *Private Devotions*, in Ken's *Winchester Manual*, Lake's *Officium Eucharisticum*, the *New Week's Preparation*, and many other manuals of devotion, nor did I ever hear that they were thought dangerous in them. If any one will kindly point out how the questions in my book may be made more guarded without becoming less searching, I will at once alter them. That something of the kind is needed, the nature of man, the dangers of modern society, the example of the wise and good, and much actual experience of its effect, all conspire to show. That wicked men may abuse it to their own injury, is credible enough; that it can hurt those for whom it is intended is not credible. I may add that, when I heard of the objections to this portion of the book, I anxiously inquired of several devout communicants, who used it, and had given it to their children, &c. whether they knew of any danger likely to arise from those questions; and I received the most satisfactory assurances to the contrary. 2. The Resolution affirms that these questions are "suggested" for "confession" as well as for self-examination. I have some difficulty in speaking of this assertion; for it is not, like some of the statements of the Association, the misrepresentation of a fact. It is absolutely, and in every point of view, untrue. There is not a shadow of foundation for it. Throughout the book there is no allusion whatever to questions supposed to be asked by the minister who receives confession.

III. The Resolution next declares that "the book in question teaches that there is a propitiatory sacrifice in the Sacrament of the Lord's Supper." 1. The word *propitiatory*, like the word *auricular*, before noticed, affords a very pointed illustration of the character of that delusion under which the Association labours. Its members have been led to believe, most falsely and most unwarrantably, that the book has Romanizing tendencies; and acting without suspicion on this assumption, they proceed to state its doctrine in the peculiar and distinctive language of the Roman Church. Of course there is a sense in which every act of worship, nay, of obedience, may be said to be propitiatory, (*e.g.* see Luke vi. 37, and xi. 41;) but I cannot suppose that the objectors used the word in this harmless sense. Why, then, do they use it at all? I did not do so. It does not occur in any of the passages which I have adopted from other writers. Clearly their feeling was, that my doctrine was the same as that of Rome, and therefore they used my Roman language to describe it. But I beg them to observe that it is this very word (which is theirs and not mine) that makes this doctrine Roman. Omit this word from their accusation, and it assumes a wholly different character. The Council

of Trent affirms that the sacrifice in the Eucharist is “*truly propitiatory.*” (Sess. xxii. c. ii.) I have said nothing of the sort; nay, I have given an extract from Beveridge, (App. ii. No. iii. § 2), which directly contradicts the doctrine of Trent, by asserting that the sacrifice of Christ was “the *only true expiatory* sacrifice that ever was offered.” 2. For the satisfaction of your readers in general, I will add that I have merely taught that doctrine of a Commemorative Sacrifice which was universally held in the early and undivided Church, and has been believed by Cranmer, Ridley, Hammond, Beveridge, and numberless other divines of our Reformed Church, of whose fidelity to its true principles there cannot be a question.

IV. The next charge brought against *The Steps to the Altar* is, that it “sanctions prayers for the dead.” The following is the only passage which can be supposed to countenance this statement: “And together with us, remember, O God, for good the whole mystical body of thy Son; that such as are yet alive may finish their course with joy, and that all such as are dead in the Lord, may rest in hope and rise in glory.” These words were taken immediately from the *Sacra Privata* of Bishop Wilson, (Oxf. 1838, p. 72); and I believe they occur elsewhere in his works. Need I defend *him*, or excuse myself for being in this his follower? I observe, however, that I have slightly altered the words of Bishop Wilson, yet without, in the least, changing their sense, so far as the question now before us is concerned. He says,—“And that *we with* all such as are dead in the Lord,” &c. The passage, I need hardly say, had no more connexion with Romish prayers for souls in purgatory, in my mind, than has the parallel passage in our Burial Service in the mind of the clerical members of the Association, when they use it at the grave of a departed brother. I allude, of course, to that sentence in which we pray that “we, with all those that are departed in the true faith of God’s holy name, may have our perfect consummation and bliss,” &c. I would recommend any one who wishes to understand the distinction between such primitive commemoration of the faithful departed and the modern Romish practice, to read the well-known chapter on the subject in Ussher’s *Answer to a Jesuit*.

V. Lastly, the Resolution affirms that *The Steps to the Altar* “sanctions prayers for the intercession of saints.” You will be surprised to hear that this statement is as groundless,—as incapable of passing for the misrepresentation of a fact,—as that respecting the questions for confession, which I have before noticed.

I do not know what apology the resolutionists have made to the public in Tasmania for calling upon it to believe the two assertions last mentioned; but I take this opportunity of saying, that any communication addressed to me, the aggrieved author of the book, upon its contents, must be accompanied by an acknowledgment of error on those two points, or I shall be unable to recognise its claims on my attention. This being understood, I will myself make a proposal to the objectors. It was my wish and endeavour, in *The Steps to the Altar*, to teach the doctrines of the Church of England, as I found

them in her book of Common Prayer, and in the writings of those great divines whom her children once, with one accord, were pleased to honour. If I have failed, let the Secretary of the Association briefly point out to me the instances of failure, and I will at once acknowledge my mistake, and make the necessary alterations.

Should my offer not be accepted, or, if accepted, be met only by such misrepresentations of the actual contents of the book as I have now noticed, I shall be justified in concluding that the objections of the Association are in reality to the doctrines of the Church itself, and to my publication only as a too faithful exponent of those doctrines.

I have spoken the truth plainly, because I think it very necessary, for the sake of all, that people should have their eyes opened to the real character of the agitation which has been the occasion of this letter. I need hardly assure any that I have no personal feeling to gratify by plain or strong language. That my words may be taken, as they are meant, in charity, and may tend to promote peace, is the earnest wish and prayer of your obedient Servant,

W. E. SCUDAMORE.

PROPOSED PLAN FOR THE EDUCATION OF THE CHILDREN OF MISSIONARIES, &c.

DEAR SIR,—One of the most hopeful characteristics of the age in which we live, is the increasing spirit of Missionary enterprise and self-devotion. But if the number of those who are preaching Christ to the Gentiles, or stemming the tide of irreligion in our colonies, is thus multiplied, it surely is more than ever the duty of us who remain at home in comparative ease and safety to endeavour to provide, as far as may be, against the many distressing casualties which especially affect the families of those devoted exiles of the Lord.

Permit me, then, to offer to your readers a few suggestions, the adoption of which, under such modifications as wisdom and experience may dictate, would tend, I am persuaded, greatly to mitigate the evils to which I refer, and at the same time to stimulate the never abundant supply of missionary labour.

I venture to propose, then, 1. The establishment of a fund similar to the Clive Fund in the East India Company's service, to which every married missionary employed by the *Society for the Propagation of the Gospel* shall be required to contribute in proportion to his stipend, with a view to secure a small provision for his wife and children, in the event of his early death.

The annual premium due from each missionary should be deducted from his stipend by the treasurer of the Society, and by him at once paid over to the trustees of the fund, of which, I would suggest further, that the Clergy Mutual Assurance Society should be requested to undertake the administration.

2. An institution which shall afford facilities for the education of

the sons of Missionaries; and in connexion with it, the formation of a charitable fund for the maintenance and education of boys whose parents have died in the service of the Society.

It would be obviously undesirable to fill a school exclusively with boys whose title to admittance was in every case the same,—painful separation from their parents, or the same sad condition of bereavement and destitution. A better plan has been suggested to me by Mr. Pindar, the learned and experienced Principal of the Diocesan College at Wells; namely, that we should obtain for those in whose behalf this proposal is made, a title to exhibitions at such schools as St. Nicholas', Shoreham, and perhaps also at some of our best old grammar schools.

The number of Missionaries now supported in whole or in part by the *Society for the Propagation of the Gospel*, is 401. I am told by a competent authority that I may consider three-fourths of them married. If we allow two male children to each marriage, (which is said to be the average for *England*, and is therefore probably under the mark,) the whole number will be six hundred. The age of the Missionaries ranges between twenty-three and fifty-five, as by the latter period they have generally, from one cause or another, become independent of the Society. We may safely assume, therefore, that two-thirds of the children in question, or about four hundred, are still under education. There is no doubt that a very large proportion of these, owing to the absence of all means of education in the district where their parents are settled, to the unhealthiness of its climate, and other causes, cannot be educated anywhere but in England, and therefore it is obviously very desirable, if not a strict duty, that we should endeavour to provide a good and cheap education in this country for those whose parents may wish to avail themselves of it. This part of the scheme would be nearly self-supporting; but under certain conditions and restrictions, boys whose parents are alive should be allowed to share in those advantages to which the orphans would have the first claim.

The number of orphans may be thus roughly calculated. In England about one person out of seventy-six who have effected life-insurances is said to die annually between the ages of twenty-three and fifty-five. Assuming the same average mortality for Missionaries, (and it is probably far too little,) we find—on the same hypothesis as before—that more than five uneducated boys, sons of Missionaries of the *Society for the Propagation of the Gospel*, become fatherless every year. If we suppose them on an average to be under education for ten years, we shall thus have between fifty and sixty such orphans always on our hands.

I need not point out the probability of raising a large supply of future Missionaries from those two classes of youths. They are half Missionaries already,—children of pious and devoted parents, and from infancy accustomed to think lightly of those difficulties and hardships which deter too many from the work. Considering that the adoption of this scheme would be to form a nursery for St.

Augustine's, I would suggest that the proposed institution, whatever form it may assume, should be at once placed in connexion with that establishment, and under the control of its authorities.

3. An almshouse for the widows of Missionaries, where such of the younger inmates as are capable of the work, may be employed in training female catechists and schoolmistresses for the service of our Missions.

The disposal of the daughters of Missionaries, living and deceased, involves questions of some delicacy, if not difficulty, and I must leave it to find a place in the future development of these suggestions, if it should please God that they take root in the minds of men and live.

In conclusion, let me observe that I propose to lay no new burden upon the *Society for the Propagation of the Gospel*. On the contrary, should the object now proposed be accomplished, the Society will evidently save much in grants and pensions. Nor ought we to fear that any immediate aid will be by this means diverted from the direct support of Missions. There are notoriously very many persons of kindly and liberal dispositions, who feel little or no interest in the spiritual wants of mankind, but are always ready to give to the relief of the destitute, to the education of orphans, &c. In a word, we may reasonably look for assistance as much to those who are not, as to those who are, subscribers to the *Society for the Propagation of the Gospel*.

I am, &c.

W. E. S.

PAROCHIAL MISSIONARY ASSOCIATIONS.

Bath, May 17, 1852.

MR. EDITOR,—Having been induced to lay before you the practical result of certain efforts which have been made in working a Parochial Association, and you having thought good to insert them in your very valuable journal, you may not object to learn further the fruits which may be produced by the endeavours of households to contribute their share to the spread of the Gospel. I am convinced that the benefits and blessings which the *Society for the Propagation of the Gospel* is daily conferring upon thousands in our Colonies, need only to be fairly brought under the notice of Churchmen, and you will have households and families ready to deny themselves in order that they may help forward their brethren in the good work.

Can any one read the Bishop of Capetown's two Journals, especially the last, and not feel himself called upon to support such noble efforts at any amount of self-sacrifice? Surely the self-denying labours of our Colonial Episcopate and their Clergy must eventually inspire a life and vigour into our whole Church system, which shall render the Church, under the good guidance and blessing of Almighty God, the great instrument it was intended to be for converting and civilizing the nations! It has been my endeavour throughout my parish to extend as far and wide as I can, *a knowledge of their labours*

and privations, not only at the Quarterly meetings held in the parochial Schoolroom, but by lending copies of the Journals of the Colonial Bishops, to be read at home in private families. There are very few families who have not relatives and friends in the Colonies, and the interest they take in hearing of the proceedings of the Church in these parts is very great. I have found the journals and periodicals sought after with the greatest interest, and the result has been, increased readiness to become members and contributors to the Association.

One family, consisting of a large household and school, numbering it may be, from twenty to thirty pupils, and remarkable for its excellent arrangement and management, have for many years past regularly sent me *Quarterly offerings*, through the head of the household, requesting that they might be divided into three portions; one for the poor of the parish, one for the parish School, and one for the *Society for the Propagation of the Gospel*. These Quarterly offerings are entirely voluntary on the part of the household and pupils. They amount to a considerable sum in the year, and greatly aid the purposes for which they are intended, while they strengthen the Clergyman's hands, and cheer him in his path of duty. Now if such a system could be extended through every household, and if they would, either monthly or quarterly, bring their household offerings, although the offering of every member is small, yet in the aggregate they are very considerable, as the result of ten or eleven years' experience has shown me. How many sick persons have been relieved through their bounty,—How many poor children benefited by receiving a sound Scriptural education in the principles of our holy Church—and how many Colonial clergy assisted and supported in this arduous field of labour? Surely these are great objects to attain by very small sacrifices! and the remembrance of them is far above the pleasure of any trifling gratification which spending this small offering upon themselves would have afforded.

I know that there are scores of households which only want to be put upon a system like this; who would feel it a delight and a privilege to send their quarterly offerings, and to hear in return of the good which has been effected through their means.

I have always found, when we seek to benefit our Colonial Bishops, the benefit unto our brethren at home in a greater degree. The man that will remember the foreign Missionary will not forget the sick poor, or the poor child at home.

The work of the Church must be done through her parishes. The Parochial system fully carried out is the only one which will in the end produce lasting fruit, and the Parochial association is the only effectual and permanent method of supporting Foreign missions. By means of these associations you enlist the sympathy and support of every household, of every individual in that household, and you awaken a spirit of religious sympathy which otherwise lies dormant, or finds vent in supporting charities which well intended, however, do not produce the same lasting fruit. I have the honour to be, Mr. Editor, your obedient Servant,

H. N. S.

PAKOCHIAL LIBRARY AT FORT BEAUFORT, CAPE OF
GOOD HOPE.

SIR,—I beg to submit to your notice the enclosed letter which I have received from the Rev. Mr. Wilshere, of Fort Beaufort, Cape of Good Hope. If you could make known in the *Colonial Church Chronicle* the difficulty he meets with in furnishing books for circulation among his parishioners, I feel assured that some of your readers would readily contribute some volumes for such a useful purpose. I would willingly take charge of any such contributions, and see that they are properly forwarded.

I am, Sir, your most obedient Servant,

JAMES DARLING.

Clerical Library, Great Queen Street, June 11, 1852.

April 7, 1852.

DEAR SIR,—In the number of the *Colonial Church Chronicle* for November 1848, there is a letter from you expressing a kind readiness to receive books for Colonial Diocesan Libraries, and I am thereby emboldened to ask you if you could do anything to assist a parochial library I have formed in this town, under the following circumstances :—

For the last three years I have been chaplain of this parish, and having found from inquiry how few books of any sort, much less of Church literature, were in the neighbourhood, I established about two years ago, a small library composed of a few odd volumes of the *Saturday Magazine* and other books given or collected, which I lent to subscribers of 6d. a-week. This abortive attempt, however, was frustrated by the war, which shortly after broke out. Some nine months past, I again felt it incumbent to make another effort, (as times had grown more peaceful, or at least I should say less perilous to us in towns,) and I opened again my library with about forty books, towards which I induced a great many of my parishioners to subscribe the sum of 3s. for the year. The small revenue thus derived enabled me to purchase a few more books, and thus, as subscribers have increased, my library extends now to about 180 volumes. These have been very useful in my work, for although I wish all townspeople to subscribe, and indeed none object to do so, yet I hold myself free to lend religious books to any without charge, which I have done largely to the unfortunate men in the military hospital, and to the men generally of the 74th regiment stationed here, several of whose officers are subscribers also.

Still, after all my best efforts, I cannot expect to do much in increasing my library without help, which I think many would gladly extend were the case presented to their view. Fort Beaufort is a large-sized town, and garrisoned by one regiment of the line, and two troops of Cape corps. There is no public library in the town; mine may, therefore, have great influence in directing the tone of men's minds. That it is valued is proved by my having forty subscribers, although the number of books is so limited.

The object of my addressing you is, therefore, to request you to render us any service in your power, by bringing this to the notice of those who might be inclined to assist this infant attempt to form a useful library for a large district. The class of books needed, and for which I should be thankful, would comprise travels, histories, biographies, religious books, &c. ; or magazines such as the *Quarterly*, &c.

I remain, dear Sir, your obedient Servant,

E. S. WILSHERE.

Mr. James Darling, Clerical Library, London.

P. S.—I have many of the *Christian Knowledge Society's* books.

HYMN BOOKS.

SIR,—I see that the Bishop of Antigua, and the Bishops of the North American Provinces, have all expressed a wish that they had some Hymn Book for general use in their Churches. May I be permitted in your pages to call their attention to one, which I think would be found entirely suitable? The chief requisites for a Hymn Book, besides a good collection of Hymns, are two:—first, that the Hymns be suited to the doctrines of the Church; secondly, that the price is such as brings it within the reach of every member of the congregation. There is one published by Ollivier, Pall Mall, which, I think, contains both these requisites. There are hymns for every festival, greater and lesser as well as ordinary Sundays. The price bound in roan, is only 10*d.*; there is also to be had at the same place, a book with Tunes suited to the Hymns. I speak from experience, when I strongly recommend both for congregational use.

I am, Sir, yours &c.

E. C. L. B.

SEYCHELLES.

WE are permitted to lay before our readers the following interesting report of the present state of the church at Seychelles. It is dated April 3d, 1852.

I forward a general report on the present state of religion at Seychelles, and on the progress of the good work committed to my charge, and I do it with the comforting assurance that the *Society for the Propagation of the Gospel* will perceive that their support of the mission in so out-of-the-way dependency as this, has not been without bringing forth some good fruits.

The inhabitants of the Seychelles group, amounting, according to the census which has just been made, to about 7,000, are for the most part ancient slaves of African origin, and their families; the rest of the population is composed of persons descended from ancient settlers of Mauritius and Bourbon, and of a very few of immediate English or French origin. The white inhabitants generally belong to the Romish Church, either by tradition or baptism. The emancipated

ones are for the greatest part still unchristened, and the others are either members of our Church or of the Church of Rome. According to the last census, the Church of England population at Seychelles exceeds 1,300 persons; the professing Roman Catholics, are about 1,900; and the number of those who are unchristened, amounts to much more than 3,000. It appears, then, at a first glance, that the Romish Church has made more progress than the Church of England. Indeed, if her progress is to be estimated by figures only, nothing is clearer than that she is stronger than ours. But if we remember how easily and indiscriminately hundreds of individuals have been a year ago introduced into her pale, and how cautiously and conscientiously our own Church admits candidates into her bosom,—if, besides, we consider the amount of true religious instruction that has been imparted to the members of either community, it may be safely concluded that our Church has made more real progress than the Romaish Church, whose members are left in the most deplorable ignorance of the Christian truths, being almost exclusively taught to worship the Virgin Mary, and to sing hymns to her praise.

Besides the general difficulties that a minister of the Gospel has to struggle against everywhere, which difficulties spring out of the corrupt state of the human heart, there are many other that have their source in the peculiar condition and intellectual state of the people out of whom he has to make disciples to Christ. In this place, for instance, as, no doubt, in every one of those colonies where slavery prevailed, rooted bad habits, corrupt practices of living, gross ignorance of the simplest truths, dulness of intellect, heathenish superstitions, and—I write it with shame—the baneful influence upon such a people of the example set by some of our civilized visitors, greatly conspire to impede the progress of the Church. Such difficulties I have ever had, and shall have a long time, to contend with. But, as experience has proved to me that they are not altogether insurmountable, that the Word of God is not only “quick and powerful,” but also “mighty, through God, to the pulling down of strongholds,” and as I have faith in that comforting Divine promise, that “at the name of Jesus every knee shall bow,” I continue to labour in this secluded portion of God’s vineyard, with the full assurance that the “small beginnings will not be despised,” and that the Lord will continue to give increase to what He has given me grace to plant and to water until this day.

The place of worship at MAHÉ is situated at Port Victoria, a small town on the eastern side of the island, and the seat of the administration. Its population numbers a thousand souls. In the same compound with the house occupied as a temporary church, is the Society’s school. Besides the morning and evening services on each Sunday, there are four other services during the week; viz. evening services on Tuesdays and Thursdays, morning services on Wednesdays and Fridays. The average attendance at the Sunday morning services is 100, and at the evening services 60. The greatest order, respect, and

attention is maintained by the attendance during the whole service; the responses are made by all with a loud and distinct voice; the singing is not yet what it ought to be. My sermons, if I may call them by that name, are, of necessity, of the plainest composition. My aim has ever been to expound the Gospel in such a manner that the less intelligent of my auditors may not go out of the church without having received some instruction or good impression. For my sermons on the Sunday morning I usually take my text out of the Lessons, or of the Gospel or Epistle of the day. In the evening services I have successively explained the Creed, the Commandments, and the Lord's Prayer; and also some of the less dogmatical Epistles of St. Paul and the Epistle of St. James. I am now engaged in the narration of the earliest events of the Old Testament. On the Wednesdays and Fridays, after the Litany, I catechise the children of the Society's school. The Church Catechism is learned by and explained to the more advanced. I have translated for the youngest, with some necessary additions of my own, the "First Questions on Religion for the use of Infant Schools," by the Lord Bishop of London. For the adult members who cannot read, or have not a retentive memory, I have composed a Catechism explanatory of the Church Catechism, which being written in the simplest language, and within the reach of the meanest capacity, has been easily learned and understood by persons who formerly had never learnt anything by heart. But there are some other young or old individuals who in spite of their good dispositions, and of their endeavours, have never been able to retain in their minds the shortest sentence. Such persons I catechise singly either at home or in my vestry; and as they are either candidates for Baptism or for the Holy Communion, I do not admit them to the one or the other of the Sacraments until they are able to give, in the clearest manner they can, satisfactory answers to my questions on the faith and the duties of a Christian.

I occasionally make visitations to other parts of Mahé. The population out of the town being very scattered, it is always difficult to render my ministrations in general useful as they should be. But, as I am in hopes to have a school established at a central point, in the south of the islands, where the inhabitants are the most numerous, I intend to make of that point a station, where, at regular periods, the ordinances of the Church will be solemnized.

At PRASLIN the good work continues to prosper. I have just returned from a visit to that island, situated twenty-four miles north-east from Mahé, and had the gratification to add more souls to Christ's fold. The Church there is in construction, and will, I hope, be ready for Divine service in the course of July. As I told you in one of my letters last year, the site has been purchased by the Christians of Praslin, with a little assistance from their brethren of Mahé, who also have made a subscription for aiding them in the erection of their Church. The site is very pleasant and well situated, near the seashore, at the foot of a hill, on which, among other trees—ever green—grows in abundance the lofty "*Loodicea Sechellarum*" (*Cocôtres*

de mer), with the large leaves of which the Church will be covered. The congregation of Praslin is composed of persons for the most part unable to read, but who are desirous to sanctify the Lord God in their hearts, and able to give, in their simple language and own manners, a reason of the hope that is in them. Their behaviour is generally good, having understood that Christians are bound to show their faith by their works.

LA DIGUE is an island three or four miles east from Praslin, with a population of about 400 souls. I am very sorry to have to remark, that the general moral condition of its inhabitants is greatly to be lamented, on account of many evils which were allowed to take deep root among them. But, as much is to be undertaken for their restoration and gradual introduction into the Christian Church, much zeal, and faith, and love is required of him who has to make known to them the glad tidings of salvation. It is now for that island "the day of small things," and "it shall not be despised." I also hope to have soon a school established there, and to place it under the management of a pious master; and have no doubt but, sooner or later, the inhabitants of that island will "rejoice in the Lord," "bless His holy name," and "bow their knees at the glorious name of Jesus." Your Bible-reader regularly visits La Digue from Praslin, where he resides. He divides his time between the two islands, and it appears from his journal, that the meetings on Sundays, when he reads the Church Prayers, are well attended, and that the progress of Christianity in the neighbouring island, with which the people of La Digue have daily intercourse, has, in some measure, "provoked them to jealousy." One of the greatest evils prevailing among them is their disregard of the matrimonial state. When I was there, in November last, out of thirty-seven children which I baptized, a very small number only were of married parents. The same evil was as general at Praslin, but it is now fast giving way under the blessed influence of the Gospel.

SILHOUETTE and FRÉGATE are two islands, the first fifteen miles north-west, the other twenty-one miles east from Mahé. They have now very few inhabitants, and even the most part of them are workmen from Mahé, who go occasionally to Silhouette for making timber, or to Frégate as labourers in a plantation of sugar-canes, of which no sugar, but plenty of rum is made.

CURIEUSE, a small island three miles north from Praslin, belongs to the Government, and is a lazaretto for lepers. The number of these poor outcasts is from fifty to sixty; they have been almost all sent over from Mauritius. A doctor and a surveyor superintend the establishment, to which I and the Bible-reader have a free access. Many of the unfortunate dwellers of Curieuse are professing Roman Catholicism. Two of them being able to read, I have furnished them with such books and tracts as I thought fit for their instruction and edification, as well as for their recreation. Those books and tracts they read to their fellow-sufferers. They have also New Testaments and Prayer-books. The sight of such desperately sick individuals is

beyond description. The heart aches and trembles before such a misery and such a dreadful type of God's abhorrence of sin.

I have much pleasure in remarking that, in general, the members of the Church at Mahé, as those at Praslin, as they advance in knowledge, so do they in obedience and conformity of life to the Gospel. Many spiritual improvements are, I own, still to be accomplished; there are, among my folk, waverers and negligent, some who do not avail themselves, as they ought to do, of the means of grace within their reach; still, in religious instruction, as in morality, much progress has been made, which gives me comfort and encouragement, and gratitude to God.

The school for boys and girls, so generously supported by the Society, continues to prosper and to be useful. The progress of the scholars is generally very satisfactory. Their proficiency in the English language, though not very remarkable, is still gratifying. The more advanced know their Catechism in English as well as in French. In October of last year I held a public examination of the school, at which Mr. Keate assisted, and in which he took an active part. It is most pleasant to me to inform you that the result was very satisfactory. In the week after the examination, a distribution of prizes took place, presided over by the Civil Commissioner, and attended by some notable persons and the parents of the scholars. Mr. Keate having first addressed a few good words of encouragement to the children, and I having read a little report on the present state of the school, and the children having sung an English hymn, rewards of books were handed over by Mr. Keate, who appeared to take as much pleasure as interest in the ceremony. I have already written above, that the children of your school are catechised by me, in Church, twice a-week. Their number at this time amounts to 32 boys and 36 girls=68.

I now add an abridged return of the Baptisms, Communicants, and Marriages during the year 1851, compared with the return for 1850:—

	Baptisms.	Communicants.	Marriages.
1850	133	Mahé, 61, Praslin, 14= 75	10
1851	252	Mahé, 75, Praslin, 29=105	16

A matter of grief to me are the difficulties we meet with in our efforts to reach the day when, at last, the first stone of our long-contemplated church at Port Victoria will be laid down. The greatest of these difficulties, no doubt, arise from our distance, and our want of communication, during many successive months, with Mauritius. Since December last we are left without any news from Government, and it is not likely we will be favoured with any until the end of June or the beginning of July. But we earnestly hope this year will not pass over without some decisive steps having been taken towards the success of the undertaking.

F. G. DELAFONTAINE,

Missionary of the Society for the Propagation of the Gospel.

Reviews and Notices.

A Harmony of the Apocalypse, or Book of Revelation : being also a Revised Translation of the same, with Notes. By the Rev. CHRISTOPHER WORDSWORTH, D.D. Canon of Westminster, &c. 2d Edition with Additions. 4to. pp. 25. London: Rivingtons, 1852.

Thoughts on some Portions of the Revelation of St. John the Divine. By the Rev. EDWARD HUNTINGFORD, B.C.L. London: Rivingtons, 1852.

“THE circumstances of the eventful period in which, by God’s providence, our lot is cast,” (says the learned author of the first of these two works, in his Lectures on the Apocalypse,) “cannot fail to draw the mind of the devout and thoughtful Christian to serious meditations on the prophetic parts of Holy Scripture, especially the Apocalypse; and if there is any portion more than another of the Sacred Volume which ought to be approached with sober and reverential awe, it is assuredly this mysterious book. Hence, therefore, they whose office it is *rightly to divide the word of truth*, are solemnly bound, as occasion offers, to provide such instruction for their hearers as may serve to guide them to a profitable study of the *words of this prophecy*.”

It is impossible to impeach the rectitude of this advice, for the Apocalypse, no doubt, is an anticipation of the history of the Church to the end of time; and we ourselves may be, each one of us, unconsciously aiding in the fulfilment of God’s purposes therein foreshadowed but not yet accomplished; or may hereafter with our own eyes behold their accomplishment upon earth; may behold the great fall of Babylon, or the worst struggles of the contest of Armageddon; when the nations of the earth shall combine, and marshal themselves together “against the Lord and against His Anointed.” But few can have opened that awful book for the purpose of private study, or for the purpose of communicating public instruction, without finding their path beset by almost insuperable difficulties; so as to be well nigh driven from it in despair, regardless of the blessing attached to its perusal; “Blessed is he that readeth.” A feeling akin to this appears to have influenced the mind of one of our greatest commentators upon the text of the New Testament, (Dr. Hammond,) who, in his preface to this Book, observes that it was at one time his intention, though he soon changed it, not even to attempt its exposition;—“Having gone through the other parts of the New Testament, I came to this last of the Apocalypse, as to a rock that many had miscarried and split

¹ “Lectures on the Apocalypse,” by Christopher Wordsworth, D.D. &c. 2d edition. London: Rivingtons, 1849.

upon, with a full resolution not to venture on the expounding of one word of it, but only to perform one office to it common with the rest, the review of the translation; but it pleased God otherwise to dispose of it."

If, however, the difficulties in the way of a study and exposition of this book are, as they undoubtedly are, extremely great and pressing, Dr. Wordsworth has done his utmost to lessen them, both by his *Lectures on the Apocalypse*, and by the *Harmony* now before us; of this latter it is impossible to say much, without going into details not quite suitable to our Journal. Yet it requires especial notice, as being one of the very few works issuing, at the present moment, from the press of this country, that are at all calculated to forward the progress of the theological student. Dr. Wordsworth lays down four canons for the interpretation of prophecy; the application of which to the Apocalypse will be found to throw unexpected light on its structure; especially if the student has, at any time, spent some labour upon it, ranging through works which, as is too often the case, have had the effect of obscuring rather than of simplifying its meaning.

It is only right, however, to add, that the *Harmony* is but a part of Dr. Wordsworth's Hulsean Lectures; and both ought to be read together. In the latter, Papal Rome is identified with the Apocalyptic Babylon by a series of arguments of great force—so great that that Church is bound to produce an answer as elaborate as the charge, if it has one; or silence will be more than usually ominous.

The following extract from the Preface to the *Harmony* will explain its object; (pp. iii. iv.):—

"The present volume is intended to serve a twofold purpose, that of a NEW TRANSLATION and of a Harmony. With regard to the former of these two designs it may be observed, that our Authorized English Version of the Apocalypse does not rest on the same sound foundation as that of the other books of the New Testament, and that therefore we have especial need of a New Version of the Apocalypse. Our Authorized Version of this book is grounded on Beza's edition of the year 1598; that was based on the edition of Robert Stephens, of 1550: and it appears that Robert Stephens had only two MSS. of the Apocalypse, and that these two were not accurately collated. R. Stephens was preceded by the Complutensian editors, and by Erasmus, each of whom had but one MS. of the Apocalypse. Since the publication of our Authorized Version in 1611, nearly a hundred MSS. of the Apocalypse have been collated, some of which are of very great value—especially the Alexandrine MS., the Basilian, and the Palimpsest of St. Ephraem. It is, therefore, obvious, that at the present time we enjoy more advantages for the correct interpretation of the BOOK OF REVELATION, than were possessed by those venerable and

learned persons who framed our Authorized Version. It is also unquestionable, that many errors have been committed by writers on the Apocalypse, in consequence of implicit reliance on the English Version, and of neglect to consult the Original. The expositors of this book would have differed less among themselves, if they had examined more carefully the inspired words of St. John."

MR. HUNTINGFORD'S little work is, of course, less elaborate than that of Dr. Wordsworth, to whom he acknowledges his obligations. It is pleasingly written in an unassuming style; and although it does not contain much that is new either in illustration or argument, yet it is well adapted for general and popular use.

Outlines of Ecclesiastical History before the Reformation. By the Rev. WILLIAM HENRY HOARE, M.A. &c. London: John W. Parker, 1852.

THIS, also, is a very excellent little work, and, as far as we have been able to examine it, carefully compiled. It is what it professes to be, an *outline* of Ecclesiastical History, yet not a mere *précis* of dates, but tinted over, if we may carry on the simile, with a very pleasingly written narrative, so that it is a much more agreeable book of reference than Spanheim and the like. It has a very good index, and a set of questions. It will be useful to candidates for Holy Orders, and for the upper classes of schools. Mr. Hoare is, we believe, Commissary to the Bishop of Newcastle, New South Wales, and perhaps he could not give a better proof of his interest in the welfare of the Colonial Church, than by employing his leisure hours in the compilation of the History of the Primitive Church, after the model of which, we trust, our Colonial Church is founded.

WE have been tardy in directing attention to the Rev. J. W. Colenso's spirited periodical called the *Monthly Record*, published under the sanction of the *Society for the Propagation of the Gospel*;—spirited not only in a literary point of view, but for the zeal which prompted Mr. Colenso to undertake its publication at his own personal risk—to his pecuniary loss, we fear. The labour also spent on its compilation must have been very great, in order to compress so much of the History of the Colonies into so small compass. Those who have not access to larger works, or time to study them, will do well to take it. History is not meant for entertainment, but for instruction; yet we must say that Mr. Colenso has managed to combine both. We *heartily* recommend it.

Colonial, Foreign, and Home News.

SUMMARY.

WE are so anxious to make as much room as possible for a complete and accurate account of the closing proceedings of the Jubilee of the *Society for the Propagation of the Gospel*, which will, we trust, form a crisis and era in the history of the Church of England, that little can be spared for a summary. It is very gratifying to gather a hope, from the *Tasmanian Church Chronicle*, of the 7th of February, that through the mutual good-feeling and forbearance of the bishop and clergy, the unhappy controversy which recently agitated that diocese, seems in a fair way to be adjusted and set at rest. The number of communicants on Easter-day, in the parish of QUEBEC, amounted to nearly 700. From the *Toronto Church*, of May 6th, it appears that the Provincial Government has at length withdrawn its opposition to a Royal Charter being granted to Trinity College, in that diocese. This is but an act of simple justice, very tardily conceded. With singular pertinacity, or with strong confidence in the righteousness of their course, Bishops Meade, McIlvaine, and Burgess have decided to present Bishop Doane of NEW JERSEY for trial, in spite of his acquittal by his own convention. The charges, it is said, do not materially differ from those already known to the public. But it is hardly in accordance with the true notion of a legal trial, that the specification of the charges, intended only for the use of the bishops, and belonging of right to the presiding bishop, should have been publicly circulated before the trial takes place, which, in consequence of the journey of the Bishops of Michigan and Western New York to this country, has been postponed until October. We are assured, however, by a competent authority, that there can be no reasonable doubt as to the issue of the bishop's trial. The Rev. Henry Caswall, in a letter which appears in the *Calendar (Hartford, Connecticut)*, of April 3d, suggests that "measures should be taken to secure the presence of an English delegation to the General Convention of the American Church, to take place next year at NEW YORK." "This suggestion," says the editor of the *Calendar*, "will meet a hearty response from every American churchman. Such a delegation would be a natural sequence to the delegation of our bishops, which will, we trust, assist at the closing services of the Jubilee in Westminster Abbey, on the 15th of June." No doubt this is true.

We turn now to give a summary of the proceedings connected with the close of the Jubilee in Westminster Abbey, on Tuesday, the 15th of June. Before doing so, we take leave most heartily to congratulate Mr. Ernest Hawkins and his colleagues upon the complete and triumphant success which has rewarded their arduous and unceasing labours during the year now brought to a close; that success has been signal, and undisturbed even by one painful incident. At a meeting of the American bishops, which took place at St. John's Chapel, New York, on Thursday, the 29th of April, The Right

Reverend Samuel Allen M'Coskry, D.D., Bishop of MICHIGAN, and the Right Reverend William Heathcote De Lancey, D.D., LL.D., Bishop of WESTERN NEW YORK, were requested to attend the concluding services of the Jubilee, in compliance with the request of his Grace the Archbishop of Canterbury, as the representatives of the Protestant Episcopal Church in the United States of America; and the Rev. Jonathan M. Wainwright, D.D., Assistant Minister of Trinity Church, New York, secretary of the House of Bishops, was appointed to convey certain resolutions adopted upon this occasion to the Archbishop. In the execution of this mission, Dr. Wainwright arrived in England on the 26th of May, and was followed by the Bishops of Michigan and W. New York, who with their chaplains reached London on June 10th. Dr. Wainwright preached at Camberwell and at St. Martin's in the Fields; Bishop M'Coskry, at Trinity Church, New Road; and Bishop De Lancey, at Curzon Chapel, St. George's, Hanover-square, on Sunday, 13th June. At nine o'clock on Tuesday, June 15th, Westminster Abbey was opened for the celebration of the Jubilee, and every available place was soon filled. At ten o'clock, the following prelates entered the choir, viz. His Grace the Archbishop of Canterbury, attended by his train-bearer and two chaplains, in their surplices; His Grace the Archbishop of York; the Bishops of Salisbury, St. Asaph, Chichester, Oxford, Argyle and the Isles, Ripon, Fredericton, Michigan, Western New York, Edinburgh, Glasgow, Moray and Ross, Bishops Carr and Spencer. The prayers were offered by the minor canons. The first lesson was read by the Bishop of Argyle and the Isles; the second by the Bishop of Western New York. "Comfort ye my people" was the anthem appointed for the day. The Communion Service was read by the Archbishop of Canterbury; the Epistle, by the Bishop of Michigan; the Gospel, by the Bishop of Edinburgh; the Offertory Sentences, by the Bishop of Ripon; the Exhortation, by the Bishop of Moray; the Invitation by the Bishop of Glasgow. The Holy Communion was then administered to more than 850 communicants, clergy and laity, in perhaps about equal proportions; and the alms offered by the congregation amounted to the sum of 440*l*. An admirable sermon was preached by the Bishop of Oxford, from Ezra iii. 12, 13, which, we believe, is in the course of publication. In the evening of the same day, St. James's Church, Piccadilly, was opened for Divine service, which was celebrated by the rector, the Rev. John Jackson, M.A., the sermon being preached by the Bishop of Western New York, who took his text from Malachi i. 11. It was such as to produce a deep interest amongst a numerous and most attentive congregation. A collection was made at the conclusion of the service, which amounted to 35*l*. On the morning of Wednesday the 16th, a large number of District Secretaries and Treasurers assembled at the Society's house in Pall Mall, when a very animated discussion took place, which lasted for several hours, as to the best mode of promoting the Society's interests in rural parishes and districts. Amongst the gentlemen present, were Archdeacons Grant and Short-

land, J. R. Mowbray and F. H. Dickinson, Esqrs., Revs. E. Hawkins, H. J. Vernon, W. T. Bullock (the Secretaries), H. Mackenzie, G. Trevor, J. P. Gell, J. W. Colenso, T. Darling, A. Pott, N. Smart, A. Legrew, J. C. Wynter, &c. &c. The ordinary anniversary of the Society was commemorated at St. Paul's Cathedral, at half-past three o'clock P.M. of this day, when the sermon was preached by the Bishop of Michigan, from Matthew xxiii. 8, after which a collection of 1387. was made. The congregation at St. Paul's had the appearance of being larger even than that at the Abbey; the choir, at least, was literally crammed, and we are informed that a great number of listeners, and a few worshippers in the nave and aisles, endeavoured to follow the service. The Lord Mayor of London came in state, and received the Bishops afterwards at the Mansion House. Among the persons present upon this most interesting occasion, were the Archbishop of Canterbury, the Bishops of London, Winchester, Ripon, Chichester, Oxford, Rochester, Western New York, Michigan, St. Asaph, Argyle, Moray, Glasgow, Salisbury, Lichfield, Bangor, Sodor and Man; Bishops Carr, Spencer, and the Bishop of the Anglican Church at Jerusalem; Earl Nelson, the Earl of Normanton, Archdeacons Hale, Bartholomew, and the Master of the Temple. The Bishop of Worcester attended only the banquet at the Mansion House.

We come, at length, to the last, but not the least striking feature in the memorable proceedings. On Friday, June 18th, a special meeting took place at the Society's house, 79, Pall Mall, for the purpose of presenting an address to the Bishops from America, the speeches upon which occasion were of so important and remarkable a character, that we make no apology to our readers for transferring them entire to our pages, as they are reported in the *Morning Post* of Saturday, June 19th:—

The Chair was occupied by the Archbishop of Canterbury, and amongst the prelates, noblemen, clergymen, and gentlemen present, were:—The Archbishop of Armagh; the Bishops of London, Winchester, Bangor, Oxford, Ripon, Lichfield, Chichester, and Salisbury; Bishops Spencer and Carr; Bishop M'Coskry, of Michigan; Bishop de Lancey, of Western New York; Earl Nelson, the Rev. Lord John Thynne; Archdeacons Sinclair, Hale, Harrison, Thorp, Bethune, and Shortland; the Dean of St. Asaph, Sir Thomas Dyke Ackland, Bart. M.P., Sir R. H. Inglis, Bart. M.P., Sir W. Page Wood, M.P., the Rev. Sir C. Farnaby, Bart., the Hon. and Rev. R. Liddell, the Hon. and Rev. R. Cust, the Hon. and Rev. H. M. Villiers, A. J. B. Hope, Esq. M.P.; the Rev. Doctors Russell, Jelf, Wordsworth, and Burney, the Master of the Temple, the Revs. Ernest Hawkins, H. J. Vernon, and W. T. Bullock, the Rev. T. B. Murray, Secretary to the *Society for Promoting Christian Knowledge*; the Revs. H. Howarth, A. M. Campbell, H. Burrows, J. Winter, W. L. Hussey, E. W. Tufnell, J. V. Van Ingen, T. F. Stooks, E. A. Hoffman, H. H. Wyatt, B. C. Sangar, A. Alston, T. Randolph, R. Burgess, J. Goring, F. G. Blomfield, N. Smart, G. Gilbert Charlton Lane, S. Smith, H. Clissold, G. Hills, E. Edwards, W. W. Scott, M. Anderson, C. Sparkes, R. W. Browne, J. Jackson, R. Montgomery, W. Whitehead, R. Stainforth, I. Thomas, E. Bickersteth, T. Darling, E. Woodhall, W. Harness, I. Browell, W. H. Drage, W. F. J. Kaye, T. V. Fosbery,

R. C. Trench, T. Garnier, E. Lilley, C. A. Swainson, H. Mackenzie, S. Clark, H. Caswall, G. Ainslie, R. C. Pole, W. H. W. Bowyer, R. E. Coplestone, B. Belcher, I. Jennings, E. Nepean, E. P. Eddrupp; Dr. R. Phillimore, Dr. A. J. Sutherland, Major Moorsom, J. R. Mowbray, Esq., J. H. Markland, Esq., F. H. Dickinson, Esq., W. Cotton, Esq., Colonel Sim, W. W. Bird, Esq., R. Clarke, Esq., J. G. Hubbard, Esq., T. Charrington, Esq., Colonel Short, T. Turner, Esq., I. Parkinson, Esq., G. F. Mathison, Esq., J. Rogers, Esq., P. Carthew, Esq., J. C. Sharpe, Esq., D. S. Morice, Esq., J. Lindsell, Esq., E. Wyndham, Esq.

The Archbishop of CANTERBURY having offered up the customary collects and the Lord's Prayer, to which all assembled responded with much fervour, rose and said—"It is scarcely necessary for me to observe that the special meeting summoned for this morning is for the particular purpose of receiving with that respect which we feel to be due the Bishops from America, who have done us the favour, at great inconvenience to themselves, of coming to witness, and to take an important part in, this celebration. We have already had so many opportunities of expressing our feelings towards our distinguished visitors that I will not repeat what has been already said; or attempt to express what is felt by all here present. Our Secretary has prepared an address, which he will now read."

The Rev. E. HAWKINS then read the following address:—

"Right Rev. Fathers in God,—It is with deep feelings of affection and thankfulness, that the *Society for the Propagation of the Gospel in Foreign Parts* welcomes you this day.

"Promptly accepting the invitation of the Society conveyed through his grace the President, you have come at much personal inconvenience, the honoured representatives of a Church which is one with our own, to join in the concluding prayers and praises of our jubilee year.

"Your presence carries back our thoughts to those early years of the Society's history, when the great continent of America was the principal sphere of its labours, and we cannot call to mind the names of the missionaries who first went forth to preach the Gospel there without heartfelt gratitude to God, who has given such increase to the seed then sown.

"You, Right Rev. Sirs, can, better than others, testify that the labour of the Society has not been in vain; and if you are witnesses that our efforts in furtherance of the Gospel, feeble and insufficient as they were, have yet been blessed of God, you may fitly be called to share in our jubilee rejoicings.

"You present in your own persons a striking evidence of the progress which the Church has made in your own country since the time that it became fully organized.

"For fourscore years, the Society, as you are well aware, made strenuous and repeated, though alas! unsuccessful efforts to obtain the episcopate for America.

"You come the real, if not the formal, representatives of more than thirty Bishops, whose sees are planted in every state of your great union, from Maine to Florida, and from Massachusetts to Missouri.

"You come, Right Rev. Sirs, the delegates of an independent Church, having her own canons and form of government, a Church which, if (as is gratefully acknowledged in her Book of Common Prayer) she is 'indebted, under God, to the Church of England for her first foundation, and a long continuance of nursing care and protection,' yet is she not left behind by the mother Church in her exertions for the propagation of the Gospel, but is planting her missions not only in the farthest west of America, but is sending her Missionaries, aye and her Missionary Bishops, to the great heathen continents of Africa and China.

"Cordially, therefore, do we welcome you as fellow-labourers in the

harvest-field of our common Lord and Master, and sincerely do we pray that our only rivalry may be as to which portion of His Church shall serve Him with the more faithful service. His charge to all His servants alike is, 'Occupy till I come,' and well does it become us to bear in mind that, of our common Church, as much has been given to her, so will much be required; much for the maintenance of pure and undefiled religion among our home populations, much also for the spread of the Gospel throughout the world.

"Your presence among us, Right Rev. Fathers, is a pledge and earnest of a fuller and more frequent communion between the Church in America and the Church in England, and we trust that your visit will inaugurate a happier era, in which the brethren on both sides of the Atlantic shall be knit together in one holy and loving fellowship, as brethren in Christ, and so by the outpouring of His Holy Spirit, be strengthened more effectually to do His work and promote His glory. Once more, then, Right Rev. Fathers and Brethren, we beg you to be assured of our joy and satisfaction in seeing you among us; and we trust the pain and weariness of your long voyage will have their compensation in the consciousness that you have contributed not a little to kindle in our hearts the flame of brotherly love, and to unite us more closely with yourselves and with the Church of which you are the worthy representatives, in the bonds of Christian communion."

The Bishop of LONDON said—"My Lord Archbishop, I rise for the purpose of moving the adoption of the address we have just heard, for which I anticipate of course, not an unanimous but a most cordial and eager acceptance. Right Rev. Brethren (addressing the American visitants), it has been my good fortune to be amongst the first to welcome you on your arrival in what I trust I may, without giving you offence, still call your fatherland, or at all events, to that Church which you call your mother Church—that Church which looks with interest and affection upon the daughter and sister Church of America—once a daughter, now a sister—a Church which we regard as a branch of the Holy Catholic Church, now planted and flourishing in the United States. We may look upon your arrival as the return of a child, sent to do its duty, and try its fortune in a distant land, who comes back to its parents rejoicing and thankful for having fulfilled the task assigned to it, in carrying out successfully the same great objects the mother Church acknowledges to have been entrusted with—namely, to bear into the distant parts of the world the Gospel of our Lord Jesus Christ. We hail your coming amongst us as a great encouragement to ourselves. I am sure, my brethren of the ministry will not fail to be thankful for this your visit to recount your labours in the same holy cause, to bid us God speed, and to join in our prayers for a blessing on the great cause we have in hand. I look on this as a meeting of the representatives of the different Churches. We have representative prelates here from America, from Scotland, from our colonies, and from our Church at home; and our meeting together is a token and a pledge of that substantial unity which exists in the Reformed Episcopal Church throughout the world. It is to that unity—which, although not evinced by a perfect similarity of action, is always to be seen in their invariable unity of design and purpose—that we must look, under God's blessing, for success against the enemies the Church has to encounter—against fanaticism and puritanism on the one hand, and Popery and superstition on the other. I am delighted to see amongst us a living proof that the Church of Christ may subsist and flourish, although not possessing the extrinsic advantages derived from a civil establishment. I do not undervalue the advantages we in this country enjoy—I am not willing to relinquish them. Looking at the present society, I feel that were we to relinquish them, we should

be guilty of treachery to Him who has entrusted them to us, to carry out more effectually His great designs in the Gospel. At the same time, it is encouraging to know, that the Church of Christ can subsist in its integrity, its efficiency, and its purity, although stripped of all such accessory advantages. To the unity of the Reformed Episcopal Church, the eyes of the world are more than ever directed. The Christians of Europe—I mean those not enthralled in the bondage of Papal superstition or of infidel tendencies—look to the Reformed Church of England as the stronghold of true religion; and when they see that Church recognised, supported, and encouraged by the sister Church of America, they will feel that there is a bond of unity between them, so secured and indissoluble, that they will not fear the arts and the attempts of the great adversary, who strives, in spite of the promises of the Lord of His presence with His Church to the end of time, to displace her from the Rock of Truth on which she is built. Indeed, we see the Church now, on every side, erecting fresh bulwarks, and sending forth offsets, which are springing up under the Divine blessing, and bringing forth fruits a hundred-fold—even the fruits of truth, unity, and social order. We, therefore, feel greatly encouraged by your presence, and flatter ourselves that the Church of England is not, as it has been represented by many, in a state of decadence and inefficiency. You will see many symptoms of the blessing of God resting upon our labours. Churches, schools, and institutions of charity and piety multiply around us year after year; and Christian liberality, far from being wearied with past exertions, is now labouring on a broader basis, and with increased munificence; so that I believe I may say, humbly, yet confidently, that the blessing of God is now resting on our efforts. We shall be encouraged to persevere from your presence, and what you have told us of the labours of your churches; and you will carry back to the sister Church of America an assurance of our affection and respect, and of the anxiety with which we watch her movements on the other side of the vast Atlantic. And as you have told us that nothing happens here to the Reformed Church which does not beat through all the pulses of the sister Church in your extensive country, so I can assure you that nothing happens in your branch of the Reformed Church which is not deeply felt here. We sympathise in your difficulties and rejoice in your triumphs. We pray God to prosper your efforts to spread the truth in spite of those difficulties of which I know we can hardly have a conception in this country; and we are delighted wherever we see those difficulties surmounted. For the future, whenever we can lend you a helping hand we shall gladly do so, and if it should please God so to order the course of events that the Church of this country should need your kind assistance, I am sure she will not fail to obtain it in no stinted measure. My Lord Archbishop and Gentlemen, I speak not only the sentiments of this meeting, but those of thousands, aye, and tens of thousands who could not be here present to-day. I say, without hesitation, that the whole Church of England welcomes with cordial delight the presence of the Right Rev. Prelates who here represent the sister Church of America, and who will carry back with them the assurance of our best wishes and earnest prayers for her continued and increasing success. In moving the address, I must congratulate the Secretary on the especial delight with which he must regard the proceedings of this day, as he has witnessed with his own eyes the labours and successes of the American Bishops and Clergy. How deep an interest must this visit have for him; and I congratulate him upon this event, as the happiest of his past life, although it may not be the happiest of the future.”

Sir R. INGLIS seconded the motion, and in doing so made an eloquent allusion to the portraits of American bishops on the walls, and mentioned that that of Bishop White, one of the first bishops of the United States, was

always regarded with particular interest. The motion was carried by acclamation.

The Right Rev. Bishop M^COSKRY, who was received with cheers, said—“My Lord Archbishop, my Right Rev. brethren and friends, ‘goodness and mercy have followed me all the days of my life,’ and I have constantly been the recipient of kindness from many friends, but never have I had such evidence of affectionate regard as that presented before me this day. Even before we reached your shores, you met us with the hand of kindness; and, ever since, we have breathed no other atmosphere but that of Christian love. I have now the opportunity of acknowledging most gratefully all this kindness, and of saying that we have come with sentiments of the deepest interest to this land, feeling that no sacrifice could be deemed too great. We wish to take away the reproach with which we have been so often met,—that our mother Church had deserted her daughter; and although we received our episcopate from her, she was yet isolated, and held no friendly intercourse with us. We have been met frequently with such taunts, and I rejoice that this day that reproach is taken away. We come with hearts warm with the desire of being united to you in still closer bonds. We come also for another reason. We know that in these troublous times you must have felt some anxiety about us. We have taken it for granted that we have been thought of by you. Amidst all the difficulties with which we are surrounded—from a corrupt Church on the one hand, and from divisions and strifes on the other—we rejoice that we can come and say that we have been faithful sentinels at our post. Amidst all our difficulties we have never let go for one moment one jot or tittle of the faith of that Protestant Church to which we belong. We have held on to it as our only security and our only hope, and we are contented, if God shall so will, to die in the breach defending that faith ‘once delivered to the saints.’ We are come to unite our heartfelt thanksgivings with yours for the past, and to ask your prayers and sympathies that we may be prepared for the great battle before us. *We cannot shut our eyes to the fact that we must be true and steadfast, or we shall be ruined. We must stand by each other in this contest. We cannot for a moment look to the corruptions of Rome; and if we have any in our household who do that, they are traitors to the cause of Christ Jesus, and we may bid good-bye to all our privileges, civil and religious; we must shut the book of God, and become slaves.* On the other hand, you can little appreciate the difficulties which we labour under from the divisions and strifes which abound in our land. It was once said by an eminent bishop of the Church of England, that ‘dissent was the handmaid of Rome.’ It is emphatically so in our country; and from this arises our chief difficulty with those who have nearly broken away from the chains of that corrupt Church. Our would-be converts say, ‘But where shall we go?’ We have Christianity in so many forms that the first step is one of doubt, and they exclaim, ‘To what place shall we go to find the truth as it is in Jesus?’ These are some of the difficulties in the way; but, by the blessing of God, *we have stood firm, and, with prudence, and care, and kindness, and using the only weapon to which we can look in this conflict—THE WORD OF GOD—we have not been altogether unsuccessful. ‘The little one has become a thousand,’ and ‘the few scattered sheep in the wilderness’ are now a large, influential, and, I trust, increasing flock.* In all this we have never forgotten our indebtedness to the Church of England. We never even think of the past—you have more than made amends by your kindness for any apparent neglect. It is to me the highest gratification, that I am this day permitted to see His Grace the Primate of all England, the Lord Primate of Ireland, and so many Right Rev. brethren assembled to do honour to our Church in our persons. It is cheering to us; and if we have been instrumental in exciting even one greater desire in the minds of those before me for the extension of the

Redeemer's kingdom, and of uniting with us in still stronger bonds of Christian union, our mission has not been in vain. If I had not already taken up so much time, I would quote some details of what we have been doing. From twelve bishops in the year 1835, we have increased to thirty-two; and the 500 clergymen we then had have multiplied to 1,600; and the demand for them has been greater than the supply. We have belonging to the general Church between seventy and ninety missionaries, besides which, there are employed in every diocese, diocesan missionaries. We have also two bishops abroad. But I trust this is but the beginning; and if we should be permitted to come again to England, in a few years—we cannot expect to see another jubilee; most of us will have then been called to give an account of our stewardship—I think we should be able to say that our success has even been greater, by the blessing of God, than it has been thus far. For, looking to the recent history of our Church, I find that many great and eminent men who have been long tossed on a sea of difficulty and doubt, now look to the Church as a haven of rest and peace where they may learn the truth as it is in Jesus. We have also many coming from your land to make their homes with us; and we are always anxious to throw open the doors of the Church of the living God wide to receive them. We ask you not to forget—for it is all-important that the greatest care be taken lest we lose one of our flock)—that those who go to America shall be furnished with credentials to us, that they may escape being drawn aside, and find safety and security in the Church. And I urge it upon you—if I may use the word 'urge' in such an assembly—that English and Irish emigrants may be taught that they have a Church in America, and that the relationship with their Church at home is not broken by their removal. Oh, how pleasant it is to welcome members from your Church!—when we have that pleasure we feel that we are still bound strongly together by the ties of brotherhood. We like to see men brought up under your care, listening to the same truths from our lips, and joining in the same service which, in this land, has before so often warmed their hearts with devotion, and carried their feelings up to God. Right Rev. brethren and Christian friends, I return you the expressions of a grateful heart."

The Right Rev. Dr. DE LANCEY, Bishop of Western New York, next spoke.—He said that there was a providential appropriateness in his being appointed to visit this Society, although his Right Rev. brethren in America were quite unaware of the fact when they nominated him to that pleasing duty. He was the direct descendant of one of the earliest members of this Society, Colonel Caleb Heathcote, who, at its first establishment, was one of the two gentlemen in America selected as its representatives there. His wife also was the descendant of one of the Missionaries of this Society, the Rev. Mr. Morris, who many years ago laboured amongst the Indians. Having referred to the great object of the Society, that of Missions, and eloquently expatiated at some length upon the Missionary character of the Church from the days of the Apostles to these times, the Right Rev. prelate said, *that the establishment of the Church in many parts of America was, directly and explicitly, under God, owing to this venerable Society.* The first parish in the diocese of Connecticut, for instance, was established by this Society, and that same diocese now numbered 120 parishes, and as many or more clergymen. His Right Rev. brother had spoken of the Church of America as a Missionary Church, and mentioned the number of the missionaries; but, besides them, there were diocesan missionaries, by which the borders of the Church at home were enlarged. In his own diocese, for instance, there were from forty to fifty missionaries; and he supposed the whole number of diocesan missionaries must be at the least 200. One remarkable fact connected with the extension of the Church in America,—

that at least half the new members were converts from Popery, or from the numerous Protestant sects which abounded in every part of America. It had been asked why, in America, the Church should be distinctively called Protestant? The truth was, that they learnt from their Bibles that St. Peter was rebuked by St. Paul, and that St. Peter did not preside at the council of the Apostles. They had also learnt from history that the Church had no knowledge of any pope for the first 300 or 400 years, and that at the Council of Nice the Bishop of Rome did not preside. They were not very learned in this matter, but these were indisputable, unextinguishable facts, which justified the conclusion that the Papacy was without authority, at least to the year 335. *They protested against the assumptions of the Papacy, as well as the soul-destroying errors that had crept into the Church of Rome, and hence they were called Protestant.* The Right Rev. prelate then made some statements with respect to the Church's controversy with the Presbyterians. A Presbyterian clergyman called upon him one day, to inquire how he might gain admission into the Church. He said that, having to preach a sermon on the ordination of a deacon, he found, on studying his Bible, that there was no such order to be found there—a Presbyterian deacon being a layman, and different altogether from the diaconate of the English Church. This Presbyterian minister said, however, that he had only looked at the question as a matter of expediency, and not as a matter of conscience; and he (the bishop), therefore, declined to ordain him. He knew many Presbyterian ministers who would be glad to come into the Church were it not for the six months' probation required, and the sort of reflection it would cast on their previous ministrations. Like the man he had mentioned, they did not take up the question as a matter of conscience. Some years after, he met his friend again, and he addressed him with—'Bishop, my heart is in the Church yet!' But he did not allow his heart and his conscience to act together, and so he remained outside. Having mentioned the case of a Presbyterian clergyman, his deacons, and many of his congregation, who had allowed their consciences fair play, and who had really joined the Church, the inference he drew from this class of facts was, that there was an obligation lying upon all of them to engage more heartily in the work of missions, and he trusted that all present, whether clergy or laymen, would more zealously, actively, laboriously, and munificently pursue this great work. It all came back to this, that it was a matter of obligation and of duty, not for the purpose of building up a magnificent institution in this world, but for the promotion of the glory of God and the salvation of men. The Right Rev. prelate concluded with an eloquent appeal to the meeting on the subject of missions.

Rev. Dr. WAINWRIGHT, Secretary to the American House of Bishops, explained the circumstances under which he, a humble presbyter, was present at the meeting. It appeared that the Bishops of America were to have assembled on the 24th of June, for the trial of the Bishop of New Jersey, and in the belief that the prelates would be thus precluded from coming, the address of the American Church was confided to him. The Bishop of Michigan, however, was most anxious to attend the Jubilee, and told him that if he could only be present at that glorious service in Westminster Abbey he would without a murmur return to Liverpool the same night by rail, and re-embark for America. The Right Rev. prelate could not rest satisfied, and having travelled 1,000 miles for the purpose, accomplished the postponement of the trial until October. The two prelates were thus enabled to represent the American Church at this Jubilee. Having mentioned the Bishop of New Jersey, he would just say that he believed him to be entirely innocent of the charges brought against him, and that his character would be more glorious and bright after his trial than it was before. He must also say a word in reference to Bishop White, whom Sir

R. Inglis had spoken of as the first bishop of the American Church. He (Dr. Wainwright) saw in Westminster Abbey bishops of Scotland, and while across the Atlantic they loved and venerated the memory of that excellent man, Bishop White, yet, they could not but remember that their first bishops came from the Episcopal Church of Scotland. When it appeared quite hopeless as far as England was concerned, they obtained the episcopate from Scotland. Their next two Bishops were consecrated at Lambeth, and they, with the Bishop from Scotland, "took sweet counsel together," and determined that there should be but one Church, and a junction was effected. Here was a catholic principle carried out, and there was in Westminster Abbey the other day a glorious exemplification of catholic principle. There were the Bishops of England, of Scotland, of the English colonies, and of America; and, for the first time, the Reformed Church realized in some degree *catholicity of representation as well as catholicity of mission*. In connexion with this subject he would read an extract of a letter written to himself on the subject of his mission to England by Bishop Whittingham, of Maryland:—"For practical advantage, it seems desirable that, if possible, there should ultimately be arrangement between the Churches:—1. FOR AN ASSEMBLAGE OF THE WHOLE EPISCOPATE, EITHER ABSOLUTELY OR REPRESENTATIVELY, IN COUNCIL, FOR ORGANIZATION AS ONE BRANCH OF THE CHURCH CATHOLIC. 2. For further organization, a representative assemblage, in order to such revision of the 'ancient' and English canons, as might fit them for recognition as a body of general canon law by the whole of the Churches of the two communions. 3. For recognition, as under such a general code, of the distinct and (probably always) very different organizations of the several Churches of England, Ireland, the Colonies and Dependencies, Scotland, the United States, and the United States Mission Churches (for these last will, sooner or later, hold the same relation to us that the Colonial Churches do now to the English). Immediately, the attention of the English Church might be directed first to the 12th Article of the Minute of Conference of the North American Colonial Bishops, at Quebec, in September, 1851,¹ (which Minute, by the way, seems to me replete with sound wisdom and practical good sense). And 2. To the great urgency of taking more care than is now taken of emigrants to the United States, furnishing them with letters commendatory. And 3. To the consideration of the practicability of printing cheap and large editions of sound books for circulation among us. Late Oxford editions of Bull and Wheatley might be instanced as the kind we want; the Leeds and J. H. Parker's cheap (limp) books also. Connected with this, the feasibility of extending the operations of the *Society for Promoting Christian Knowledge* into the United States, by an American subordinate committee or otherwise." That was a most important suggestion, but it would more properly have belonged to a meeting of the *Christian Knowledge Society*, to which he (Dr. Wainwright) would be glad to present the subject more at length.

The Rev. T. B. MURRAY, Secretary to the *Society for Promoting Christian Knowledge*, said, that if Dr. Wainwright would make a communication to the Society, he would answer for its being favourably considered.

Dr. Wainwright bowed assent, and continued his quotation from Bishop Whittingham's letter:—"Of course, our deep interest in the noble

¹ The following is the Article alluded to:—"XII. Intercommunion with other Reformed Churches.—We are of opinion that it is much to be desired that there should be no let or hindrance to a full and free communion between ourselves and other Reformed Episcopal Churches; and therefore that where we derive our orders from the same source, hold the same doctrines, and are virtually united as members of the same body of Christ, those impediments which (as we are advised) are now in force through the operation of the civil law, ought to be removed

work that our mother is doing in these days of her rejuvenescence can never be forgotten as a prominent theme. We know, we mark, we love her for it all, in its many, many varieties; and hundreds of thousands daily pray for blessings on it." In conclusion, he (Dr. Wainwright) could say that they did pray for blessings on their mother Church, and that they were thankful for the reception given to them. Henceforth he trusted the two Churches would walk together in love and union, so that the whole world might exclaim with the heathens of old, "Behold how these Christians love one another."

The Archbishop of CANTERBURY then rose and said,—“In the name of the meeting I beg to thank our Right Rev. brethren, and Dr. Wainwright, for the addresses they have given us to-day, and to express the gratification with which we have heard the sentiments they have laid before us. I can assure them that I feel it to be a great privilege that, as president of this society, I occupied the chair on so momentous an occasion as that of the reception of our American brethren.”

These interesting proceedings then terminated.

The Treasurer reported that the actual receipts on account of the Jubilee Fund had reached 47,537*l.*, to which were to be added various sums expected to be received to the extent of 2,523*l.*, making a total of 50,060*l.*, exclusive of any sums which might come in from various Dioceses which had not yet sent in returns.

TASMANIA.—(*From the Tasmanian Church Chronicle of Feb. 7th.*)—(*Meeting of the Clergy.*)—A large and important meeting of the Clergy of this Diocese was held on the 28th ult., at the Hutchins School, Hobart Town. The meeting had been summoned by the following circular from the Bishop:—

Bishopstowe, 15th January, 1852.

REVEREND BROTHER,—The long looked-for Reply to the “Minutes of the Conference of Australasian Bishops,” which were transmitted to the Archbishops and Bishops of the United Kingdom of England and Ireland has, at length, arrived; and I am glad to communicate to you the entire extract, as I have received it, from the Archbishop of Canterbury’s letter to the Bishop of Sydney on the subject.

The Metropolitan has, in consequence, “come to the determination to call together his Clergy for the purpose of consultation, and to make provision for following that measure by a Convention of Laymen, to unite with the Clergy (as proposed in our Minutes) in consulting for the public good of the Church.”

On the evening of the 27th instant, I propose (God willing) to hold a Public Meeting at the Mechanics’ Institute, in Hobart Town, in order to establish a Diocesan Board of Missions, in connexion with the general Australasian Board. Whilst earnestly entreating your attendance, if possible, on that occasion, I feel myself now justified in further requesting you to meet me on the following day, at 2 P.M., at the Hutchins School:—1st. to consider how far you are prepared to adopt the general principle set forth in Minute 3, of the Conference at Sydney, that “future Synods and Conventions,” “duly constituted,” may be the means of settling “many questions of great importance to the well-being of the Church;” and, secondly, to adopt measures for obtaining, by representation, the opinions of the Laity upon the same point.

It must needs be the earnest prayer, as well as the anxious study of us all, that our deliberations may be conducted in such a spirit of Christian concord, that the very God of peace may sanctify us wholly, and that our “whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” I remain, Reverend Brother,

Your affectionate and faithful Friend,

F. R. TASMANIA.

(EXTRACT.)

Lambeth, 4th July, 1851.

With respect to the matter of greater doubt and difficulty, the inconvenience is apparent of the uncertain jurisdiction of the Bishops, and the consequent imperfection of discipline, in your remote provinces. For the present, the Queen's supremacy must be assumed as unquestionable; and no doubt it prevents the issuing of any Synodical mandate, or even the assembling of any Synod which should claim authority.

Whenever the subject of Ecclesiastical jurisdiction in the Colonies has been mooted here, the absence of any specific scheme or proposal on the part of the Colonial Bishops has been urged as a reason for postponing the consideration; and it certainly would not be competent for the authorities here to propose such enactments as might remedy the evils under which you labour, without a suggestion from you of the means of their removal. It appears to me that such a scheme as might be drawn up on the spot, with especial view to the inconveniences which you experience in the practical enforcement of discipline, should be prepared and sent to this country.

The subject would then be considered by the Colonial Secretary and the ecclesiastical officers of the Crown; and such legislation might follow as would place you in a better condition for the right administration of Church discipline.

I remain, &c. &c.

J. B. CANTUAR.

The meeting was attended by thirty-five clergymen, assembled from all parts of the island; some having travelled 150 miles to be present. The following is a complete list of names:—The Ven. Archdeacons Marriott and Davies; the Rev. Drs. Bedford, Browne, and Fry; the Rev. Messrs. Hesketh, William Bedford, jun., Williams, Newenham, Tancred, Eastman, Galer, Middleton, Parsons, T. Reibey, J. Reibey, Norman, Palmer, Medland, Fereday, Buckland, Dobson, Durham, Murray, Cox, Windsor, Bryan, Andrewartha, Richardson, Bardin, Ison, Freeman, Bennett, Stackhouse, and Ewing.

At a quarter past two, the Bishop opened the meeting with prayers.

His Lordship then addressed the Clergy, thanking them for their ready attendance in answer to his request, while he acknowledged the intentions of several who would have been present to-day had not duty prevented them; noticing the reasons that had hitherto prevented his calling the Clergy together—that the principal reason was now removed by the receipt of the Primate's reply to the communication of the Australasian Bishops, so long waited for—that the Clergy were now met to consider that reply, and to act upon it; but still, not synodically. Whatever might be said as to the legality of Diocesan Synods, (and upon this point high authorities in Ecclesiastical Law widely differed), it was safer for the Clergy here not to assume this legality in their own case, but simply to act as a meeting of Clergymen summoned to consult with one another and with their Bishop. His Lordship, after an interesting sketch of the history of Diocesan Synods, and the fact of the recent Synod of Exeter—calling especial notice to the gravity and unanimity of its proceedings—passed to the more particular subject of the day's meeting. The Clergy were assembled to consider two things:—first, the anomalous position of the Church here; and secondly, the remedy for it. The anomaly was this: that our Church in Tasmania had been declared by high legal authorities to be not established in the sense in which the Church in England was established, and yet that it had not the power possessed by other non-established bodies of assembling for the management of its own affairs: in other words, that the Sovereign had parted with that portion of her prerogative which gave us protection, while that portion which placed upon us restrictions was still retained. It would be for the Clergy to consider whether they desired this anomaly to be re-

moved. If so, the only remedy appeared to be, to petition the Sovereign. There might be delay in this course, but slow steps were generally sure ones. His Lordship further stated his opinion, that whatever was done should be done with a view not to this Diocese only, but to the Province of Australasia. It was not improbable that the meetings, which it might be presumed would now be called in each diocese, after the example set by the Metropolitan, would be followed by a general meeting at Sydney, in order to give a combined force to the representations that might go forth from the several Dioceses. But, whether this were so or not, the Clergy of each Diocese should remember that they had brethren around them whose cause was their own.

The Bishop concluded his remarks, which were listened to throughout with the greatest attention and interest, by the expression of his earnest hope, that the Clergy present would speak their minds freely and fully, in a spirit of mutual confidence and brotherly love, on an occasion to which they might hereafter look back as the beginning of great things for the Church.

After some remarks by the Rev. Dr. Browne, chiefly on the importance of remembering that the Laity had a common interest in whatever might be done by the Clergy on this occasion, and that their interest should be carefully recognised,—remarks which called forth the hearty assent of the meeting,—the venerable Archdeacon Davies proposed a resolution to the effect that a constitution for the Church in these Colonies was necessary, and that it was desirable to petition Her Majesty for the removal of any restrictions that might hinder such a constitution from being established. The Rev. Dr. Fry seconded the resolution; urging its adoption as a means of unity and strength to a hitherto divided Diocese.

The Rev. W. Bedford, jun., proposed an amendment, that the decision of the question should be postponed for two months, in order to give time for more information from Sydney. This was seconded by the Rev. Dr. Bedford.

After some discussion, the amendment was put and lost; four hands being held up in its support.

Some of the Clergy, while cordially approving of the principle of the original resolution, having expressed doubts as to its clearness, and deprecating its hasty adoption in its present shape, it was agreed that it should be referred to a few of their number, who should retire for the purpose of remodelling the phraseology of the resolution, and removing any doubts as to its meaning. Accordingly, the two Archdeacons, with the Rev. Drs. Browne and Fry, and Messrs. Stackhouse, Cox, and Ewing, retired for this purpose. After a brief absence, they returned with the resolution in the following form:—

“That it is the opinion of the Bishop and Clergy of the Diocese of Tasmania, that a constitution so framed as adequately to represent both the Clergy and Laity of the Church, and giving them power to assemble for the administration of its affairs, is calculated to promote the Church's well-being; and that its establishment in the several Australasian Dioceses, upon a system of general uniformity, is therefore highly to be desired.

“That, accordingly, a petition be presented to Her Majesty the Queen, praying that she will be pleased to sanction such Imperial Legislation, as may be necessary to remove any restrictions that may at present hinder the establishment of such a constitution in the Australasian Dioceses.”

The resolution, thus remodelled, having been several times read to the meeting by the Bishop, was finally put and carried; nearly every hand being held up in favour, and none as dissentient. (It was subsequently agreed, upon the motion of Dr. Fry, seconded by Dr. Browne, that the Right Rev. the President of the meeting be requested to forward the reso-

lution to England, through the Metropolitan, at the earliest opportunity; with a petition embodying its substance.)

The Bishop then called the attention of the meeting to the question,—How might the opinion of the Laity, upon the matter thus decided by the Clergy, be best obtained? His Lordship adverted to various difficulties of detail that would arise, such as (in the event of a conference being called), the qualifications of the persons who should elect delegates to it, &c.; but stated that upon one point his own mind was clear,—that the Clergy, thus solemnly met together, were bound to show to the communicants of the Church, that they considered *them* as pre-eminently the *Laity*. After a discussion, in which several speakers expressed their hearty acceptance of this opinion, and various methods were suggested for collecting the sentiments of the Laity,—it was proposed by the Rev. F. H. Cox, seconded by the Rev. S. B. Windsor, and carried, with no dissentients,—“That a committee, consisting of the Ven. the Archdeacon of Hobart Town, with the Clergy resident within the district of Hobart, be appointed for the purpose of considering by what plan the opinions of the Lay Communicants of the Church may be best obtained upon the matters brought before the Clergy to-day; the said committee to invite suggestions upon the subject, and to report to the Bishop.”

Many of the Clergy having commented upon the fact of an *extract* only from the Archbishop's letter having been communicated to this Diocese, that extract, moreover, bearing upon the single point of *discipline*, and having expressed a desire for further information, his Lordship proposed to write to the Metropolitan upon the subject.

The Rev. Dr. Fry proposed, and Archdeacon Marriott seconded, a vote of earnest, respectful thanks to the Lord Bishop, for the great kindness and patience with which he had presided over and assisted the Clergy upon this occasion.

His Lordship, in acknowledgment, alluded to the anxiety with which he had looked forward to the meeting, an anxiety which was mainly caused by his remembrance of the troubles of the past year. His anxiety was now changed to gratification and thankfulness; and he trusted, that now that they had been able, by God's mercy, to meet,—to speak their minds openly,—and to agree,—they should go forward henceforth in the work committed to them with united strength and with a blessing.

His Lordship having then pronounced the benediction, the meeting concluded at a quarter past seven; and the Clergy dispersed, to speak to one another thankfully and hopefully of the events of the day.

MAURITIUS.—(*Extract from the Port Louis Overland Commercial Gazette, 13th March, 1852.*)—As public journalists it is one of our most pleasing duties to record all the information we can collect in regard to the measures in progress for the moral and religious improvement of our community, more especially the labouring classes, upon whose industry the general prosperity of the colony mainly depends.

In the *Overland Commercial Gazette* for the month of August last, we gave a brief abstract of the Report laid before the first annual meeting of the Mauritius Church Association. The most gratifying feature of that Report was, that the success of the Mission at Bambou had led to the establishing another Mission at Vacoa on the 1st April preceding. A catechist and schoolmaster sent from Bambou collected a congregation, and commenced a school, whose numbers up to that date (August) had gradually amounted, the former to forty and the latter to thirty attendants. The congregation has now increased to 450 in number, and the scholars to forty. A building used as a chapel and school room has since been constructed upon a plot of

ground, which, through the munificence of the Honourable Captain West, has been purchased and made over to the Mission, and the building is about to be considerably enlarged, by means of the liberal assistance of the present churchwarden, Mr. F. Dick, the congregation supplying the labour.

Eighty-two Baptisms and eleven marriages have been solemnized since the establishment of the Mission.

Another result from the Mission at Bambou has been the founding of a Church of England congregation at Petite Rivière, for whose use the Honourable Mr. Justice Surtees has given a plot of ground, and made a donation of 10*l.*

The Rev. Gideon de Joux, through whose unabating, or rather increasing zeal and indefatigable exertions, so much has been accomplished, after discharging his duties as principal mathematical professor at the Royal College, devotes all his leisure time to his ministerial labours, travelling regularly in all weathers, on Sundays and Thursdays, to one or other of his Missionary stations alternately.

When therefore we see that, in this worthy clergyman, a most able instrument has been providentially raised up for the maintenance and progress of these Missions, and reflect on the incalculable benefits likely to result therefrom, we cannot but cherish the most confident hopes that this excellent work of Christian charity, so auspiciously begun, will commend itself to greater notice, and receive that increased support which is essential to continued and permanent success; and we feel warranted in anticipating not only that the good effects will be more widely diffused in the adjacent districts, but ultimately extended to the neighbouring island of Madagascar. The congregation at Vacoa is chiefly composed of Malagasy Christian refugees, many of whom would doubtless rejoice to be employed as Missionaries, conveying in their own language the glad tidings of the Gospel, whenever the renewal of commercial relations between this and the Hova government shall appear to open the way for the re-establishment of Christianity among this interesting people.

The present seems to be a suitable opportunity for drawing the attention of the Colonial government to the propriety of making some provision to meet the religious destitution of the country districts in cases similar to the preceding. According to an act of the Legislature of New South Wales, whenever there can be assembled a congregation of 300 persons belonging to either of the three Churches of England, Scotland, and Rome, a minimum salary of 250*l.* to the Clergyman is payable from the Colonial Treasury; a maximum salary of 300*l.* or 400*l.* being allowed in cases where the congregation numbers 500, and a sum equivalent to the amount of private subscriptions for building Churches and parsonages. The well-being of the peasantry ought to be, and we trust is, an object of equal solicitude to the Government of our own colony. It is not sufficient that the capital be supplied as regards religious ordinances—the humble inhabitants of the distant parts have an equal claim to be cared for—the poor should have the Gospel preached to them.

The Committee of the Mauritius Church Association have readily responded to the calls upon them, but their funds are too inadequate to give that efficiency to these Missions which is desirable. More powerful aid may be at hand. If our excellent governor, as we hope, has nobler views than acquiring an evanescent popularity from an exclusive attention to the mere secular interests of the public, he will require no other stimulus to induce him to adopt such measures as will not fail to be successful in providing for what is wanting to afford all our fellow-colonists more ample religious instruction, beginning with obtaining a vote of Council for the salary of a resident Clergyman to take charge of the Mission at Bambou or Vacoa, or for both of those stations.

TURKEY.—The rivalries which exist between the Greek and Latin churches about the holy places at Jerusalem are well known to our readers. "At the Saviour's Tomb the infidel watches with drawn sword to prevent His followers from destroying one another." The sultan has lately interfered as arbitrator between Christian Churches. We take a paragraph from the *Morning Post* of June 2d.

The *Siccle* of Athens gives the following as the text of the firman which definitively regulates the question of the Holy Places:—

"Hatti-humayun (imperial decree), published towards the end of the month Revi-ul-ahir of the year 1268 of the Hegira (1852), concerning the question of the Holy Sepulchre, &c., in dispute between the Greeks and the Catholics.

"This is my royal decree concerning the question of the Holy Sepulchre, &c., of Jerusalem, hitherto in dispute, after a rigorous examination of all the documents which are in the possession of my Greek and Latin subjects—a decree which confirms all the privileges accorded to the Greeks by my glorious ancestors, and particularly by my illustrious father, and which have been already sanctioned by myself. Let this decree be for the future superior to every other act."

"Firman addressed to the Governor of Jerusalem, Hafiz Pacha, and to the Cadi of the same city, as well as to the members of the council of that place.

"Whereas the differences which have frequently arisen between the Greeks and the Latins concerning the holy places inside and outside Jerusalem, have again been renewed in these latter times, a commission, composed of several ministers, illustrious magistrates, and others, was formed, with the consent of both parties, to examine the question. The object of this examination was the question of the places in dispute between those two religious sects, and which consists of the great cupola of the Church of the Resurrection, the little cupola in the interior of that church, covering the place where the sepulchre of Jesus Christ is situated; the descent from the cross; the Golgotha, situated in the interior of the same church; the arcades of the Holy Virgin; the church of Bethlehem, and the cave where Jesus Christ was born; and the birth-place and tomb of the Holy Virgin. Of all these places, the claims of the Latins for the great cupola as it belongs to the whole building, for the little cupola, the descent from the cross, the Golgotha, the arcades of the Holy Virgin, the church of Bethlehem, and the birth-place, are not just, and, in consequence, it has been resolved that all those places shall remain as they are. But as a key of the caves mentioned above, was previously given to the Greeks as well as to the Latins and Armenians, and as that concession was confirmed by a firman published in the year 1160 of the Hegira (1744), let them at present be contented with that concession. As to the two gardens, near the Franciscan convent of Bethlehem, and also claimed by the Latins, since according to the ancient and new edicts, they were under the superintendence of the two parties, let them still remain so. The representations on the part of the Latins, for exclusive possession of the tomb of the Virgin, founded on some edicts which they possess, are not just; but inasmuch as hitherto the Greeks, the Armenians, the Syrians, and the Copts, exercised their religious ceremonies in the holy tomb mentioned above, and considering that the religious worship in the interior of that place, in consequence of the exercise of so many religious forms of worship in the same place, does not belong exclusively to a single one of those Christian creeds, and that it is known that in virtue of ancient concessions, the Catholic Christians also perform their religious ceremonies there; in consequence, and on condition that not the slightest change is to be made in the ad-

ministration and present state of the tomb in question, the confirmation of that concession to the Catholics is declared to be just. The rights accorded to the Greeks, subjects of my puissant empire, and confirmed by me in virtue of imperial decrees, and the maintenance of which is one of the particular objects of my royal solicitude, having been solemnly approved of by me, no person whatever will be permitted to undertake any act whatever contrary to the present decision. In what concerns the Church of the Ascension, in the Garden of Olives, at Jerusalem, since hitherto the Latins have exercised their religious services there once a-year, that is to say, on the day of the ascension of Jesus Christ, and that the Greeks exercised their religious ceremonies outside the church, and that in the same place a Turkish mosque exists, the church in question does not belong particularly and exclusively to any of the Christian rites above-mentioned. But considering in my royal justice that it is not proper that the Greeks, being subjects of my puissant empire, should not be able to exercise their religious worship in the church itself, it has been decided that hereafter the Greeks, the same as the Latins, are not to find any obstacles in praying and performing their religious ceremonies in the interior of that church during the religious days mentioned, on the condition that the present order and state of things be not in any way changed, and that the door of the church be kept, as hitherto, by a Mussulman porter. In order that mention be made of this state of things in the firman issued in the month of Deval of the Hegira (1254), and in the royal order passed on the subject, we have rendered an imperial ordinance, in conformity to which the present royal decree has been published by our imperial divan, and which has been handed over to the Greeks. You, taking cognizance of that act, are to direct all your attention to prevent any violation of the above-mentioned decisions, not only on the part of the Greeks, Armenians, Syrians, and Copts, but also of the Latins."

UNITED STATES.—*A Startling Phenomenon.*—We make the following extract from *The Church Review* of April, published at New Haven, Connecticut.

As one of the facts of the day, which we are called upon to record, is the following, disgusting as it is, so loathsome in its details that we pass them by, it has its place among the fruits and signs of the times in which we live. A new order or sect has been established in this country, called the Oneida Perfectionists. The leader of this sect is a graduate of a New England College and a student in two theological seminaries. The sect is located mostly in Oneida and Madison Counties, New York; but branches of it exist in New York City, in Brooklyn, Newark, N.J., Wallingford, Conn., and other parts of the country. They have a newspaper devoted to inculcating their abominable doctrines. The following is a sketch of their sentiments. With the Bible as their nominal constitution, they disavow all separate or individual right in "property, wives, or children." Literally, they have "all these things common." All laws, both human and divine, that are designed to regulate the marriage relation, are set aside and denounced, while the unrestrained indulgence of the human passions is practised, not merely as the means to present enjoyment, but as *means of grace to help to holiness*. Groups of persons, some of whom, male and female, were once members of professedly orthodox churches, under the name and guise of seekers after spiritual enjoyment, and professing to be perfectly holy, are living in such a state as is not even thought of among the Mormons. Their printed report holds such language as this: "Variety is, in the nature of things, as beautiful and useful in love as in eating and

drinking.”* Again, it is held that it is all very well, and oftentimes of great advantage to bring about “special pairing,” that is, marriage of convenience; but, says the report, “this should be no barrier to the enjoyment of others.” “The fact that a man loves peaches best, is no reason why he should not, on suitable occasions, eat apples and cherries.” Females belonging to this sect, have declared that at first they were fearful they were not doing right, but the longer they have practised on the system here pursued, the holier they are sure they grow, &c. &c.

On this whole matter we have here only to say, that this new sect is a legitimate fruit of much of the teaching of the day, which we have tried to oppose; and for opposing which we have incurred the charge of bigotry. A charge which, hereafter, we will, in God’s strength, deserve more worthily.

And to this we add a passage taken from the last number of Mr. Arnold’s *Theological Critic*, which Mr. Arnold heads thus:—

Signs of the Last Days.—The notorious Henry Heine, in his “Salon,” says, What we are fighting for is not the human rights of the people, but the divine rights of men. We have no mind to be *sans-cullottes*, frugal citizens, cheap presidents; what we are founding is a democracy of *equally glorious, equally holy, equally blessed gods*. You are desiring a simple mode of life, moral restraints, unspiced enjoyments; we, on the contrary, desire *nectar and ambrosia, purple robes, exquisite perfumes, luxury and pomp, laughing dancing girls, music, and comedies.*—Translated from the *Tübingen Theologische Quartalschrift*.

ILLINOIS.—*Bishop Chase.*—We are honoured with permission to print the following letter which the Bishop of Michigan has received in England from the venerable Presiding Bishop of the American Church:—

“Jubilee College, May 28, 1852.

“VERY DEAR BROTHER,—I am made quite happy in perusing your good letter, written soon after your return from your very welcome visit to *Jubilee College*. God be praised for preserving you from all harm, to meet your family and friends. To him let us continually give thanks, ESPECIALLY NOW, for opening such favourable prospects to our beloved *Protestant Episcopal Church* in the far west of America by your journey to England. How different your reception in London NOW, 1852, from mine in 1823. To me, THEN was a time of clouds and thick darkness. With *you*, the *sunshine* of Divine favour in the hearty welcome from the noblest Institution in the Christian world, the *Society for the Propagation of the Gospel*, will beam on your favoured head. God is the author of both our destinies, and deserves all the glory. I bless *Him* for the tears I then shed. May you have grace to praise His holy name for the smiles of our Mother Church of England which await you, I trust, in that blessed land of our fathers, on your first entrance into London. Allow me to add, that there are few things which we remember with more tender feelings than your late visit to Jubilee College. We all respond most heartily to your flattering wish, that it ‘may not be the last.’

“Ever your faithful and most affectionate friend in Christ Jesus Our Lord.

PHILANDER CHASE.

“To the Right Rev. Samuel Allen McCoskry,
“Bishop of the Diocese of Michigan.”

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

AUGUST, 1852.

THE EMIGRATION OF 1851.¹

WHETHER regarded from a religious or a political point of view, the last Report of the Colonial Land and Emigration Commissioners is a document of unusual importance. Statistics in general are notoriously distasteful to most minds; but the statistical disclosures of the Emigration Commissioners, on the contrary, are not simply interesting,—they imperatively demand the grave attention of religious persons, of those especially who, seeing that God's good Providence has at the present moment made an unexampled opening for a rapid and wide extension of the English Church, are deeply impressed with the duty of endeavouring to extend it to the very utmost. And such we suppose to be the majority of our readers.

During the year ending on the 31st of December, 1851, the population of these islands has been silently, but incessantly, ebbing away after a ratio of nine hundred souls *per diem*. It seems incredible; but so it is. We have even understated the case. The emigration of that year amounted to 335,966 souls: not only exceeding the largest emigration of any preceding year by 36,468, or 12.17 per cent., and the average of the four preceding years by 64,290, or 23.66 per cent., but also exceeding the highest estimate of the annual increase of the population of the United Kingdom.² This emigration still

¹ "The Twelfth General Report of the Colonial Land and Emigration Commissioners. 1852. Presented to both Houses of Parliament by command of her Majesty."

² The numbers who emigrated in each of the last five years were,—

In 1847	258,270
1848	248,089
1849	299,498
1850	280,849
1851	335,966

continues; at a somewhat lower average, it is true, for during the first four months of the current year it amounted only to 103,216. Yet, possibly, this decrease is apparent rather than real; because, judging by present appearances, the total amount of emigration at the end of this year is likely to be in excess of that of the last. It has been reported, whether upon sufficient authority we are not able to say, that the present rate of emigration from the United Kingdom to the Australian gold regions alone may be estimated at 5,000 persons per week.

Reverting to the emigration of 1851, it might seem, at first sight, that this country will not be much influenced by that phenomenon, inasmuch as the great bulk of emigrants during that year was principally composed of Irish, who prefer the United States of America to the Colonies of Great Britain.¹ It is, however, a striking, if not an alarming political fact, that by this enormous yearly addition to the population of the United States, we are almost unconsciously giving quite an incalculable momentum to the future power and influence of that great federation of republics. Moreover, at home scarcity of labourers, consequent upon this loss of population, is beginning to be severely felt in the rural districts; which scarcity continuing will soon produce a somewhat serious alteration in the relations of employer and employed. But surely, in a religious point of view, the knowledge that these legions of Irish go to swell the ranks of the Romish Church in the new world is a forcible appeal to the vigilance of our Church both at home and in America.

So much for the emigration of one year. To take a glance at a series of years:—The total emigration from the United Kingdom in the twenty years ending with 1851 has amounted to 2,640,848; but of this emigration more than one-half has taken place in the last *five* years! During the fifteen years ending with 1846, the whole emigration amounted to 1,218,176, or an average of 81,211 persons a-year, the largest number who emigrated in any one year having been 129,851 in 1846. In the five years from 1847 to 1851 inclusive, the emigration amounted to 1,422,672 persons, or an average of 284,534 persons a-year,—considerably more than double the emigration of 1846.

¹ Of the whole number of emigrants who left the United Kingdom in 1851, there went—

To the United States . . .	267,357
British North America . .	42,605
Australia	21,532
other places	4,472
Total	<u>335,966</u>

What an exodus is this! What inscrutable purpose of His will can the providence of God be about to accomplish through the instrumentality of this nation and its offshoots? and the majority of people meanwhile sitting quietly at home in placid ignorance of what is going on! Are we not only on the eve of subduing and replenishing the world, but is the confusion of tongues which took place at Babel about to be cured, and shall our posterity witness the whole earth yet once again “of one language and of one speech,” so that it may again be said, “Behold, this people is one, and they have all one language?”¹

But, however this may be, it does seem as if Almighty God had ordained that the English should be—not in a figure, but literally—the sowers of the earth; and upon the principle that like produces like, as the sowing is, so will be the harvest. Are we sowing the seeds of future honour, justice, order, brotherly love, peace, virtue, piety, religion?² Are we making a conscientious and perceptible effort to render the Church coextensive with the world? Or are we only enlarging the borders of hell by sowing the seeds of fraud, vice, dishonour, ungodliness? of our brawls and of our divisions? of languid civilization and enervated virtue? Are the chief of our nobles and of our clergy to be found in the ranks of our emigrations? or are we only sending forth the dregs of our prisons, the offscourings of our union-houses—men and women whom enforced poverty or wilful neglect has almost brutalized? If we are not peopling the world with Christians—if we are not sending forth the Gospel and the Church with the turbid stream of human life now issuing forth from our country—if we are not, what then? What will be the alternative? Imagine the world *de-Christianized*,—a world of unbelievers, whole races of beings strong in ungodliness, and they our descendants! Some years hence, our Lord’s saying will be strangely verified, “One soweth, and another reapeth.”

It is the province of politicians to glorify the unexampled magnitude of the British empire; although it may not evince any great amount of political sagacity to have surrounded the throne of England with republican institutions in all the colonies. Yet it is but decent to bring forward, at times, concurrent responsibilities; and certainly the responsibilities of the nation, and of the National Church, at the present extraordinary crisis, are not lightly to be passed by. It would be wrong,

¹ Gen. xi. 1—9.

² As Chrysostom speaks of the disciples, Hom. in S Matt. xv. (Field, i. p. 201.) *Καθάπερ γὰρ ὑπόπτεροι γενόμενοι, τῆς ἀκτίνας σφοδρότερον τὴν γῆν ἐπέδραμον ἅπαντα, σπείροντες τῆς εὐσεβείας τὸ φῶς.*

however, to omit a tribute of gratitude to those good men who some years ago instituted the *Colonial Bishops Fund*, by means of which the Church has been planted in those colonies towards which the tide of emigration is now setting with unexampled velocity. Sarcasm and ridicule were lavished on the folly which proposed to send a Bishop—that is, a duly organized Church—to a few scattered sheep in a distant wilderness. Recent events have fully justified the step, and vindicated its wisdom. Perhaps it was after this sort that Almighty God was preparing the way for the diffusion of His Church. It is to be hoped in future that proposals to send Bishops to distant colonies will never again be met with the stale objection that the population is too small. It is easier to prevent than to overtake an evil; and “Wisdom is justified of her children.”

COLONIAL CHURCH LEGISLATION.

AT the end of the last session, Mr. Gladstone, having first withdrawn a measure which he brought into Parliament on the 20th of February last, to relieve the Bishops, Clergy, and Laity in the Colonies from such disabilities as hinder them in the management of their own ecclesiastical affairs, introduced another Bill, similar in principle to the first, entitled, *A Bill to explain and amend the laws relating to the Church in the Colonies*. We have printed it in full at page 68 of this number, in the hope that, by being made generally known, it may obtain that calm and deliberate consideration which its acknowledged importance merits.

In its character it is purely “permissive and enabling.” Without attempting, by direct and positive enactment, to construct an ecclesiastical polity for the Colonial Church,—a course which would have been abundantly productive of discord and controversy both at home and abroad,—it proposes to leave to that Church the management of its own concerns in all matters except those wherein it can be clearly proved that some imperial interest is at stake. We are not called upon to vindicate the wisdom of the policy, which, with this limitation, would grant to the Colonies a large measure of self-government in all affairs of a domestic kind, whether ecclesiastical or civil. It vindicates itself in the ample page of our colonial history. We are only endeavouring to point out the prominent features of Mr. Gladstone’s measure.

Now, if it ever becomes law, we apprehend that the effect of the first clause will be, not only to legalize the assembling of

Diocesan and Provincial Synods, but also to confer upon laymen in communion with the English Church in the Colonies a legal right to a seat and a vote in both. This portion of the Bill is, of course, worthy of remark, inasmuch as the right of the laity to a share in the management of Church affairs is a subject which attracts considerable attention in other countries, if not in England; although here one wonders why it is not more generally advocated, unless it be on account of the lukewarmness of English gentlemen. In America, we know, the right has been admitted long ago. The Colonies are prepared to make the same admission. In Germany, it has been defended upon the very same grounds which an American Churchman would select in order to uphold the system of his Church. In Piedmont, Austria, Belgium, France, the subject is beginning to be ventilated; its practical adoption in the Colonies will, of course, give fresh impetus to the discussion.

The objections against it will be manifold; but as it has been truly said, it is better to give the laity a constitutional negative in Synods, rather than the privilege of rebellion out of them. In addition to which, experience goes far to prove that laymen are generally most efficient supporters of all conservative and sound projects for the Church's welfare, as well as invaluable advisers of the Clergy.

It is not easy, however, to discern the stringency of one objection to Mr. Gladstone's Bill, which has been already propounded in the House of Commons. It has been urged that it has a tendency to make each colonial diocese a separate Church, and to induce "a complete separation" between the mother and the daughter Churches. What is meant by the word separation? As between two Churches, or two dioceses, an entire separation can occur only when one denies material and fundamental articles of faith; for that involves a separation from the Divine Head of the Church: and the bond of union and communion between the denying Church and the other Church is snapped asunder. Or separation may take place where a Church shall impose upon the consciences of men articles as *de fide* which, in fact, are not *de fide*. This was the origin, as it is still the reason of the continuance, of the separation between the Churches of England and Rome. Is the word separation intended to imply independence, emancipation? As, for instance, when we say that a child at full age is independent, or emancipated from parental control, because he is able to govern himself and manage his own affairs. But the independence of a son does not of necessity mean a complete separation from his parent, and a rupture of unity between the two. Neither does the independence of one Church of necessity imply

its complete separation from any other Church. If the independence of our own Colonial Churches should eventually take place—and it must take place whenever the Colonies in which they exist shall declare their independence of the mother country; (and we fervently trust that such a contingency is very remote!)—yet that kind of separation does not *ex vi termini* imply a rupture of unity. The American Church is a separate, and—what the Colonial Churches have no desire to be—even an independent Church; but it is intrinsically one with our own. The Episcopal Church of Scotland, under different circumstances, is a case exactly in point. It is a particular independent Church, not separate from, but in strict communion with our own. Cyprian seems to have discussed this very objection. One tree, he said, many branches; many streams, one source; many rays of light, one orb. Even diversity of ritual would not make a complete separation between the English and Colonial Churches. In things indifferent, rites and ceremonies, the maxim holds good, *Divers uses, one Church*. Augustin proved that long ago, and so did Gregory: “*In una fide nihil officit sanctæ ecclesiæ consuetudo diversa.*” But it appears to us, that in asking leave of the Imperial Legislature for their Bishops, Clergy, and Laity to meet together in consultation upon their own local affairs and emergencies, there is nothing which the Colonial dioceses (each of them large enough to be constituted as a particular Church) wish for less—nay, as it is alleged, dread so much, as a complete separation from the Church and Crown of England. Why should they wish for a disruption? All their affections tend towards a maintenance of their allegiance to both. Canadian churchmen are proverbially the most loyal subjects in North America. Although they may sometimes, perhaps, think that, now and then, a larger measure of justice might be awarded to them by the Imperial Government, without wronging any other religious communion, yet their loyalty never wavers. As it was during the American troubles of the last century, so it is now. The most devoted subjects in the colonies of the British Crown ever have been, are now, always will be, found among the members of the English Church.

One great practical good, at all events, ought to result from the mere publication of Mr. Gladstone's Bill. It ought to put a final period to the eloquent small-talk which obtains, both within and without the walls of Parliament, about “*Episcopal autocrats,*” and “*Ecclesiastical despotisms.*” As Sir William Page Wood observed in the debate on the 23d of June, it is difficult to conceive how a proposal to give to the laity of the Church of England in the Colonies authority and power which

they do not at present possess, can be said to be an attempt to establish an ecclesiastical despotism!

Mr. Gladstone will now be able to watch the future progress of his Bill; and should he prevail upon the new House of Commons to treat it with favour, we devoutly hope (to use the language of one of the ablest advocates of the measure) that it will tend to add fresh splendour and renewed duration to our dearest Church,—to develop the power which resides within her, and which, if justice be done to her, will enable her to cope with the powers of any other Church upon the face of the globe.

PROPOSAL FOR AN ASSEMBLAGE OF THE WHOLE ANGLICAN EPISCOPATE.

IN order that it may not be forgotten amongst the passing topics of the day, it appears expedient, however briefly, to take notice of the proposal of Bishop Whittingham of Maryland, (contained in a letter to the Rev. Dr. Wainwright, which was read at a meeting of the *Society for the Propagation of the Gospel*, on the 19th of June,) for a conference of the Bishops of the English Church. The letter will be found in full at p. 32 of our last number; we refer to the following portion of it:

“For practical advantage, it seems desirable that, if possible, there should ultimately be arrangement between the Churches, (1) for an assemblage of the whole Episcopate, either absolutely or representatively, in council, for organization as one branch of the Church Catholic. (2) For further organization, a representative assemblage, in order to such revision of the ‘ancient’ and English Canons, as might fit them for recognition as a body of general Canon law (3) For recognition, as under such a general code, of the distinct and (probably always) very different organizations of the several Churches of England, Ireland, the Colonies and dependencies, Scotland, the United States, and the United States Mission Churches.”

If impracticable, it is a pity that such a project should be allowed to drop into oblivion without discussion; anyhow, it is worth that. On the other hand, what if it be practicable? In times like these, it is hard to assign limits to possibility. Necessity often accomplishes schemes which at first sight seem little better than the dreams of enthusiasts or visionaries. There are more than one hundred Bishops in our communion. If they could be brought together in accordance with early precedents, their concordant declarations would be equivalent to the voice of a General Council. As a mere display of union, this would

be something. To keep aloof is not only a cause of weakness, it is the surest mode to perpetuate discord and differences. As a consolidation of strength, it would be infinitely more; God knows we need this union of forces; *concordiâ parvæ res crescunt*. Few things, just now, are more worthy the care of earnest Christians, than the relation of the English Church to the universal Church of God on earth. "The family of Christ is one, nor can any national Church, with fidelity to its great Head, allow its local relations to impair those which are catholic."¹ The old question, *Cui bono?* of course will arise. Let the answer be this: "Quid unquam aliud Conciliorum decretis enisa est [Ecclesia] nisi ut quod antea simpliciter credebatur, hoc idem postea diligentius crederetur? quod antea lentius prædicabatur, postea instantius prædicaretur? quod antea securius colebatur, hoc idem postea solicitius excoleretur?"²

The visit of the American Bishops to this country would hardly have been in vain, if it had been only for the purpose of throwing out this suggestion. Will they be able to negotiate a delegation of English Bishops and Clergy to attend the General Convention next year at New York?

Correspondence, Documents, &c.

ADMINISTRATION OF COLONIAL DIOCESES.

SIR,—The auspicious visit of the American Bishops, and the new ideas which the condition of our sister Church forces upon us, call on us, I think, to review the condition of our Colonial Church, and the action upon it of the *Society for the Propagation of the Gospel in Foreign Parts*, with a view to see what reforms we can introduce or borrow. The heart-stirring appeals those Bishops have made to us, and the wonderful contrast of their present compact and effective system with the solitary and painful efforts by which the Gospel was first conveyed to their land, may well aid, as they invite, these reflections.

I do not propose to institute any comparison between our Colonies and the States; to do so is needless, it might be unfair and invidious; we may be content to be encouraged, perhaps to learn a lesson, without inquiring whether the means or the ends are exactly the same, or why the difficulties, or the energy put forth to battle with them, seem different.

When scattered clergymen were first sent to America by the Society, to work each by himself, without apostolic superintendence, it

¹ "Sympathies of the Continent," p. 2 of the Introduction, by Arthur Cleveland Coxe, M. A.

² *Vincentii Lirinensis Commonitorium*, § xxiii.

was reasonable, on the one hand, that the Society should retain a control over them which there was no one else to exercise, and, on the other hand, that when clergymen were induced to forego a certain provision here for all the dangers and difficulties of a new, untried country, they should be secured, as far as the Society could secure them, by the pledge of a fixed stipend during their good behaviour.

This system has continued longer than it ought. There are still many clergymen—and some of them, it is to be feared, in places where the people can well support their own pastors—who receive what are virtually life annuities from the Society; and in the earlier times, when the Episcopate was conveyed to British America, it was thought in many cases more convenient to exercise discipline through the Society than by the due authority of the Bishop on the spot.

It was reserved, however, for the present excellent Bishop of Sydney first to break through this system, and to station over that continent, which was rapidly filling with emigrants, under his eyes, clergymen sent out by the Society with no more than a pledge of stipend for three years; and the example thus set has since been followed up by the Society with a new bye-law, directing that in future a pledge of stipend shall not be given for more than five years to the parochial Clergy of the Colonies. This is well, but it is not enough. We must look to the present condition of the Colonial Church, and compare it with what it was.

Where there was formerly a Missionary, there is now a Bishop; nay, in parts of the world not known one hundred years back, there are now Bishops, with flourishing Churches under their sway, each established in the place,—native, not exotic. Our duty is to nurse these native Churches, and to set on foot their institutions. It can hardly be said that it is our duty to keep their institutions on foot for ever, much more to maintain continually their parochial Clergy with money contributed by the poor of this country. It is not reasonable that the Society should deal with details, as it was obliged to do at the outset of its missionary labours, nor is it possible to do so with effect. A body of men here, be they ever so wise and just, and free from disturbing influence, cannot weigh the respective claims to a provision for a pastor, of congregations in Upper Canada, Newfoundland, the Cape, Australia, nor could they in each place keep quite clear of the various accusations which colonial jealousy is apt to frame of supporting the Bishop unduly, of thwarting him unreasonably, of persecuting Clergymen for their opinions, or promoting jobs unintentionally. The only wise course is for the Society to avoid details altogether; to treat with each diocese as a whole, and to seek, as equitably as possible, to apportion its funds between them and the new fields which are continually presenting themselves. Each diocese must be encouraged to act as a whole, to be itself the centre of further action,—to gather its own funds, whether for home missions in its more neglected parts,—to extend itself to the uncivilized and unchristianised people near it, or to those parts within its limits which are rapidly filling with our emigrants,—to perfect its diocesan machinery,

and especially to follow out the plan so ably developed by your correspondent M. in your June number, of securing the reproduction of the ministry by the establishment of diocesan colleges,—and for all these ends to guide their alms into the true ecclesiastical channel, adopting, as in Western New York, the monthly offertory, and distributing them according to rules laid down by common consent.

Much of the prosperity of the Colonial Church is due to the piety and wisdom of the Bishops who rule over it; but it would be a mistake to leave everything to their sole authority. A Bishop, with a vast Society to back him, and a Clergy dependent for their support on what he may recommend to it, are so differently placed from a Bishop and his Clergy here,—nay, from the position which a Bishop and his Clergy ought to bear to each other, that it is enough to point out the relation as a monstrosity, and needless to investigate the evils which would spring from the attempt to perpetuate it. The remedy is plain: to form and foster among them *local self-government*; to make no attempt to control them; not to try to make them better than human nature admits of, by means against which human nature revolts, but to support and help them; to encourage them in harmonious action with their Bishop, as sons and not as servants, and to help them, under his guidance, to draw out the good of the voluntary system without its evils, and to carry their people heartily along with them.

I cannot produce a better example of this than what has lately been done in the Diocese of Melbourne. The Bishop was among the earliest to call together his clergy and laity; they deliberated for a considerable time, and with almost uninterrupted harmony. The main result, probably the only permanent result, was an unanimous and solemn undertaking on the part of the assembly, to render their Church independent of foreign support; an undertaking, which, in a noble spirit, saw more of duty than of difficulties, and which was followed by well-considered measures, the formation of diocesan funds for the maintenance and endowment of the clergy, to be administered by boards chosen at periodical meetings of the diocese.

At the meeting of the *Society* in June, at which the American Bishops were welcomed, one of the principal matters of business transacted, was to approve of a grant of 500*l.* annually for five years, placed at the disposal of the Bishop of Melbourne and his Board, for the maintenance of the Clergy, thus sanctioning the very excellent principle they had adopted. A step in the same direction had been previously taken by placing at the disposal of the Bishop of Cape-town sums for the maintenance of his clergy and missions, leaving it to him to distribute them to the best advantage, for the permanent good of his Church. I am not defending the placing on him or on any Colonial Bishop such large power as this, and such heavy responsibility, except for a short period subsequent to the first appointment of a Bishop. His Lordship has, I believe, expressed his own sense of the weight of this responsibility, and his desire to share it with a deliberative assembly of his clergy and laity.

It is not possible to separate the relations of the Propagation Society with the Colonial Church, from those of this country and its Colonial empire; and this must peculiarly be the case with the readers of your Magazine, who, doubtless, look on the Church as the strongest link to bind together the empire. There was a time in both when the colonists were ready to look to the mother country, and to the mother Church, for fostering care. There will be a time in both when they will look with natural, and not improper jealousy, at unreasonable restraint, and the assumption of superiority. True wisdom teaches us to encourage the free preference of the Church of this country, and that filial regard to the mother country which are natural, and in neither to rely on the uneasiness of subjection; such a preference for England and her Church has been remarkably shown in the United States, not by Churchmen only, but by Dissenters also. If we encourage the colonists to act for themselves in ecclesiastical matters, while we give them what friendly help we can afford, there is no danger that they will use their freedom to separate from us; rather will the first voice of their free institutions be given, as it has been in Australia, to declare emphatically that they have no wish to innovate.

The course of action into which circumstances are now forcing the Society, will help much towards establishing this freedom of self-action. The distribution of the funds it can afford to allot to each diocese, to the different purposes of founding missions and parishes; the encouragement of education for the ministry; the applying them to the best advantage, and preventing waste; the distributing the funds collected in the diocese for similar purposes, and which it will probably be best to treat as a common fund with the Society's grant;—these are matters which may well occupy the attention of a Board assembled under the Bishop, and composed of his clergy and the representatives of his laity. And by this means a kind of synodical action will at once be established—real, yet unpretending, business-like and safe, because it is limited for the present, and cannot exceed its bounds, and is yet educating the Colonial Church, through all its grades, for the exercise of more perfect freedom and fuller power.

I conceive it therefore to be essential, that in any Boards to be formed in the Colonies, the Bishop's veto on all that is done should be preserved sacred; and that likewise the clergy and laity should, whenever it is desired by any one, vote separately, and nothing be determined on without the sanction of both orders. With these safeguards the fullest discussion may be encouraged. Good suggestions will plainly help forward the business in hand; and it is far better that bad ones should be made where they may be readily answered, than be permitted to work their evil way outside.

Attention ought, I think, to be given to the mode of electing the representatives of the laity. The feeling of most Churchmen would probably be, that they ought to be communicants, elected by communicants. Our Church Societies have for the most part made a certain amount of subscription the basis of membership; it is doubtless unreasonable that men should have a part in managing that to which they refuse to contribute. But I fear that this is not the real ques-

tion. In England we bow down to a plutocracy; we do not realize that a poor man is as fit to manage our ecclesiastical affairs as a rich one, if he be only as good a Christian and as intelligent. We have among us too great a diversity of classes, and we introduce our divisions into religion, where they have nothing of that excuse which may be made for them in secular affairs. The fear of democracy, which, after what has passed on the continent, is not groundless, has strengthened our tendency to form small oligarchies, from the Hebdomadal Board at Oxford down to select vestries. There are better tendencies already in movement here; for instance, the rights of the poor in church are being recognised, and the tendency of the last two or three ages to fill our churches with pews, for the purpose of excluding them, is receiving a check, which it is to be hoped will be a decisive one. But it must not be forgotten that our sister Church in America, and those we are now planting in the Colonies, have from their foundation inherited practices which have hardly taken root here, and convenient evils have been allowed there to grow up which it will take ages to cure. Against these mere authority will be inefficient. I believe that nothing but an assembly containing the representation of the goodness and the intellect of the whole Church, in all its grades, so far as any assembly can represent them, will be effective to this cure. And if the *Society for the Propagation of the Gospel* should be compelled, for its own purposes, to plant or to foster in each Colonial Diocese the germ of such an assembly, it will be the means of conferring a lasting benefit on our common Church.

I remain, Sir, your obedient Servant,

F. H. D.

THE EXTENSION OF THE CHURCH IN THE COLONIES.

No. I.

SIR,—To any one at all acquainted with the vast extent and the growing importance of our Colonial possessions, and who values the blessings of our Holy Faith, the question must often have presented itself, how their religious wants are to be supplied—how the thousands who are annually leaving these shores are to be saved from lapsing into a state of practical heathenism? As one who possesses a considerable knowledge of Colonial life as exhibited in British North America, I would crave space in your pages to offer some remarks upon the extension of the Church in the remote regions of the vast Dioceses of our Colonial empire. And though they will have special reference to that part of it with which I am personally acquainted, yet the principle for which I contend having, as I believe, the sanction of Holy Scripture, and the example of the universal Church in her brightest days of missionary exertion, is of the widest applicability, with of course such adaptations as might be rendered necessary by the peculiarities of the respective Colonies. Having on several occasions expressed my views upon this subject in the Colonial papers, with such clearness and force as I was able to command, I can only repeat in your pages much of what I have already stated elsewhere.

I am induced to do so by the hope that it may lead to the discussion of the subject, out of which perhaps, by God's blessing, some practical fruit may be brought forth.

Owing to the crippled state of her resources, the Church in the Colonies finds herself utterly unable to keep up with the rapid extension of the various settlements. Men plunge into the remotest wilderness to secure for themselves those possessions which they are unable to obtain in more cultivated neighbourhoods, and they are consequently cut off, frequently for many years, from all the ministrations of the Church. Hence the ground which she ought to hold is pre-occupied by various sects, which often find their teachers among the actual settlers, and who, disregarding that education and authority so necessary to the ministerial office, rise from their last, or lay down their hammer, to become the advocates and propagators of their peculiar views. As a very natural consequence, the people who of right belong to us are gradually led to forsake the true fold, and in the painful alternative between "strange pastures" and *none*, are weaned, perhaps for ever, from the Church of their fathers.

The first attempt that is made to reach these people is by means of what are called "the travelling Missionaries." A single clergyman—generally speaking a young man who has just taken Deacon's orders, and therefore utterly without experience—is appointed to the spiritual charge of a district, so extensive that, though perhaps almost constantly on horseback, he is able to visit his Sunday stations only once, it may be, in the course of many weeks, and sometimes months. When these "travelling Missionaries" reach their appointed charge, not only do they find the ground preoccupied, and are thus at once placed at a startling and painful disadvantage, but this system, which, owing perhaps to circumstances, the Church has been compelled to pursue, seems little calculated to produce results as important or beneficial as we might naturally desire. The labourers whom she sends forth are often, owing to their habits and education, little fitted to cope with the hardships and difficulties they are forced to undergo. The writer had been a regular backwoodsman for years, before he became a travelling Missionary in some of the newer townships, and he can say with truth, that the difficulties in the *latter* capacity were much more trying to health, and faith, and hopefulness, than those which accompanied the *first* opening of a settlement [in which he took part] sixty miles distant from anything like civilization; and that for the simple reason that, as a settler, he enjoyed the blessing of a HOME, rude although it was, of which, as a Missionary, he was altogether destitute. If then the hardships of missionary life were by no means insignificant even to one who had served a pretty good apprenticeship to all the peculiarities of the backwoods, what must they be to one who, perhaps, has scarcely ever been separated from the comforts and refinements of civilized society? His zeal and devotedness may be abundant, but he *must* suffer much,—at all events for a time,—from an unavoidable unfitness for the duty he has to perform.

Another serious obstacle to success is the widely-diffused character of the Missionary's labours. Man, we know, requires line upon line, and precept upon precept; and if this be so, what can we hope from a solitary service, and perhaps a few scattered visits separated by intervals of weeks and months? There is little of that bond of union which ought to exist between a pastor and his people, because there is little of time or opportunity to cultivate that warm and friendly feeling which is so pleasing and beneficial to both parties. That good has been effected by this system cannot be doubted, but whether it is the *most excellent way*, may well be questioned. It is, to use a backwoodsman's simile, like a settler determined to clear a fifty-acre lot, and commencing operations by chopping a few trees on each individual acre.

These hindrances to success have in themselves a strong tendency to produce another, and that is a sinking of heart on the part of the individual Missionary. He is generally cut off almost entirely from everything like congenial society, he has none of the blessings of a home, however humble, and he is thrown back upon the solitude of his own heart until his feelings become morbid. The hardships he has to encounter, and the hopelessness of the work he has to perform, and the vain but earnest yearning after communion with those he loves, bring upon him a sense of despondency, than which nothing can be more palsyng and destructive to anything like energetic effort. It may be said, that this is a state of feeling arising from a want of faith unbecoming a Christian Missionary, and ought to be overcome; and in reply I would say, let him who is of this opinion undertake the Missionary's duties for the space of one year, and we shall then be in a position to argue the question whether it is either *necessary* or *desirable* that men's faith should be so tried.

"But," it may be asked, "are we to relinquish missionary effort because of the hardships, or the labours, or the loneliness which it involves? Are we to leave our 'few sheep in the wilderness' untended and unfed, because our young clergy are such fine gentlemen that they cannot, for the love of Christ and the souls He has redeemed, face the self-denial of the Missionary's high and holy calling?" I answer, God forbid; and God be praised that our colonial clergy, young and old, have never as a body shrunk from doing what men might do, in the distant and often trying spheres of their appointed duty. Instead of shrinking from the work, it ought to be the object and ambition of the Church to be ever foremost in bringing the waste places of the earth under the fertilizing beams of the Sun of righteousness, and rallying the dwellers therein under the banner of the cross. This is, indeed, an object so vitally important to her progress and influence, that to devise any means by which it may be done more effectually than by the present system, is worthy of our most attentive consideration; and to carry it out, if practicable, might justly demand our most self-denying efforts.

To render the extension of the Church in any manner simultaneous and co-extensive with the settlement of the colony, is no doubt a

project encompassed with difficulties, which are so prominent as almost to induce us to relinquish the idea at once, as altogether impracticable.

But still, if what is now done towards this end could be done more effectually than it is at present; and if each important missionary station could be rendered IN ANY DEGREE reproductive and self-supporting, we should have taken a most important step towards the attainment of this object.

The great difficulties which, in connexion with this subject, at once present themselves to the mind, are chiefly three:

1st. The want of a better system than at present prevails;

2d. The want of men fitted for the work; and,

3d. The want of means of carrying it out.

With the Holy Scriptures and the history of the Church before us, and the most ordinary knowledge of the constitution of the human mind, the humblest amongst us need hardly fear the imputation of presumption, or an attempt at originality, in criticising the present system, or in suggesting another as more likely to effect the great object in question. It is very easy to make suggestions—to devise the means of carrying our suggestions out is a different matter.

With reference to the first point, we must all agree that concentrated labour is ever more efficacious than diffused exertion. This is a self-evident proposition, and its applicability to the subject in hand was strongly enforced by the Bishop of Toronto in one of his charges, in which he recommended that travelling Missionaries, instead of single services in various parts of their charge, should rather establish themselves for a certain period in each of the more important localities of their mission, and thus afford the inhabitants for a time fuller services, and something like pastoral supervision.

It will, of course, be readily admitted, that if the efforts of a single Missionary, when concentrated within manageable bounds, are more likely to prove useful than when the same amount of labour is more widely diffused, that the accumulated exertions of *several* in the same neighbourhood would be proportionably beneficial. *Solitary labour* has comparatively little warrant or encouragement from Holy Scripture, or the history of the Church; for since the day when our blessed Lord sent forth His disciples, *two and two*, upon their holy mission, it seems ever to have been found that, in the great work of spreading the kingdom of God on earth, as in every other undertaking, “union is strength.”

If this be true, would it not be well to consider whether in some of the more important of the new settlements of the Colonial Dioceses a Mission could not be founded in something like conformity with the primitive plan? Let us suppose it to consist of one Priest, and two Deacons, who should, for the sake of order, be bound to render to the former a certain measure of obedience. They would live together in their own house, and would thus at once constitute a family, and enjoy many of those comforts and blessings which are, by Divine appointment, connected with that institution.

From this their *home* in the wilderness they could go forth in all directions to seek for His sheep that are dispersed abroad; and while they would be enabled to perform this work more efficiently, they would be saved from many of the trials of the travelling Missionary under the present system, even though their sphere of duty should be much more new and uncivilized than that in which he is called to labour. Hence, in the first place, some such system as this would do much to remedy that unavoidable unfitness for the work of a travelling Missionary as at present understood, to which allusion has been made as the first obstacle to success. The life would be no doubt new and strange, but they would not only be Missionaries, but actual settlers, which would do more than anything else to accustom them to the peculiarities of the woods, and which at the same time would afford another and powerful element of interest, and tend to produce a self-reliance of character which would prove invaluable amidst their difficulties. Having their own *home*, too, in the centre of their field of duty, would save them from many of those hardships which are so trying to the present travelling Missionary. Their duty might lead them twenty, thirty, and sometimes forty miles on either side of it, but they would know that after their work was done they would enjoy the comfort of rest beneath a roof, which, however humble, would be their own.

If any one is inclined to think lightly of this as an alleviation of the difficulties of such a life, I would refer him to the experience of any one of the present travelling Missionaries in the Colonies, who, on his widely-extended course, passes from one house to another, continually dwelling among those who are comparatively strangers, and knowing nothing by experience, perhaps, for months together, of all those blessed feelings and associations which cluster around the very name of HOME.

In the next place, the concentration of their labours might be reasonably expected to produce an effect far beyond what could ever be hoped for from more diffused exertion. Their presence on the first opening of the settlement would do much to prevent the people falling into those evil, careless, and often immoral habits which necessarily flow from separation from the means of grace, and which years of after-work can never remedy. Their place of residence would be known far and wide, and their aid and counsel and instruction would be gladly and often sought in many of those trying circumstances which attend the settlement of a new country. Their being first upon the ground, and *abiding* there, together with the earnestness and self-denial which would be manifested by such a step, would increase the attachment of our own people, and bring back to the Church multitudes of those who have strayed from her holy pale. Who could doubt that, in such a neighbourhood, an amount of evil would be prevented, and an extent of spiritual good secured, that would be very difficult to estimate.

Again, the association of two or three individuals in such an undertaking would most effectually prevent them from the despairing

conviction of inability to cope with the vastness of the work, from which the solitary Missionary so often suffers, and from that sinking of heart which is so frequently the result of loneliness and the want of congenial society. They would urge each other on in the high enterprise they had undertaken, and the disappointments of one would be counterbalanced by the successes of the other. The evils of a solitary life would be more than neutralized, and united prayer and effort, study and communion, would impart additional ability and zeal for their noble work.

Some such plan is sanctioned by the facts of Holy Scripture, and by the practice of the Church in almost every age; and it falls in with the requirements and necessities of the human mind. The adoption of it would meet the first difficulty to which allusion has been made—namely, the want of a better system of missionary enterprise than at present prevails; and it could hardly fail to prove highly beneficial to the interests of the Church and to the souls of her people.

These remarks having become much more extended than was anticipated, I must leave the consideration of the two remaining difficulties, viz. the want of men, and the want of means, for another communication. This scheme may be regarded as Quixotic and chimerical; but even if it should prove so, the importance of extending the ministrations of religion to the remote settlements is so great, that it should lead us to reflect upon, and discuss every idea that may be suggested for effecting an object so much to be desired.

I can only say that I am no mere theorist in back-wood life, and I am sanguine that the difficulties that stand in the way of such a system of missionary enterprise *could be overcome*.

I am, yours, &c.

W. STEWART DARLING,
Missionary S.P.G. (in the Diocese of Toronto.)

JESUIT MISREPRESENTATIONS OF THE MADRAS MISSIONS.

DEAR SIR,—A clerical friend who has little leisure to bestow on missionary matters, directed my attention, a few days ago, to some strange statements circulated by Jesuits respecting the Missions in South India. I had previously heard that those Missions have recently been made the object of systematic attacks by the Romanist press of Madras; but I was not aware till then that they are published in England also, and, among other uses, are placed in the hands of persons who are not well acquainted with the state of Christianity in India, or who are not indisposed to receive without inquiry the strong assertions of a Jesuit. Without wishing to involve your Journal in any personal controversy, or to write a criticism on a book, I will beg leave to lay before your readers some of the statements alluded to, and in contrast with them, proofs of their inaccuracy, or counter-

statements which have been made by persons who do not write anonymously.

1. As to the number of Protestant converts in South India. It is stated that "their [*i.e.* Protestants'] own organs do not show more than 32,000 native converts from heathenism;" and again, "they themselves estimated in 1849 the total number of their converts at only 32,000 souls, acknowledging that a great proportion of these are still half pagans." Now what is the fact? The Madras Missions of the *Society for the Propagation of the Gospel* reckoned 20,019. The South Indian Missions of the *Church Missionary Society* reckoned 8,793 scholars, and 3,733 communicants; but their returns are confessedly incomplete. If to these be added the converts of the American Societies, the *German Society*, the English Baptists, Independents, and Wesleyans, we shall have a total not easily reconcilable with the above statement. If from official returns we proceed to more general accounts, the words of Bishop Spencer may be adduced, who, in a speech delivered and published at Bath in 1848, says: "We have at this time upwards of 40,000 Christians, who are under complete Christian discipline, and who are faithful followers, so far as this can be predicated of any human being, of the doctrines of Jesus Christ. I hesitate not to assure you, from personal knowledge, that the converts to Christianity in Tinnevely are really converts to Jesus Christ." But perhaps still more to our purpose is a more complete and recent statement, compiled from the returns of various Protestant societies,² published in the *Calcutta Review*, September, 1851, from which it will be seen that the organs of Protestants show in 1851 more than twice the number of converts in South India attributed to them by the Jesuit writer above quoted.

	Missionaries.	Native Preachers.	Stations Occupied.	Converts.		Boys in Missionary Schools.			Girls in Mission Schools.	
				Communicants, or Full Members.	Christians.	Vernacular.	Boarding.	English.	Boarding.	Day.
BENGAL, ORISSA, AND ASSAM	101	135	69	3,416	14,401	6,369	761	6,054	836	690
THE N. W. PROVINCES.	58	39	24	608	1,828	3,078	209	1,207	208	213
MADRAS PRESIDENCY..	164	308	113	10,464	74,512	61,366	754	4,156	1,101	6,929
BOMBAY PRESIDENCY..	37	11	19	223	554	3,848	64	984	129	1,087
CEYLON	43	58	35	2,645	11,859	9,126	204	1,675	172	2,630
	403	551	260	17,356	103,154	83,787	1,992	14,076	2,446	11,549

¹ See S. P. G. Annual Report, 1850, p. cxxiii.

² It is not possible that the converts in connexion with the *Society for the Propagation of the Gospel* are not included. The *Calcutta Reviewer* employs the phraseology of a dissenter, and makes not the slightest mention of the *Society for the Propagation of the Gospel* or the *Society for Promoting Christian Knowledge*.

The next statement which I shall bring before you is a simple unmitigated falsehood. Speaking of the Mission at *Tanjore*, recently under the care of Mr. Guest, the same writer says, "The numbers of converts in this Mission were estimated by Bishop Heber once at 40,000, in another place at 15,000 souls."

Now what did Bishop Heber write? "There are now in the South of India about 200 Protestant congregations, the number of which has been sometimes vaguely stated at 40,000. I doubt whether they reach 15,000."—*Heber's Journal*, vol. iii. p. 460, ed. 1829.

Now, bearing in mind that Mr. Guest's Mission is but a portion (one out of six) of the *Tanjore* circle, (S. P. G. Report, 1848, p. cx.) and that the *Tanjore* circle itself forms a still smaller portion of the Protestant congregations in South India, the above statement would be characterised by any plain-speaking man by an expressive monosyllable. But in justice to the writer, other facts should be weighed before he is condemned of deliberately intending to falsify Bishop Heber's testimony.

Dr. Wiseman (as has been pointed out by Archdeacon Grant, *Bampton Lectures*, Ed. 1845, p. 364) argues against Bishop Heber as if he had made the same statement which is imputed to him by the Jesuit above cited. It is the boast of the Jesuits to be indebted only to teachers of their own Order. Probably the writer saw Bishop Heber's words through the glasses furnished by Dr. Wiseman. By applying the well-known rule of the Founder of the Order, (*Exercitia Spiritualia S. P. Ignatii Loyolæ*. Ratisbonæ, 1840, p. 261,) "Ut ipsi Ecclesiæ Catholicæ omnino unanimes conformesque simus, si quid quod oculis nostris apparet album, nigrum illa esse definierit, debemus itidem quod nigrum sit pronuntiare," it would become quite plain that, though to our eyes Bishop Heber's words appear to be "the South of India," they are really printed, as Dr. Wiseman has laid down, "the city of *Tanjore*." It was sad that a controversialist of Dr. Wiseman's position and character should originate so gross a misrepresentation. It is disgraceful that a Clergyman should repeat it nine years after its detection. But confident assertion and indefatigable repetition have often gained a temporary victory over truth. Human nature grows weary of contradicting the gainsayer. Mephistopheles triumphs, while Faust protests that he yields only to the power of the tongue:—

"Wer Recht behalten will und hat nur eine Zunge,
Behält's gewiss."

One more instance, and I have done with the statements of our accusers as to the numbers of Protestant converts. It is alleged of the Danish Missionaries at *Tranquebar* in the last century that "they made no progress among the natives beyond spreading among the Catholics of *Tanjore* some of their calumnies against the true Church." Was this all for which Ziegenbalg, and Schultz, and Guericke, and Schwartz spent a hundred years in poverty and toil truly apostolic? We grant that the names of *Rajanaiken* and of *Sattianaden* are not

unknown to us. We have heard something of the death-bed of Father Rodriguez. We know what made Father Costa an exile. Some effect was doubtless produced by the renunciation of Romanism about the same time by certain veteran Missionaries at Calcutta. But we have also read the titles of the first Tamul Bible and of other works by the Tranquebar Missionaries, which, twenty-five years after the establishment of the Mission, were sufficiently numerous to fill some pages in the catalogue given by Fabricius, *Lux Evangelii*, p. 611, and *Ad-denda*. And if numbers are in question, let it be remembered that a moderate computation of the results of a century of Missionary labour by the Danes, gives the number of their converts as 54,000.¹ Was this *no* progress?

2. These three instances may serve as specimens of Jesuit accuracy touching the number of Protestant converts in South India. I now come to the means employed in gaining converts, as stated by the same authority. It is said, "The distribution of numberless copies of the Sacred Scriptures in the native tongue was, of course, the first method of spreading Christianity adopted by Protestant ministers." On the contrary, the readers of Niecamp or of Hough, or of an account of the first years of the Tranquebar Mission, which appeared in the *Colonial Church Chronicle* last year, know very well that the first Protestant ministers made many converts long before even the New Testament was translated. I am glad to learn (if it be true) that "many millions of copies of the Scripture are scattered throughout India." But to insinuate that Protestant Missionaries "consider the mere reading of the Bible an infallible method of converting heathens," is to revive a childish and exploded calumny. Why do not Roman Catholic writers inform us of the degree of Biblical knowledge which is communicated in their missions, rather than caricature the use of the Holy Scriptures in ours?

It is asserted in many ways, that "the purchasing of converts is common among Protestants." This is dwelt upon at great length: and the writer tells us his "business is to state a few facts." But *no fact is adduced in evidence*. It would be presumptuous to speak for other Christian denominations; but as far as the Missionaries of the Church of England are concerned, I venture to challenge the accuser to substantiate this statement. Name the purchasers. When and where did the bargains take place? Who were the objects of the traffic? I shall take leave absolutely to disbelieve this statement, until it rests on some better authority than the general assertion of such a writer as I have quoted. Not only the character of our Missionaries is attacked by an anonymous adversary, but the character also of those gentlemen in England to whom is entrusted the distribution of the funds of our Church Societies. Without their privity and connivance, money could not be spent on the scale and for the purpose insinuated.

3. Regard for your space, Mr. Editor, compels me to pass to

¹ Brown's Hist. of Missions, vol. i. p. 231.

another topic. Much is said about "the immense sums contributed by Protestants to their Missions" [in South India]. And the following sums are enumerated:—

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| 1. The British and Foreign Bible Society, in 1850 | £103,330 |
| 2. The Madras Committee of the Society for the Propagation
of the Gospel, in 1848 | 17,000 |
| 3. The Society for the Propagation of the Gospel, 1848 | 15,000 |
| 4. The Church Missionary Society | 10,000 |
| 5. Chaplains paid by Government in Madras | 28,000 |
| 6. The German Mission | 4,835 |

These sums are startling: let us examine them. (1.) It is scarcely fair to reckon the first in the list as a Missionary Society: its object being (I believe) simply to print and circulate books. But of the large sum here set down, only a fraction was spent in South India, as the writer himself admits. (2.) The second sum I pass without comment. (3.) The third, I would observe, is simply a part of the second reckoned twice over. (4.) Of the fourth I have nothing to say. (5.) The writer might as truly assert that the income of the Archbishop of Canterbury is wholly spent in supporting Madras Missionaries as place this fifth sum in his enumeration. It is perfectly well known that the Government chaplains are not Missionaries. They are unacquainted with the native tongues, and they confine their ministrations to the English in India. In short, three only—the second, fourth, and sixth of the sums above named, are really spent in direct missionary work. Let it also be borne in mind, that of these sums the whole is not sent from Europe. A portion is raised and spent in India itself.

Again, it is stated that one-twentieth part of the sums annually spent by the Protestant Missions would suffice to maintain the Catholic one in affluence. If it be so, that happy mission must be in the enjoyment of more than affluence at the present moment. The sum remitted from Europe by a single Romish Society—the *Association for the Propagation of the Faith*—to South India (viz. Malabar, Koulam, Mangalore, Pondicherry, Maissour, Coimbatour, Madura, Madras, Hyderabad, and Vizagapatam) amounted, in 1849,¹ to upwards of 230,000 francs—i.e. between 9,000*l.* and 10,000*l.* This is independent of money raised on the spot by clerical fees, voluntary subscriptions, and landed property, from all which sources the Roman Catholic Missionaries derive an acknowledged income of unknown amount. The annual sum spent by the three Protestant Societies as mentioned above is nearly 32,000*l.*, including money raised on the spot. The difference of money spent by the two bodies is very far from the ratio of one to twenty, as represented. Nor do I believe that the expenditure of the Wesleyans and other Protestant Dissenters in South India would very materially alter the difference.

It would be curious to see how the following statements can be reconciled:—"The *Propagation of the Faith*," says an English Jesuit, "gives about 30,000 francs per annum to the Mission" [of

¹ *Annales de la Propagation de la Foi.* À Lyon, 1850. No. 130, p. 189.

Madura]. In the *Compte Rendu* of the Association for 1849 is the following item:—"A Mgr. Canoz, évêque, vicaire apostolique du Maduré, Mission de la Compagnie de Jésus. 56,820 francs." *About* is a vague word certainly; but I do not remember having hitherto seen it used in the sense of *double*.

4. It was my intention, Mr. Editor, to say something about the early history of Roman Catholicism in India. It is a disgraceful page in the records of Christianity. If you will allow me, I shall be glad of reverting to this topic. I admit that Protestants in India, as elsewhere, make "sharp attacks" on each other. I deplore the "differences" between their several "creeds." I should feel additional shame in being reminded of them by a Jesuit, if Romanists were free from blame in this matter. There is a mote in our eye: and the Romanist shall be welcome to remove or to deride it (according to his taste) when the beam is out of his own. When the clergy of Goa, the Capuchins, and the Jesuits, have settled their mutual differences, let them come and heal ours. But for decency's sake let them wait till our mote shall equal their beam in size and offensiveness—till Protestant Missionaries, to spite each other, sanction what they consider incest,—for this have Romanists in India done, according to their own statement: till Protestant Missionaries poison one another,—for this have Romanists in India done, according to their own statement: till Bishop's College at Calcutta, or its younger sister at Agra, is burnt at night by the revengeful hands of Protestants, as the building at Negapatam was burnt, two years ago, by the co-religionists of its inmates.

I must not, however, close this hasty letter, without mentioning that only two of the Missionaries of the Society of which I have the honour of being a member, are personally inculpated (as far as I know) by our accuser. These are the Rev. G. U. Pope and the Rev. J. Guest. I will mention the facts, in order that your readers may know what is the extent of the charge definitely and specifically brought against the Missionaries of the Society: though in themselves they are hardly worth transcribing. Mr. Pope is reported to have stated, in 1846, that many applications were made to him for books; and in 1849 that "very large numbers" had left his congregation, being unwilling to submit to wholesome discipline. Of Mr. Guest it is stated, that a "bitter" correspondent in a dissenting periodical in Madras stated, in 1849, that a few of his converts "squandered large sums on night-orgies, dancing-girls, Brahmins, &c.;" and that, in 1823, there was great immorality in this mission.

It is, I think, not worth while seriously to reply to these statements. But I mention them chiefly to apprise the supporters of the *Society for the Propagation of the Gospel* to what extent they are definitely and by name implicated in the charges of these accusers.

Yours truly,

A MEMBER OF THE S.P.G.

[We shall be thankful to hear again from our Correspondent upon this subject, in order that these flagitious misrepresentations may be thoroughly exposed.—ED.]

TRAINING INSTITUTION AT PORT LINCOLN FOR THE
ABORIGINAL NATIVES OF SOUTH AUSTRALIA.

*Archdeacon M. B. Hale's Report to Government upon the Institution for the Religious, Moral, and Industrial Training of the Aboriginal Natives of South Australia.*¹

ADELAIDE, June 26, 1851.

MAY it please your Excellency, I have the honour to report for your Excellency's information, the following particulars relating to the Institution at Port Lincoln for the moral and industrial training and Christian instruction of aboriginal natives.

In a despatch which your Excellency forwarded to the Home Government in July 1850, your Excellency was pleased to recommend that such an Institution should be formed in this Colony, and that it should be placed under my care. Circumstances occurred in the following month which determined your Excellency to set the thing on foot at once, without waiting for the answer to that despatch, as had been at first intended.

I accordingly took charge, the first week in September, 1850, at Port Lincoln, of eleven aborigines, five men with their wives and one single man. They were all of them natives of this part of the colony, and were removed to the distant settlement of Port Lincoln with a view to their separation from their own tribes. All of them, except two, had been brought up in the school at Adelaide; and some of them had made considerable progress in reading and writing. In addition to these eleven, eight others have since been sent to us to Port Lincoln at different periods.

My first step was to settle upon Boston Island; which measure I was induced to adopt to secure to our undertaking, to the fullest extent, the advantages of isolation, both from the black population of that locality, and also from the vicious members of our own race. The latter, I lament to say, have throughout occasioned us more trouble and anxiety than the former. Our want of success in finding permanent fresh water on the island, notwithstanding the most persevering efforts in well-digging, &c., made me determine to leave it after about a month's trial.

We then settled ourselves upon the mainland, in a locality admirably suited to our purpose, about ten miles from the township of Port Lincoln, on the banks of the River Todd, which flows into Louth Bay.

Your Excellency was pleased, in the most ready and liberal manner, to grant for our use a large number of surveyed sections. The only two sections in that locality which have been purchased from the Crown by private parties are rented from those persons on our account, with a right of purchase; and we have, therefore, the exclusive right of occupation of a block of about 3,000 acres of surveyed land. In addition to which, by purchasing the sheep depasturing on

¹ From the Twelfth Report of the Colonial Land and Emigration Commissioners.

the surrounding runs, I have acquired also the use of about twelve square miles as run. So that as far as locality is concerned, I consider that our advantages are very great.

We have good (though not first-rate) agricultural land, good pasturage, abundance of fuel, and good water. The River Todd, which is affected by the tides for about a mile and a half from the sea, and navigable for boats also the same distance, runs through the heart of our country. We have also a good shipping place into Boston Bay, at a distance of about five miles from our station.

In this locality we pitched our tents the beginning of the month of October 1850, with everything to do in the way of settling. The only habitation then upon the premises was one old hut, which is now in ruins, having been accidentally burnt a short time before the place came into our hands.

Towards the accomplishment of this work of settling, the following works have been performed since that period:—Three substantial stone huts, dimensions 12 feet \times 10 feet, and nine log huts, the largest 24 feet \times 10 feet, the others of various sizes (some of them being very small and without fireplaces), have been erected. A paddock containing five acres of well-manured land has been cleared of stumps and enclosed by a substantial three-rail fence, and ploughed and sown with oats. Another paddock, containing upwards of eighty acres, fenced for the most part by a bend of the River Todd, has been enclosed by a line of fence of nearly half a mile in length; and when I left Port Lincoln on the 10th instant, the work of ploughing and fencing off from this large enclosure a portion containing about eight or ten acres was about to be commenced immediately. Three wells have been dug, one of which has also been walled up round the sides.

With respect to the agency through which these works have been accomplished, I need scarcely say that, in those departments of labour where mechanical skill is required, it has been necessary to obtain the assistance of Europeans. But, in addition to this statement, I wish to mention that it forms no part of my plan to look to the natives for the performance of any great or important work *as principals*. *As helpers*, or, as I may term them, *second-class labourers*, we have occupied them in a variety of ways; and, thus employed, they have worked with considerable steadiness, and have cheerfully performed their duties. Again, they are not required to work “long hours;” five hours a-day is what is required of them, and for this amount of labour, at ordinary work, their wages are sixpence per day. There are some amongst them, however, who occasionally undertake work of a severer kind, such as well-sinking, &c., or continue at work the whole day. In such cases their wages are increased proportionably.

Their use of the wages thus earned is also of the most gratifying character. They generally have money in our hands, only drawing their wages as they require cash; and when drawn, they *never* squander it, but lay it out in clothes or little articles which may be useful about their houses.

The women are also paid wages at a low rate for the part which

they take respectively in the domestic duties of the establishment. One is the cook, another the cook's mate, another the baker, &c.

Besides these wages, the women also earn money by washing for the Europeans; one (Kilpatko, married in your Excellency's presence, by the Lord Bishop, about two years ago,) takes in the washing of a family living in the neighbourhood.

Their houses are, at present, only temporary dwellings—the small log huts above described. Each man has his own habitation for himself and his wife. Most of them take great interest in keeping their huts tidy and in order, and make decided efforts to surround themselves with the comforts of civilized life.

Having occasionally, as above, made use of the term *wife*, I would here mention that the case I have already referred to, viz. that of Nechi and Kilpatko, is the only one in which the marriage has been duly and legally solemnized. The other couples have for some time wished to pledge themselves to each other in the presence of God; but I have held back from the performance of this ceremony through, perhaps, an over-anxiety lest this sacred rite should be desecrated, or in any way brought into contempt. I propose, however, now to accede to their wishes without further delay. Some of the couples exhibit an amount of affection and mutual attachment which would do honour to persons of our own race; and they manifest a strong and deep sense of the obligations of the marriage contract.

The number of natives in residence at the institution at the present time is fourteen; four couples, two single men, two single women, and two boys. I mentioned above, that nineteen in all have been sent to us from Adelaide. Of these, three have been dismissed, and sent back to Adelaide; one out of five, who have been to Adelaide on a visit, did not return; and one has died.

Of the three who were dismissed, it is worthy of remark, that they had become corrupted and unfit for our little society, in consequence of their having associated for a greater length of time than the others with vicious characters of our own race. They were amongst the first who were admitted into the Adelaide School, and were, consequently, amongst the most advanced in their knowledge of reading and writing. But a long interval had elapsed between their leaving the school and their coming into our hands; during which time they had become confirmed in the ways of wickedness, and skilled in the arts of duplicity and deceit.

The one who did not return from Adelaide with his companions, we suppose to have been over-persuaded by some of his old acquaintances. During the three weeks that they remained together in Adelaide, he never let fall a syllable either to them or to Mr. Moorhouse, betraying any inclination to remain behind; nor had they an idea that he intended anything of the kind, until he separated from them just on the eve of their departure for Port Lincoln. He was an intelligent, well-disposed lad, but one of the two who had not been brought up in the school. We have another man still with us who was not brought up in the school; and, indeed, as regards his previous

mode of life, he could scarcely be said to have emerged from the class of *wild natives* when he came under our care. He was one of the first of the whole number to volunteer for Port Lincoln, and on this account he was not rejected; but he forms an exception to our general rule, which is to admit to the institution those only who have been brought up in the school. His presence, however, amongst us, serves to illustrate some important facts, which I think are deserving of especial attention.

I would remark, first, that the case of this man proves that it is *possible*, under favourable circumstances, and by a proper adaptation of means, to induce a native who has *grown to manhood* (for this man cannot be less than twenty-six or twenty-seven years of age), *in almost a wild state*, to settle down and conform to civilized habits of life.

But this case would point out to us, secondly, that it is not consistent with a wise economy of means to adopt this mode of action, until no room be left for the employment of means in gathering together and instructing *the rising generation*, or in continuing the education and training in after-life of those who have been so brought up. Our experience proves to us that the value of such school instruction, when followed up in after-life, *is immense*.

With those who have received such instruction we can converse in our own language, we can teach them out of our own books, we find their intellects awakened, and their minds capable of receiving our ideas. With the native taken in hand in mature life, the opposite of all this is the case. However tractable he may be, however conformable to our guidance and our habits, there is still wanting that awakening of the intellect, that activity of the mind, which can never be so effectually acquired as in early life, and which are yet so essential to an intelligent reception of the truths of our holy religion.

I have thought it advisable to draw your Excellency's attention to this point, to show how necessary it is to pay particular attention to the establishment and keeping up of schools, if we desire to accomplish anything effectual in improving the condition of this unhappy race.

I now return to the particulars of our own proceedings. I am about to make a further addition to our party by taking with me three or four more young couples, on my return to Port Lincoln in a few days. On the part of the young people themselves, there is the greatest readiness to emigrate to our little colony, but we have some difficulty in getting them away on account of the determined opposition of the older men. These well-whiskered, long-bearded personages see with alarm, that the old established custom, which assigns to men of their age and standing a retinue of young wives, is in danger of being broken down, and their efforts to avert so great a calamity are of the most energetic character.

The aforesaid readiness to go, on the part of the young people themselves, we attribute almost entirely to the good report of our doings, which has been brought here by those inmates of the institu-

tion who have been permitted to visit Adelaide. On Sunday last I visited the school in company with the Lord Bishop, and both his Lordship and myself were most deeply interested at the sight of upwards of forty young men and boys then in actual attendance. A general readiness to return with me to the institution seemed to pervade the school. Much, however, as it would gratify me to take with me a larger number at the present time, prudence requires that we should receive them only in small detachments, as we are able to provide accommodation.

Under the head of *funds* I have the gratification to state that the institution has been aided to the amount of about 80*l.* by the private contributions of persons residing in the colony, who wish to assist the undertaking. From the public funds your Excellency was pleased to grant the sum of 200*l.* when we first commenced operations, together with rations for those natives who should be put under our care; to this you have very kindly added at this present time a further sum of 100*l.*

With respect to our agency, it gives me the most heartfelt pleasure to inform you, that Mr. H. Paul Minchin, who in the first instance entered so warmly upon the work, has continued from that time to labour in the cause with the most devoted zeal. Upon him has fallen in a great degree the real drudgery of the undertaking. While my part has been to exercise a general supervision over the whole, his part has been to feel the weight of the difficulties, and to stand at his post supported by his patience and his faith.

School-keeping has not been attempted. The necessity of providing with all possible haste the requisite dwelling-places, has kept us thus long without a schoolroom; and I have preferred delaying our efforts in this very important branch of our undertaking until we could commence under more advantageous circumstances. Nevertheless, "out of the abundance of the heart the mouth speaketh." Although we have not been giving any large portion of time to the formal and systematic instruction of our little flock, opportunities have been carefully watched to instil into their minds, as occasion offered, the words of wisdom and of truth, to guide their steps through this world into the paths of everlasting life.

The services on the Lord's day are conducted by Mr. Minchin. I am always on that day in the township of Port Lincoln, where I minister to the European congregation. Mr. Minchin also conducts daily the morning and evening prayers.

A matron, I am happy to say, has now lately been added to our society in the person of Mrs. Smith, late of Unley, near Adelaide. Mrs. Smith has long been honourably known in connexion with the Sunday school of St. John's church, and also as the mistress of a girls' school which she conducted in her own village. Our little community will, I have no doubt, derive great advantages from her presence amongst us.

We have also a very valuable assistant in the person of Mr. George Wollaston, one of the sons of the Archdeacon of Western Australia:

this gentleman takes the entire management of the stock, the farm, and all out-door works. He has had great experience in agricultural and pastoral pursuits both in England and in Western Australia, and has also been very successful as an employer (upon his own farm) of the natives of that colony. I think myself most happy in having obtained the assistance of a person so highly qualified as he is for the situation he now fills.

There is only one other person whom I consider to be at present permanently connected with the mission, Mr. William Chandler. He also manifests a considerable amount of intelligence and tact in leading on the natives to habits of activity and industry; while his consistent conduct as a steady man and honest and conscientious labourer, is calculated to exercise a beneficial influence over other Europeans of the same class, who are from time to time employed upon the premises.

In the earlier stage of our proceedings we were much assisted in our work of settling, by the aid of Mr. Nayner, an elderly person, and Mr. Arthur Webb. I regret to say that circumstances, which it was not in my power to control, have deprived us of their assistance.

With respect to the residents at Port Lincoln, I have intimated above that some few men, and these persons degraded by their vices and low habits, have given us a good deal of trouble at different times; but the people, as a body, I am thankful to say, have done much to strengthen our hands. Some have rendered us important services. Of Mr. John Bishop I feel bound to make especial mention in connexion with this remark; his liberality in allowing us the use of things belonging to him has been very great; his boat, horse and cart, dray, bullocks, and various other things, have all been enlisted into our service at different times, as our need required.

I have, &c.

MATTHEW B. HALE,

*Archdeacon of Adelaide, and Missionary Superintendent
of the Natives' Training Institution at Port Lincoln.*

MR. GLADSTONE'S BILL.

(The Church in the Colonies.)

THE following is a copy of Mr. Gladstone's Bill to explain and amend the laws relating to the Church in the Colonies:—

Whereas doubts exist as to the rights of the Bishops, Clergy, and lay persons inhabiting the colonial possessions of her Majesty, and being in communion with the Church of England, in regard to the management of their internal ecclesiastical affairs: and whereas it is expedient that such doubts should be removed, and that, under certain restrictions, they should be suffered to make regulations for the said management by agreement among themselves: Be it declared and enacted by the Queen's most excellent Majesty, by and with the advice

and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that—

1. No statute, law, rule, usage, or other authority of the United Kingdom shall be construed or shall extend to prevent any such Bishop of any diocese in the colonies enumerated in the schedule (A) to this act annexed, or in any other colony which her Majesty shall, as herein-after provided, have declared by order in Council to fall within the operation of this Act, together with his Clergy, and the lay persons of the diocese, being declared or *bonâ fide* members of the Church of England, or being otherwise in communion with the same, from meeting together from time to time to make, or from making at such meetings, by common consent, or by a majority of voices of the said clergy and laity, severally and respectively, with the assent of the said Bishop, any such regulations as local circumstances shall in their judgment render necessary for the better conduct of their ecclesiastical affairs, or for the holding of meetings, whether on behalf of one such diocese only, or on behalf of more than one such diocese in combination and by mutual agreement, for the said purpose there-after; subject always, as at this time, in common with all other religious communions, to the authority of the local legislatures respectively, and to such provisions as they may think proper to enact.

2. But it shall not be lawful to impose by any such regulation any temporal or pecuniary penalty or disability, other than loss of the emoluments of any ecclesiastical office or benefice, under any sentence or proceeding affecting the tenure thereof.

3. And no such regulation shall be binding on any person or persons other than the said Bishop or Bishops, and their Clergy, with the lay persons residing within the said colonies, and being declared or *bonâ fide* members of the Church of England, or being otherwise in communion with the same.

4. And nothing herein contained shall be held to authorize any such regulation made in respect of the nomination of Bishops, except upon the consent of her Majesty previously or thereafter signified through one of her Majesty's principal Secretaries of State.

5. And nothing herein contained shall be held to authorize any such regulation which shall touch the subordination of the said Bishops, Clergy, and laity to the See of Canterbury, except upon the consent of the Archbishop of the said See previously or thereafter signified by him under his hand and seal.

6. And nothing herein contained shall be held to authorize any such regulation which shall direct or allow the Bishop of any diocese to confirm or consecrate, or to ordain, or to license or institute any person to any see, or to any pastoral charge, or other episcopal or clerical office, except upon such persons having immediately before taken the oath of allegiance to her Majesty, and having likewise subscribed the Thirty-nine Articles, and having furthermore declared his unfeigned assent and consent to the Book of Common Prayer; but if such see, pastoral charge, or episcopal or clerical office, be in a foreign

country, then the oath of allegiance need not be required to be taken by such person.

7. And it shall be lawful for her Majesty, if and when she shall think fit, to declare, by order in Council, that this Act shall, from a day to be named in such order, be in force within any other one or more of her Majesty's colonial possessions besides those contained in the schedule (A) to this Act annexed, and this Act shall take effect in the colony or colonies so designated accordingly.

SCHEDULE (A) TO WHICH THIS ACT REFERS.—Canada, New Brunswick, Nova Scotia, Newfoundland, Prince Edward's Island, Cape of Good Hope, New South Wales, Victoria, South Australia, Van Diemen's Land, Western Australia, New Zealand; together with the dependencies of the said colonies respectively.

Reviews and Notices.

Sympathies of the Continent; or Proposals for a New Reformation.

By JOHN BAPTIST VON HIRSCHER, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the *Roman Catholic* University of that City. Translated and Edited, with Notes and an Introduction, by the Rev. ARTHUR CLEVELAND COXE, M.A., Rector of St. John's Church, Hartford, Connecticut, U. S. Oxford: John Henry Parker. 1852.

THERE will be apparently but little exaggeration in the assertion, that the religious movement on the Continent, of which this book is only one out of many symptoms, promises to be the most important which has sprung up in the world since the period of the English Reformation. If it be of God, man cannot finally overthrow it. How far it will prove an immediate blessing or an immediate curse to the Church of Christ; assume the phase of a mere spasmodic convulsion; swell for a time the ranks of apostasy; or at once manifest itself as the instrument by which the Church of Rome shall be purified and remodelled, must, humanly speaking, looking to human means and appliances, depend to a great extent upon the fact, whether or no it shall be judiciously fostered, or contemptuously neglected. Although men cannot altogether repress the moral workings of their kind, yet they can accelerate or retard them.

There are, it appears—and all true sons of our Reformed branch of Christ's Church catholic must devoutly desire to trace the leading of God's good providence in the circumstance—many Roman Catholics scattered here and there among the continental Churches, who are weary of the yoke of Tridentine

Romanism, and yearn for a happy return to the orthodoxy, the discipline, the practical zeal and holiness, which characterised the first ages of the Church,—men who, according to Mr. Coxe, are fain to use the words of St. Bernard to his pupil and friend Pope Eugenius,—“*Quis mihi det, antequam moriar, videre ecclesiam Dei, sicut fuit in diebus antiquis: quando Apostoli laxabant retia sua in capturam, non in capturam argenti vel auri, sed in capturam animarum? Quam cupio te hæreditare vocem, cujus adeptus es sedem!*”¹ We cannot presume to conjecture even how far it may be practicable for the Church of England, in some authoritative way, and yet without undue interference, to assist in cherishing this kindly flame; no doubt the reformation of the Romish Church, if God shall ever grant such a blessed consummation, will be more sure and perfect, if it shall begin at home, and be carried on by its own internal energies; from within, as our own was, and not from without. Only it might cheer devout minds who labour for the change under anxious difficulties, to know that there are in the Church of England those who pray for their success.

JOHN BAPTIST VON HIRSCHER, Doctor in Divinity, and author of many valuable works in the theological literature of Germany, (we quote the introduction of Mr. Coxe,) is at present Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Christian Ethics in the University of that city. He was born in 1788, admitted to the priesthood in 1810, and in 1817 became Professor of Christian morals in the Theological Faculty of Tübingen, in which chair his lectures made him an object of admiration alike of Protestants and Roman Catholics. In 1837 he succeeded to his present office in the *Roman Catholic* University of Freiburg, where he is highly renowned both as a Doctor and an author.

The little tract, which Mr. Coxe has translated, and to which he has prefixed an Introduction of some seventy pages, is characterised by the translator as being an important contribution to the current theology of the day. We are inclined to say the same of Mr. Coxe's Introduction; both together form a work of more than usual interest; an interest which, we are persuaded, is only just beginning to be felt, and which will spread itself widely through this country, as it has already spread through Germany, France, and Belgium.

Hirscher's pamphlet, written in 1849, to meet a local emergency, went through three editions in Germany, and elicited

¹ S. Bernard. ad Dominum Papam Eugenium Tertium, Ep. cccxxxviii. Op. tom. i. col. 235, ex edit. Johan. Mabillon, Parisiis, MDCLXXX. The edition to which we refer has been collated with a manuscript at Corpus Christi College, Oxford, which latter we have followed above.

“highly exasperated replies.” It is divided into two parts: in the first part he contemplates the position of a Church suddenly divorced from a long connexion with the State; and, after a careful statement of the advantages and disadvantages of this new condition, in which he gives the preponderance to the latter, he propounds the revival of Diocesan Synods, wherein laymen shall have a right to sit and vote, as a remedy for the evil. He justifies the admission of the laity into synods both from Holy Scripture and primitive antiquity, and upon grounds which have been already hinted at in this journal.¹ In the second part, he makes distinct and clearly defined proposals for a reformation of Tridentine doctrine, attacking, in guarded language indeed, and without the appearance of a desire to quit the bosom of his Church, those of its dogmas which have assuredly plunged the lower classes of Romanists into gross sensuality or superstition, and the higher into infidelity. Hesitating not an instant to suppose that this imperfect notice of this extraordinary work will attract the attention of our readers, we proceed to make one or two extracts from either part.

REVIVAL OF DIOCESAN SYNODS AND OF LAY COOPERATION.

“In the view, then, of all that I have adduced, as proving that the new position of the Church clearly requires the revival of Diocesan Synods, I must again demand attention [having already touched upon the subject at p. 124, *et seq.*] to the fundamental deficiency of any scheme which does not involve the participation of the Laity. Let me call to mind the case of refractory priests, under sentence of the Church, but supported by their parishioners, &c. . . . and, finally, of Church property, and all the responsibilities and difficulties of its management. In all these cases, the Bishop and Clergy, if unsupported by the zeal and efficiency of the people, will but half sustain their own measures and resolutions, or perhaps will find them wholly abortive. But then can such aid be expected from the Laity, so long as there is nothing to animate them; when nothing is done to excite their interest; while they are not admitted into the confidences of the Church; nor awakened to a knowledge of their most sacred duties, nor inspired to the performance of them; while, in short, they are allowed no participation in the Council of the Diocese? In vain do you reckon upon the filial submission of the people to the decrees of their spiritual superiors. [At p. 178, Dr. Hirscher observes, “We must learn by the experience of France in the latter years of the preceding century, that *the masses cannot be relied upon.*”] The day of such submission is gone by; and the people in our day are submissive only to such ordinances and regulations as they themselves have had a share in establishing. [P. 149.] I long to include the

¹ Colonial Church Chronicle, vol. v. p. 163.

Laity in our labours. We are nothing until they revive. The spirit which is abroad will not suffer them to be overlooked; and their testimony, and their efforts in the diocese, will reach a point, to which no labour on the part of the Clergy can effect an entrance. [P. 152.] Thus, then, may institutions arise which seem so desirable, unless we would see whole classes of society for ever estranged from the operation and influences of the Gospel."—P. 177.

It is necessary to add, that Mr. Coxe—himself at one period of his life looking upon the influence of the lay element with some distrust, now, on the contrary—speaks in terms of un-mixed approbation of the working of this system by personal experience and by its long trial in the Church of the United States; and, in addition, he cites the testimony of the Bishop of Connecticut, who for thirty years "*has always found the Laity most efficient supporters of every conservative and sound Church measure which has been proposed.*" (P. 64.)

Having disposed of this portion of his subject, Dr. Hirscher passes on to the proposed reformation of Tridentine Doctrine. In our limits we cannot do justice to this important point; and if we have been able to excite the interest of our readers, they will form their opinions of the matter from the work itself. It is sufficient for us to add, that the celibacy of the Clergy, confession, masses for the dead, and other points of difference between our own and the Tridentine Church, are discussed in terms which afford an ample apology for the position assumed by the Church of England in the sixteenth century. Premising that Dr. Hirscher has been sometimes called the Fenelon of the nineteenth century, we will select, as a specimen, his views on the institution of

A DIVINE SERVICE IN THE VULGAR TONGUE.¹

"With respect to *worship*, I have, in my *Erörterungen*, defended against partial and superficial objectors, the use of the Latin in divine service, and have brought forward arguments whereby the lawfulness

¹ Fenelon, however, would not have assented to that proposal. In his celebrated letter, à M. l'Évêque d'Arras, sur la lecture de l'Écriture sainte en langue vulgaire, (wherein he admits, as every reader of Chrysostom, *e. g.*, must admit, that that usage obtained in the earlier Church, but defends its prohibition as an economy of the Church, and calls it, "un préjugé dangereux, et trop approchant de celui des Protestans,") occurs the following passage:—"Le Clergé de France parut suivre les mêmes maximes, lorsqu'il écrivit au Pape Alexandre VII. l'an 1661, contre la traduction du Missel, faite en Français par le Sieur Voisin. Nous avons été attentifs, disent les évêques, à cette nouveauté, et nous l'avons entièrement désapprouvée comme contraire à la coutume de l'Église, et comme très pernicieuse aux âmes. A ce propos, le Clergé rapporte et approuve la censure que la Faculté de Paris avait faite autrefois des propositions d'Érasme: il remarque que les Vaudois, ou pauvres de Lyon, sont ceux qui ont abusé de la lecture familière du texte sacré, que c'est ce que a produit dans la suite les sectes des Protestants," &c.—Fenelon. (Works, vol. iii. p. 66. Paris, 1822.)

of this usage can be sustained; but I have not denied that *the genuine idea of worship*, as a public and common act for common edification, *can only be fully realized by the employment of the vulgar tongue*. But this, too, is a matter which must and will demand the attention of the Church in synod, and the Laity will give a decisive voice in its favour. If in the view of the religious revival which we venture to expect, the more enlightened portion of the community shall return to a living and active communion with the Church, and begin again with zealous participation to take their share in the offices of divine service, they will, beyond a doubt, demand the use of their mother tongue, and a corresponding liturgical formulary."—Pp. 101, 102.

It is gratifying to record the opinions of Mr. Coxe¹—whose character and acquirements give no small weight to his testimony—upon the present condition of the English Church; and we cite them in the hope that they may have a tendency to crush the querulous discontent and fantastic spirit of mediævalism, which, of late years, has manifested itself among us.

CONTRAST BETWEEN THE PRESENT STATE OF THE CHURCHES OF
ENGLAND AND ROME.

"Having lately enjoyed opportunities for a somewhat intimate personal observation of the state of things in the Church of England, and, subsequently, for comparing her condition with that of the foreign Churches of the continent of Europe, he (Mr. Coxe) finds himself more than ever satisfied that her advantages are peculiar to herself, while her misfortunes are the common lot of all Churches in the present age, save only that where she has one evil to contend with, the Churches which adhere to the Papal See have scores. (*Introduction*, p. 3.) It is, in fact, all important for us to understand that, while we feel the evils resulting from our reformed position, the earnest and pious Roman Catholics of the Continent are groaning under the far worse results of their unreformed, and apparently unreformable, condition: that while English Christians are growing restive in the trammels of the State, the pious members of foreign Churches are alarmed at the threefold dangers assailing them at once, from their relation to the See of Rome, to their respective Governments, and to a turbulent and infidel democracy; and that in all their troubles, those zealous and catholic-minded men *find their worst scandal, their most grievous burthen, AND THEIR DIREST ENEMY, IN THE ROMAN SEE ITSELF.*"—*Ib.* pp. 6, 7.

¹ Mr. Coxe's opinion again stands in favourable contrast to that of a writer in the Newhaven, Connecticut, *Church Review*, for April, 1852, p. 130, who speaks of the effect of Mr. Coxe's eloquence on an "English audience, which sinks the Christian priest into an Erastian parliamentary sycophant and servant, and his profession into a genteel trade!" Alas! these are hard words from an American Churchman.

Colonial, Foreign, and Home News.

SUMMARY.

ACCORDING to an article which appears in the *TORONTO Church* of the 10th June, it is alleged, upon the authority of a local newspaper (*The Hamilton Spectator*), that the law-officers of the Crown have pronounced illegal the whole of the patents for Rectories issued by Sir John Colborne during his administration; and the Ministry having sustained this opinion, have communicated the facts to the Provincial Government. One individual, a Mr. Joseph C. Morrisson, is to bring, not one, but fifty-seven actions in his own name against present incumbents, "seeing that our Government have not the courage to bring the matter to an issue, and to dispossess the rectors in an honourable manner." It is impossible, of course, to decide upon the truth or falsehood of these remarkable statements; but the *Toronto Church* does not by any means deny the possibility of their truth.—A most calamitous fire visited the city of MONTREAL on the 6th of June, "which has laid in ashes an immense number of buildings in the most business-portion of the city."—Bishop Carleton Chase, of New Hampshire, has been requested by the Standing Committee of the Diocese of NEW YORK, to perform Episcopal Services, assigned to Bishop De Lancey, during his absence in Europe.—It becomes our painful duty to record the death of the Right Reverend Christopher Edward Gadsden, D.D., Bishop of SOUTH CAROLINA, to which office he was elected in 1840. Bishop Gadsden was distinguished for his great learning and piety; and his loss appears to be most deeply deplored.—Bishop Whittingham, of MARYLAND, has, we grieve to say, been attacked with an illness which for a time has disabled him from the discharge of the duties of the Episcopate. He himself, at a meeting of his Convention in May, suggested his readiness to surrender the half, or even the whole of his Episcopal income, in order to the maintenance of an Assistant-Bishop. This offer, we need not say, was rejected by the Convention, who express their high and grateful esteem for the Bishop's past ministrations, and their affectionate attachment to his person.

It is with sentiments of unmixed gratification, that we record the fact, that the honorary degree of D.C.L. was conferred on the Right Reverend Bishops De Lancey and M'Coskry, at the recent Commemoration at Oxford, on Wednesday, the 23d of June, in the Sheldonian Theatre. They were received by the assembled University with the most cordial demonstrations of applause. On the afternoon of the same day, a silver offertory-dish was presented to these honoured representatives of the American Church, by the Regius Professor of Divinity, in the Gardens of Exeter College, with a suitable inscription. These proceedings are of such an interesting character, that we are induced to reprint them from the *Oxford University Herald* of June 26th:—

Presentation of an Alms Dish to the American Bishops.—On Wednesday afternoon a splendid offertory dish of silver gilt, representing the Offering of the Magi, in antique chasing, was presented to the American Bishops

who are on a visit to this country, by the Members of the University of Oxford.

Shortly after two o'clock the company, nearly 400 in number, assembled in the gardens of Exeter College, and the two right reverend prelates were warmly greeted on their arrival. Amongst those present were the Bishops of London, Exeter, Chichester, Oxford, Argyle and the Isles, the Marquis of Lothian, Lord Sandon, the Duc de Serradifalco, Sir William Heathcote, Bart., Sir Harford Brydges, the Provost of Oriel, the Principal of St. Mary Hall, the Rev. Dr. Pusey, the Regius Professor of Pastoral Theology, the Principal of Magdalen Hall, Archdeacon Clerke, Sir Gardner Wilkinson, the Hon. Mr. Justice Coleridge, Dr. Wainwright, the Rev. W. Sewell, B.D., Sub-Rector of Exeter College, the Rev. Ernest Hawkins, B.D., Fellow of Exeter College, and a large number of leading Members of the University. Many ladies were also present. The Duke of Newcastle, the Earl of Carlisle, Lord John Thynne, the Bishops of Glasgow and Fredericton, and several other distinguished persons, were only prevented from attending by unavoidable engagements.

The Rev. Dr. Jacobson, Regius Professor of Divinity, read the following address:—

“Right Reverend Fathers in God,—It was an ancient custom in this great University that eminent guests should bear with them from its walls some little memorial of the reverence and joy with which their visit had been welcomed. And few occasions could suggest a revival of the usage more full, than the present, of deep reflections and affectionate sympathies. We pray you, therefore, to bear with you from Oxford this offering from various members of the University, as a memorial of this joyful day, to be preserved by that branch of Christ's Holy Church in America, which we venerate and love, as so nearly related to our own, and which at present is so worthily represented by you in this our country. We pray you to receive with this offering the full assurance of our brotherly love, and of our earnest prayers that Almighty God may, in His infinite mercy, continue to bless and preserve your branch of Christ's Holy Church, and pour down upon it the abundance of His grace, that each day He may bind us more closely to it, and it to us, so that we may together hold fast and guard the faith once for all delivered to the saints, and maintain that which is the only security for the glory of God and the welfare of man, apostolic truth and apostolic order.”

The offertory-dish, which bore the following inscription, was then presented to the Bishops:—

“ECCLESIE AMERICANÆ
DILECTÆ IN CHRISTO
OXONIENSES,
1852.”

The Bishop of Michigan, who was received with loud manifestations of applause, said,—“I cannot express—I cannot find words to express my feelings on this occasion, and I know that such is the feeling of my right reverend brother on my left, for this unexpected and beautiful testimonial of affection and regard. We do not consider it due to us, but as a gift to the Church we represent, and as its humble ministers we receive it. But there has been a still stronger gift received by us since we came to this country, for a deep impression has been made upon our hearts, an impression which no time can ever efface. I cannot say more at present.”

The Bishop of Western New York, who was also received with much applause, said,—“Allow me to express the feeling which now stirs my bosom to such an extent as almost to deprive me of that power. I beg to express my hearty concurrence in what has fallen from my right reverend brother, and to say that we shall carry to our distant homes an impression

of your kindness which no time can efface, and which we trust will last through the ages of eternity. We are here in the presence of an assembly, unexpectedly called upon, to receive a splendid tribute of your respect, and the remembrance of this moment will never be lost to us. We shall carry it to our distant homes, and place it before those whom we unworthily represent, and by them it will be cherished as it is cherished by us, with the deepest gratitude. When we remember what has passed in England since we have been amongst you, that remembrance can never be effaced. We beg to return you our most sincere and cordial thanks."

Shortly after the presentation of the testimonial, the company adjourned to the hall, where they partook of luncheon. The great hall was decorated with plants and several specimens of curious ancient plate, and over the panelling of the dais, in large gilt letters, were the words, "Ecclesiæ Americanæ." The Sub Rector presided at the high table, with the Bishop of Exeter at his left hand, as Visitor of the College, and nearly 200 guests were accommodated at three other tables. At the close of the repast the "loving cup" went round, and the Sub-Rector rose and pledged the meeting in it "to peace, amity, and brotherly love."

After a short pause he rose again, and said,—“ My lords, ladies, and gentlemen,—I am sure that you will understand that it is impossible for any person to rise to address you from the chair I occupy to-day without feelings of deep emotion, and under the peculiar circumstances of this College, at present, of considerable embarrassment. We are receiving to-day a visit, of which I can only say that I trust we shall place upon record somewhere upon the walls of this hall, a memorial that it has been so honoured. But that visit has been paid to us at a time when we are suffering one of the heaviest calamities which can fall upon a body constituted as our Colleges were intended to be by their great and glorious founders, as families. We are suffering under the absence, and, I grieve to say, the illness—though, at the same time, I thank God, I can tell you an illness from which we have great hopes he will soon recover—we are suffering from the illness of our Head; and the first words I have to address to you are the expressions of his deep sympathy with the occasion of our present assembling, his deep regret that he is not here to fulfil, as he would have done properly and duly, the duty that now falls upon me. I must add that his illness has been caused—first, by his unwearied, untiring attention to his laborious duties; secondly, by a very keen and sensitive feeling of anxiety and of conscientious delicacy with regard to everything which threatens danger or the slightest detriment to the Society over which he has been placed; and lastly, by the multifarious calls upon his time and attention—multifarious, because no one in this University, it is well known, ever undertakes, or thinks of undertaking, any great work conducive to the glory of God and the welfare of man, without coming there, where he is sure to find counsel, sympathy, and assistance,—to the Rector of Exeter College. I have also to express—I owe it to the University, who I am sure will look with something of a most honourable jealousy upon the honour we enjoy to-day—that we are indebted for it to the fact that the Rev. Ernest Hawkins is a Fellow of this Society. He is the representative in a great degree of the *Society for the Propagation of the Gospel in Foreign Parts*, and it is to him, whom we love and honour as a brother, that the Church, and through this ourselves, are indebted for the happiness of welcoming our American brethren. I am authorized also to express sorrow that the Vice-Chancellor of the University is unable to attend, and I am sure that other Heads of the University would be here, had they not been engaged at this particular season in calls of hospitality at home. I must also regret, and I do regret, that the visit we are now receiving was not paid when we were in our normal and quiet state. It is a great pride and satisfaction to receive such a body of guests as those we welcome at this

moment, but I am sure the right reverend prelates present, and all who are parents, will rejoice to think that we have far greater pride and satisfaction in seeing before us, as we see every day filling these same tables, those who are the hope of the country, the students of the University of Oxford. With one further lament I will be satisfied,—that I should be obliged to utter anything before those two words which you long to welcome; but there is a toast which Englishmen delight in, a toast, the spirit of which has impregnated our British constitution, and magnified and preserved our British empire, and which in this place God grant we may never surrender to any of the false and miserable philosophers of the day—Church and Queen.”

The toast was received with loud applause, which having subsided,

The Sub-Rector again rose. He said—“Amongst the things which are cherished in every College, one of the chiefest is its historical traditions. One of the traditions connected with this College, not one of very ancient date, but one full of interest, is, that when the allied Sovereigns visited this University it was proposed to entertain them in the hall in which we are now assembled. May we not say, without any exaggeration, that the present occasion is one more to be valued—more deeply to be cherished even than that time so full of earthly hope and of earthly glory. We can well understand the thoughts which, on such a day as that, would have clustered and hung around these walls, and become household words—thoughts of a deadly war, carried on by an enemy of the peace and happiness almost of the human race, terminated as it was then thought to be, and thought with the usual fallacy of human hopes—terminated by the peace and union for ever to endure, of the earthly sovereigns of Europe. But we are to-day assembled here on an occasion which will cover these walls, I am sure, with memorials and associations not different, but of a far deeper and truer nature. We shall have, I trust, no Elba or Waterloo to follow this day. I know the two words which you are longing to welcome, and I am sure you will welcome them, not with the usual noisy acclamations, as though it were not a subject of the deepest and most sacred feeling, but let us all rise and tell with one voice across the Atlantic, that we will love and venerate the American Church, that we will cling to her with Christian affection, and that we pray God to bless her for ever and ever.”

The company rose simultaneously, and Mr. Sewell said with great solemnity and impressiveness, “Amen, Amen.”

The Bishop of Michigan, who on rising was enthusiastically cheered, then addressed the company as follows :—“My lords, ladies, and gentlemen,—I rise on the present occasion with the deepest emotion, after listening to such expressions of respect for the American Church from my reverend brother who has just sat down. They are the expressions of kindness of a mother to a daughter, and I assure you these sentiments are warmly felt and cherished in the land we have left. We have looked to the English Church as our mother, the pride and hope of the world. We have looked to her for support in all the difficulties which have surrounded us, and these difficulties have not been few or unimportant. We were but few in number, we have had to struggle against political prejudices; we have dissent in every form; and, on the other hand, we have the corruptions of the Church of Rome; still we have stood firm and decided. We rejoice that we can come to you this day, and tell you that the banner which we have erected is evangelical truth and Apostolical order. This has always been our guide and our trust. Neither false charity, on the one hand, nor a longing for something we have not in our own household, on the other, shall ever make us traitors to that holy cause. On behalf, then, of the American Church, I heartily thank you for your kind expressions of esteem, and permit me to say that one of the greatest comforts for the present and the future, with regard to yourselves, is the connexion which I see everywhere in

England between religion and education. It is this which is the security, and will be for ever the security, of your land. Dissever them—I believe it was the remark of an eminent individual of your own land, whose name is always remembered with gratitude, the Duke of Wellington,—I believe it was he who said, ‘Dissever religion and education, and you only make men clever devils.’ It has always been so; and if there is one thing in our land which we deeply deplore, and with respect to which we look to the future with feelings of disaster, it is that severance. Our hope is that God, in His wise Providence, will enable us to carry out our principles in our parish schools and in our colleges, that we may always connect the religion of the heart with the education of the head. It is this, believe me, which forms your security in England. Wherever I have gone, I have looked with admiration at your noble cathedrals, your schools, and your houses of charity; but nothing has given me greater pleasure than the scene I have witnessed this day. Allow me once more to convey to you the hearty thanks of the American Church.”

MISSOURI.—*The Farthest West.*—(From the *Evangelical Catholic.*)—The Rev. Mr. McNamara is the first Missionary of the Church who has settled in the Platte country, in which the towns of St. Joseph and Weston are situated. The field is in every way encouraging. He is working earnestly, and I commend him and his work to all who love the Church.

St. Louis, April 26, 1852. C. S. HAWKS, *Bp. P. E. Church, Missouri.*

Messrs. Editors,—I have noticed several articles in your paper on the subject of Domestic Missionary labour, as your motto is, “For His Body’s sake, which is the Church.” I presume that you will be ready to impart information with respect to that part of the great West in which I have spent the first three years of my ministry.

It is my privilege to be the farthest west of any Missionary in the Church this side of the borders of the Pacific. St. Joseph, Mo., which is the centre of my field of labour, is on the 95 deg. of W. Long. Its citizens look on the territory of Nebraska. The white man’s city and the red man’s village are only separated by the rapidly rolling waters of the Missouri.

Before urging the claims of this country on the attention of eastern Churchmen, allow me to state what my ideas are in regard to the most effectual way of benefiting the Church in the West. Of course, I am speaking of *individual* effort, as when a young man leaves the East, single-handed and alone, with a view of planting the Church of the Apostles in either the lake country, the Mississippi, or that of the Missouri.

If *nations* are not born in a day, *cities* literally are in all these sections of our vast country. When I first saw the West, mingled emotions of joy and sadness took possession of my heart; of joy, that the pale faces were so numerous, and that Japheth had so greatly enlarged himself; of sadness, that the Church had not her reapers in each of those cities and towns, to gather in a great western harvest of souls into the garner of her Lord! I immediately came to the conclusion that it would be an utter impossibility for the Church to supply this want with an educated ministry, at least, for a generation to come. What then is my duty, I asked myself, under these circumstances? Not to locate just where inclination or temporal advantages might place me, but to go where a *self-supporting* parish can be created, and added to the Church in the *shortest space of time*. At this time I belonged to the jurisdiction of the earnest and truly Apostolical Bishop Kemper; but there was a flourishing town, with a population of 3,500 souls, only seven miles over the Wisconsin line, in the Diocese of Illinois. I was transferred to the Diocese of Illinois. In fifteen months a church edifice was built and consecrated, which cost \$2,500; and thus a self-supporting parish was created and added to the Church.

The people of this parish were desirous that I would settle among them.

But they were now able to call a Clergyman with a family. Taking up a journal of a Convention of the Diocese of Missouri, I found that St. Joseph and Weston, two substantially built towns, on the confines of the Indian and Nebraska territories, one with a population of 4,000, and the other 2,500, were wholly unoccupied by the Church! Communicating with the Bishop of Missouri, he urged me to visit those places; I did so last summer. I found but one male communicant in Weston, and but eight in all. I went on to St. Joseph, found not one male communicant. There were seven females.

On the 13th of December last, was organized "St. John's Parish," at Weston; and at Easter last, "Christ Church," St. Joseph. A building site has been purchased at \$500, and entirely paid for by the people of Weston. At St. Joseph we have two beautiful lots pledged to us, if we build on them within two years. Lots are selling in St. Joseph, from \$150 to \$2,000. The people in the town have subscribed \$500 to purchase lots, if we are not able to take those promised on the terms proposed. In addition to this, we pay \$100 per annum for the room in which we hold service at St. Joseph. Not one male communicant! Can eastern Churchmen expect a people on the frontier to do more than this? Hardly.

These two towns are distant from each other by water, sixty-five miles; by land, thirty. I visit each on alternate Sundays. It will be borne in mind that these are the towns where the California and Oregon-bound emigrants, who intend crossing the plains, fit out and bid farewell, for a while, to civilized life.

Platte Country, of which Weston is the principal town, has a population of 1,700. Buchanan Country, of which St. Joseph is the Country seat, has a population of 15,000. There are but two counties, out of twenty-seven, in Upper Missouri, and I am the only Clergyman of the Church above Lexington, a town 150 miles below St. Joseph.

Bishop Hawks has been looking long and anxiously for men and means to furnish this great country. He now learns, with deep regret, that the Domestic Board will be obliged to withdraw the pittance which it has been able to bestow heretofore, on the 1st of October next.

Missouri, with a population of 700,000, and only sixteen Clergymen, to be abandoned by the Board!

Messrs. Editors, must not your readers expect the poor Missionaries to make personal appeals for their parishes, and for themselves, or abandon the finest fields in the world?

J. Me N.

CANTERBURY. — *St. Augustine's College.* — *The Midsummer Examination.* — *Theology.* — Class 1. — Carter (Prize), Fussell, Lough, Pearson, Webber. Class 2. — Ansell, Bramley, Emery, Freer, Smith, Wayn. Class 3. — Chambers, Gamble, Levin. Class 4. — Bristowe, Gelling, McKenzie.

Classics. — Class 1. — Fussell, Wayn, Webber (Prize), Bramley, Lough, Pearson. Class 2. — Carter, Freer, Gamble, Smith, Class 3. — Ansell, Bristowe, Emery, Chambers. Class 4. — Gelling, Levin, McKenzie.

Mathematics. — Class 1. — Bramley, Carter, Freer (Prize), Lough, Smith, Wayn, Webber. Class 2. — Bristowe, Emery, Gamble, Pearson. Class 3. — Ansell, Fussell, McKenzie. Class 4. — Chambers, Gelling, Levin.

Hebrew. — Class 1. — Bramley (Prize). Class 2. — Carter, Emery, Freer, Lough, Pearson, Smith, Wayn, Webber. Class 3. — Gamble.

Medicine. — Class 1. — None. Class 2. — Freer, Lough, Smith. Class 3. — Webber, Wayn, Bramley.

The Prize for the English Essay, given by a friend to the College, was adjudged to Carter.

Blackman and Phelps were excused the examination.

On St. Peter's day, June 29, Lambert McKenzie was admitted student, in presence of the company assembled to commemorate the fourth anniversary of the opening of the College.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

SEPTEMBER, 1852.

EXTENSION OF THE EPISCOPATE. (NATAL.)

ALL who have perused the Journal kept by the Bishop of Capetown during his nine months' visitation in 1850, will have been enabled to realize in some degree the enormous territorial extent of that unwieldy Diocese. The necessity of its immediate subdivision by the erection of a new See, somewhere in the eastern province of the old Colony of the Cape, has been felt and admitted by the authorities both in Church and State. Indeed, but little is wanting towards the completion of this important work, save the provision of a moderate fund for the endowment of the Bishopric; towards which our two great Church Societies have made such munificent offerings: *the Society for the Propagation of the Gospel*, a grant of £5,000 out of its Jubilee Fund; and *the Society for Promoting Christian Knowledge*, a grant of £2,000. But this arrangement will still leave Natal, distant 1,000 miles from Capetown, subject to the spiritual oversight of that Bishop. It is needless to observe that all which can be done by the energy of one man will be achieved by the unflinching zeal and perseverance of Bishop Gray. But it is manifestly unjust to him, and injurious to the best interests of the Church, that he should be permitted much longer to bear a burden, which it is to be feared has already overtasked his strength. Two years since, he recorded his deliberate opinion that nothing less than a threefold subdivision of his Diocese would be sufficient. He has recently repeated an expression of that opinion in a letter addressed to *the Society for Promoting Christian Knowledge*, making a formal application for a grant towards the endowment of a third See in South Africa. Natal, be it remembered, is as large as Scotland. It contains a native population of no less than 115,000 aborigines, a population nearly half as large again as the native population of

New Zealand. The Church is about shortly to commence Missionary operations among them, under happy auspices and on an unprecedented scale. For some years past the tide of emigration has been flowing in there, not merely from our own shores, but from Germany and other parts of Europe. What provision has the Church made for the supply of the spiritual wants of these multitudes?—Scarcely any. At Pieter Maritzburg we find the Rev. J. Green, the Rural Dean, an exemplary clergyman, maintained partly by the Bishop of Capetown's private fund, and partly by the Government. At D'Urban the Government entirely supports one Colonial Chaplain, Mr. Lloyd. The only other Clergyman of our Church throughout the whole district is Mr. Shooter, sent out by the *Society for the Propagation of the Gospel*, under the provisions of their Emigrants' Spiritual Aid Fund, and maintained by them for two years, which have nearly expired. Meanwhile the Church of Rome is not idle. An extract from a letter just received from Pieter Maritzburg gives the following account of her activity in that distant part of the world:—"We have a Romish Bishop here with a staff of priests. He styles himself Bishop of Samaria. He is a Frenchman, and his priests are French. I cannot but think the Gallican Church must be very poor just now,—at all events, out of their poverty they maintain a Bishop and staff in Natal. And what do the Clergy and Church here cost the Mother Church? Daily you may meet a Romish Bishop, two (or one) priests and a deacon in this town,—very frequently three or four Wesleyan ministers,—and of the English Clergy, one only."

If nothing else can provoke us to the good work, will not shame at our supineness, when contrasted with the unceasing energy of Rome, stir us up to wipe off this reproach? We need many more Clergy in Natal. It is obvious that the best and surest way to obtain them will be to plant the Church there at once in its integrity. The work is already begun. The munificence of the *Society for Promoting Christian Knowledge* has led them to be foremost in the cause, with an additional sum of Two Thousand Pounds. Cannot the yet unexhausted portion of the Jubilee Fund of the sister Society spare something more for the spiritual wants of South Africa? And will not the tardy liberality of English Churchmen provide for their own brethren and fellow-subjects those spiritual privileges, which the forward zeal of the Gallican Church has already led her to proffer uninvited to the aliens in blood and strangers from her communion?

R.

THE ELECTION OF PROCTORS FOR CONVOCATION.

LOOKING at the present position of the Church, the recent elections of Proctors for the ensuing Convocation, taken as a whole, must needs be regarded as forming a very significant series of events,—as a very emphatic manifestation of feeling on the part of the Clergy in general, without reference to any particular school of theology. After a lapse of one hundred and thirty-five years, for the first time since 1717, the Clergy of all the dioceses in either Province have met together for the purpose of electing their representatives in the lower house of Convocation, with an apparent determination—as far, at least, as the matter rests with them—to render the representation a something with meaning and with life, a mere form no longer.

The number of Clergy present at these elections was by no means large; not at all in proportion to the magnitude of the whole body; yet sufficient to prove that there exists amongst them a general desire—which, perhaps, no administration can in future afford to despise—for the restoration of their undoubted right to meet and deliberate in Synod, although the right has been so long placed in abeyance. The proceedings, in some measure, appear almost to resemble those of a family startled from their midnight slumbers by an unexpected explosion. In some archdeaconries, it looks as if there had existed nothing like a preconcerted arrangement as to any individual fitness for the office, but the likeliest man at hand seems to have been chosen on the spur of the moment. In others, several candidates have been put in nomination; in almost all a poll has taken place. In one, a gentleman, who has been returned as Proctor for many years past, knew not of his honours until he returned thanks for his last re-election; and, moreover, in some few, attempts were made to extract pledges from the candidates—a course which happily met with general reprobation. Various opinions, too, have been elicited; an unanimous one to resist all tampering with the Liturgy, Homilies, and Articles. Here and there one speaker has expressed himself as altogether adverse to the revival of Synodal action in the Church, upon the faded plea that it will lead to a fruitful harvest of quarrels. A second is in favour of the admission of the laity. A third is opposed to that project; but, generally, this all-important topic has not been mooted at all. And this is the more remarkable, inasmuch as it may be doubtful how far Convocation—should it be restored to the Church—would have stability or duration as an Ecclesiastical institution, “without a selection of any kind from the whole body of the faithful,” as Dr. Cardwell speaks.¹

¹ Synodalia, vol. i. p. xxiv. (Preface.)

It is, perhaps, unnecessary to touch upon the various and not generally foreseen difficulties which would necessarily arise at the first revival of Convocation; or upon the extreme delicacy of the new relations in which the Church would thenceforward stand to the State; or, once more, upon the judgment, forbearance, learning, and experience with which the questions to be brought before it would require to be discussed; since there seems but little ground for hope that it will be revived, at all events, for the present: but as the only means by which its decrees can be enforced are of a spiritual nature, it would seem desirable that they should have the sanction of the laity by way of direct cooperation, in order to secure for them general acceptance among the people; and the rather, as there are in the ranks of our laity men of eminent qualifications for this function. The opinion of one of our Colonial Bishops upon this subject at the present juncture, may be full of interest to some of our readers.

“It is evident,” says the Bishop of Adelaide, in his Pastoral Letter to the Clergy and Laity of his Diocese, on the 6th of January last, “from late discussions in Parliament, that a Representative Convocation of the Church must contain a lay element as one of its constituent parts. At present, while the Bishops and Clergy form the National Synod of the English Church, the laity are represented by the Crown and Parliament. The want of union and association of these elements has led, on the one hand, to the suspension of the deliberative functions of Convocation in its present form; and on the other, much legislation has been proposed, often offensive, and sometimes injurious to the Church of England. Parliament now is open to the enemies of her discipline and doctrine; and yet such members have a right to vote on any bill, however deeply affecting her organization and property. The true remedy of this wrong (for wrong it is) is, that the laity should be directly represented in her own Convocation, and join in framing her own laws. This would be like the rest of her reformation, a return to the usage of the Apostolic Church.”

It now remains to be seen what Convocation, when it assembles, will be permitted to do. May God direct all hearts to the promotion of His glory, and for the good of His Church!

THE BISHOPS OF NEW ZEALAND AND NEWCASTLE.

AN imperfect account of the escape of the Bishops of New Zealand and Newcastle having appeared in the newspapers, the following extract from a private letter of the latter Prelate will

give a more correct account of that event. After briefly mentioning their arrival at Malicolo, one of the New Hebrides, where they put in for water, the Bishop of New Zealand is described as setting out in the boats for this purpose, leaving the Bishop of Newcastle, together with the mate, a sailor, and two or three native boys, in charge of the ship. Several canoes then surrounded the vessel, full of savage-looking men, apparently desirous of getting on board. They were armed with clubs and spears, and it was with great difficulty they were overawed. After two hours, the savages appeared to consult together, and departed. "During this time," says the Bishop of Newcastle, "I was constantly employed; and though I perfectly knew our danger, I felt no fear. But now began the most anxious moment of my whole life; for the savages made for the boats, which were lying off the shore, the Bishop of New Zealand having gone to a pool, a quarter of a mile up a rocky wooded bank, for water. They evidently intended to cut them off, and prevent the Bishop's return. While I was called upon to act and protect the ship, I was calm; and though conscious of the danger of my position, I felt no alarm. Now I was full of fear. With my telescope I could see one man in each of the boats, and about a hundred natives on the shore. The danger therefore was, lest the canoes should reach the boats and kill the men before the Bishop of New Zealand's return, and thus deprive him of all power of joining the ship, and destroy him at their leisure. The canoes neared the boats. I asked the mate, 'Can we render any assistance?' 'None,' was the reply. 'If anything should happen on shore, have we any means of defence?' 'None.' This information did not disconcert me. I felt it a duty to inquire, and if anything could have been done, should at once have set about it. But the thought that something fatal might happen on shore, brought with it a sickening disregard as to what might happen to myself. I paced the deck, and rendered the only aid I could, that of fervent prayer, asking, in our Saviour's name, that He would guard, and protect, and restore to us in safety my dear friend and his companions." The Bishop of New Zealand, seeing the hostile intentions of the natives, lost no time in getting into the boats, and rowing off as quickly as possible; and, although arrows were shot at them, they happily regained the ship without any injury.

W. H. H.

Correspondence, Documents, &c.

EXTRACT FROM THE JOURNAL OF THE BISHOP OF
MELBOURNE.

Wednesday, March 10th, 1852.—Setting off at 6 o'clock in the morning, we proceeded to the gold fields by slow journeys, breakfasting at Mr. G——'s, fifteen miles from Melbourne, and sleeping at K—— & H——'s, twenty miles further; proceeding to the J——'s, twenty miles, on Thursday; to Mr. M——'s, through Kyneton, sixteen miles (out of our way), on Friday; and to Mr. O——'s, eight miles, on Saturday. It was my intention to have driven in to the gold fields very early on the Sunday morning, held service morning and afternoon, and returned to Mr. O——'s in the evening; as Mr. Wright, the Chief Commissioner, did not recommend our sleeping on the ground, and Mr. B—— had expressed a doubt of being able to accommodate us. We learnt, however, from Mr. M—— that this plan was impracticable on account of the distance (sixteen miles), and the character of the latter part of the road, directly through the thickest part of the workings. We therefore determined to make a circuit, by which we might flank the mass of the miners, and arrive at the Commissioner's tent without being smothered with dust, or overturned into one of the thousand dry wells or gold pits, and then throw ourselves upon the hospitality of Mr. Wright for such accommodation as he could provide for us. To accomplish this, we set off about half-past six o'clock from Mr. O——'s, and after a beautiful morning's drive of more than twenty miles, the enjoyment of the last eight being destroyed by dusty roads, and other symptoms of our approach to the gold country, we arrived safely, about ten o'clock, at the Commissioner's camp. Here we were most kindly received by Mr. Wright, who assured us of his readiness to do all in his power to make us comfortable. During the day, I held three short services; the first, consisting of the Morning Prayer with the Litany and a sermon, at eleven o'clock, near the Commissioner's encampment; the second, of the Litany alone, with a sermon, at Forest Creek, about three o'clock, near the temporary Post-office, to which I rode, (about four miles,) and at which I was therefore obliged to officiate in my riding costume; the third, of a portion of the Communion Service—viz. the introductory prayers with the Commandments, the Confession, Absolution and following texts, the Gospel, and the prayers for the Church Militant, with a lecture on the Gospel—about five o'clock, at the same place as in the morning. At the third service, as I wished to make it short, I omitted the first lesson and the "O Venite." The congregations consisted of about 200 persons morning and evening, and about 400 in the afternoon; estimated by the conjecture of the gentlemen about me, for there was no attempt made to count them. They behaved with perfect propriety during the service, and showed at least as much attention as an ordinary congregation in any of our churches. Before I began, I told them of what the service would

consist, and I said, that as the place did not admit of their kneeling generally, we would all worship together standing, holding our hats off our heads, but still so as to shelter them from the sun, during the prayers. I thought this better than that myself and two or three others should kneel, while the great mass of the people remained standing. As I have observed already, I was compelled to perform the afternoon service in my riding dress; and my pulpit being a stump of a tree, which afforded rather a precarious footing, you may imagine that I did not present a very episcopal appearance; but in the morning and evening I wore my usual robes. At the close of each service, I spoke to the people upon the importance of providing some building for public worship before the winter sets in; and it was agreed upon by them that subscription lists should be immediately opened at the different stores, and a meeting held this afternoon at the "Shepherd's Hut," (the usual place of holding assemblies of the miners,) at four o'clock, to appoint a Committee, and make arrangements for the accomplishment of our object. I am not very sanguine respecting the result, for I find that there are already two Wesleyan ministers arrived, one from South Australia and the other from Van Diemen's Land, and that there is also an Independent minister from the former Colony; and I fear that the miners are of a class, of which almost all who feel an interest about spiritual things are Dissenters, and only the multitude of the careless and ungodly are professed members of our Church. The two Wesleyan ministers are at present the guests of Mr. P——, at whose house I am now writing, and I have availed myself of the opportunity of talking with them about their system and its practical operation. They certainly have a machinery admirably adapted, speaking after the manner of men, to carry out their objects; and when we contemplate it on the one hand, and that of the Church of Rome on the other, the deficiency of the Church of England in this respect cannot but be acknowledged and deeply lamented. My own growing conviction has long been, that unless we can adopt some means for establishing some closer bond of union among our people, and enabling them to recognise and associate with one another, we shall never obtain any hold, as a Church, upon the mass of the population in the Colonies. The gentry, and those who are utterly destitute of religion among the tradespeople and labouring class, will call themselves Churchmen; but among the mass of the people, the really pious, and such as are at all concerned about their salvation, will, almost to a man, join the Methodists, or some other dissenting community.

You will perhaps think I have written, as my custom is, too strongly; but although, if I were to re-write this letter, I might modify some expressions, I should repeat the substance of what I have said as the deliberate conviction of my mind, which all my observation and reflection for several years have forced upon me. To return from this digression. On Monday morning we walked about a little to see the men washing out their earth, which they are now obliged to cart three or four miles to water. We did not see any

large amount of gold procured; but there was sufficient to show us the nature of the operation, and the manner in which the precious metal shows itself; and after our return, Mrs. P—— put the process to a trial, with some earth which we carried home with us, and obtained a few grains as a specimen. This morning, also, we visited the Treasury Tent, where all the gold which is brought in for the escort is deposited. Here we saw one beautiful specimen of pure ore, weighing upwards of 5 lbs. It was the only piece procured from the hole where it was found, and it bore several marks of the pick which had been used in extracting it. How great must have been the excitement of the digger when he first perceived what it was, and while he was picking it out! In the afternoon we drove to a very pretty spot among the hills, about five or six miles distant, and quite removed from the mass of the miners, where three parties of three or four men each were at work upon a vein of quartz, which runs between masses of ironstone, and which is thickly sprinkled with gold. They have dug down thirty or forty feet in the solid rock, but are now stopped by water, and are waiting for a pump to enable them to carry on their operations. Their method is, to break up the stones which contain the gold, and which they have now learnt to distinguish with tolerable certainty, into small pieces, and afterwards crush them into powder, which is washed just in the same manner as the auriferous earth. We procured several specimens, and Mrs. P—— brought away some of the quartz powder, of which she washed out a small quantity, and obtained, as before, a few grains of gold as her reward. Yesterday morning we proceeded to Fryer's Creek, where there is a gold field, to a point of the Loddon where they are washing, about thirteen or fourteen miles; and thence back by Fryer's Creek, about fifteen miles, to this quiet, retired spot, which we reached about half-past five, right glad to have got away from the gold region. The great plague there at the present time is the dust, which is so thick in the more frequented parts as to make any attempt to preserve a respectable appearance altogether vain. There is nothing picturesque in the scene generally, and the feeling which it produces upon the mind is, that nothing except the love of money, or the higher motives of duty, as the love of souls, could induce any man to remain above a day there. The miners are very respectful in their manner, and for the most part orderly.

March 19th.—When I had written the above portion of my letter, I was summoned away to lunch, previously to my setting off with the Rev. Mr. Cheyne, who had joined us, and Mr. Gregory, to preside at a meeting of the miners, which was to be held that afternoon at four o'clock, for the purpose of raising a subscription for the erection of buildings for public worship, before the winter. You will see the resolutions which were adopted, in the newspaper. The meeting was not numerously attended, but there were several who seemed really anxious about the object, and the result was more favourable than I expected. After the meeting, we rode back to Mr. P——'s, a distance, by the shortest way, of some fifteen or sixteen miles, so that

we were prepared for a ride of some miles in the dark ; but, as the road was plain after we got clear of the gold pits, there was nothing to fear. Mr. P——, however, had sent a native with us, and this man took us a *short* cut, which proved, as is often the case, a long round ; for when we had been riding more than an hour, we found ourselves in the midst of the Fryer's Creek workings, where we had been the day before. The light barely sufficed to show us our way through the holes, and see us fairly upon our road ; and we had then ten or twelve miles still before us ; but, through the good providence of God, we got safely to our destination about half-past nine o'clock ; not a little cold and dirty, but without any other discomfort.

The next morning, (yesterday,) after a long and good night's rest, we ascended Mount Franklin, better known as "Jim Crow hill," where may be distinctly observed the basin of an extinct volcano, broken down on one side, but preserving its general circular shape. The evidence of its having been formerly an active crater is also to be found in the lava with which the sides of the hill are covered. The day was exceedingly hot, and the ascent very steep, but my dear wife accomplished it with her usual energy, and with no worse result than a face rather more ruddy than usual. From the top there is a complete panoramic view, very beautiful, which alone amply repaid us for the toil of the walk. When we came down, we again set off in our cart for Mr. B——'s station, about twenty miles, accompanied by Mr. Cheyne, upon whose parish we had now entered: Mr. Gregory remaining behind at Mr. P——'s, with the intention of returning to the field of his labours in the afternoon. At Mr. B——'s we were, as usual, kindly received, and, only that we had a wooden bedstead, which was tenanted by its own peculiar community, spent a very comfortable evening and night. Mr. B—— was a watchmaker, and is now, I believe, a flourishing settler, but lives in a perfectly simple and unostentatious manner. He has a wife and a large family, and his house presents a very favourable specimen of domestic life in the Bush. The few people about the station came in to evening service, and, with his wife and children, formed a congregation of fifteen or sixteen attentive listeners. There are great opportunities, far greater, in my opinion, than an ordinary English Clergyman has in his parish, for the exercise of his ministry, in such a journey as I am now taking. May the Lord give me grace to use them as I ought, and may He, by the influence of His Holy Spirit, make them profitable to the people. And now I am called upon to adore Him for a special instance of His providential goodness. In the course of yesterday's journey we came upon the *high road* from South Australia to the gold fields, and, in consequence, fell in with many scores of people, all on their way to obtain a share of the treasure. We had thus an opportunity of speaking to a great number of persons as we drove along, and distributing tracts among them. To-day our route lay along the same road, and, having determined to ride part of the way, I was on horseback, when I saw a company at some distance before me, and began to look out for some tracts for them. While I was thus

engaged, trotting along at the same time, my horse stumbled and fell with me, throwing me forwards on my face, and actually rolling over my back as I lay along. Most providentially the dust was very deep, and furnished a soft bed for me to fall upon ; and through the special goodness of God, the saddle of the horse appears to have rested exactly upon my back ; so that, although the weight made me breathless for some moments, it inflicted no other injury than a bruise in the loin, and another, a slight one, on the chest. It is the most remarkable escape which I remember to have ever experienced. Bless the Lord, O my soul ! may the life which He has thus preserved, be consecrated to His service ! You may imagine what a figure I was, when I rose from my sprawl in a bed of dust two or three inches deep. My appearance, as she had previously heard that I was unhurt, called forth a hearty laugh from Mrs. P—— at my expense. For my part, I was quite content to be laughed at, having so great cause for thankfulness that I was able, after such a fall, to resume my seat in the cart, and drive the remainder of the stage with very little inconvenience.

To this extract from the Bishop of Melbourne's Journal, we have permission to add the following *Extract from a Private Letter* of the same date :—

C—— has just been writing an account of our journey as far as the gold fields, which he wished me to copy and send to you ; so here it is, and I will only add a few incidents of a smaller nature, which he has omitted, and which may serve to amuse you. The character of the Bush, as we journeyed through it this time, has been quite changed. Instead of almost perfect solitude, only broken by the appearance here and there of a shepherd, and here and there a bullock-dray, the road actually swarms with human beings ; some on foot, some on drays, in parties varying from two to twenty ; some with wife and family, some without. C—— saluted every individual we met with a touch of the hat, and a good morning : from some he got a civil return, and from others a broad grin. We took a great quantity of tracts with us, which were gladly received by all. Life in the Camp is most amusing, and was quite new to me. Our old friend, the Chief Commissioner, most kindly gave up his neat little tent, 7 feet by 9, with two stretchers, a table, a great tin dish to wash in, (we had our own leathern bucket, belonging to the cart, to hold water,) and a comfortable American chair. The tent was lined with green baize, which was a very great comfort in keeping off the sun ; but, notwithstanding all endeavours, the thermometer was upwards of 100 in the day time, and had been very much higher a few days before. The nights were most beautifully cold, and we were glad, in addition to a very liberal supply of blankets and rugs, to put all our clothes over us. There is a large mess-tent, where the Commissioners, military officers, superintendents of police, &c. &c. take all their meals, Mr. Wright presiding. Here we also messed, and I could not help being reminded of college rooms, though certainly there was no

similarity, excepting that the party consisted of gentlemen only. I could not divest myself of the idea that I was on board ship, and several times began to put things away in a safe place in our tent, against night came, when I expected to roll about. The noises of various kinds heard in our tent at night, were very curious. Every hour was announced by three sentinels: one stationed at the gold tent, where the diggers deposit their riches in little leather bags, ready to be transported to Melbourne by the escort; one at the lock-up, a regular American log hut; and one keeping guard over a certain water-hole, that the water might be secured pure for the use of the mess. I had taken a strong cup of tea (no milk), and consequently lay awake almost the whole night, and was intensely amused by listening to the various voices, pitched in different keys, of the sentinels. The man at the gold tent first cries, "No. 1, twelve o'clock, all's right;" then follows from the lock-up, "No. 2, twelve o'clock, all's right;" then from the water-hole, more distant, and as if just emerging from the water, "No. 3, twelve o'clock, all's right." Then comes a dead silence for a short time, broken perhaps by the conversation, in an under tone, of the occupants of the neighbouring tent, the deep bark of a beautiful bloodhound, belonging to one of the officers, or the half-chattering, half-warbling of the magpies, who sing through the night when it is moonlight. As soon as it was light, Sawyer's voice was to be heard, (he slept with Mr. Wright's servant, in one of a line of tents just behind the Commissioner's line,) growling about the poor horses, who certainly had a sorry time of it, for they were obliged to be tied to the cart, with a feed of oats night and morning, and 14 lbs. of hay. Sawyer's complaint was grounded on their being exposed to the cold night, and I used to hear him saying, "Poor creatures—frozen to death—can hardly move," &c. &c. in the tone of a deeply injured man. The scene was altogether exceedingly picturesque, particularly late in the evening, or in early morning, when the dust would allow you to see it; but you cannot conceive anything to equal the depth of dust there is, and they say it is nothing compared to what it is four miles beyond, at the Post Office (Forest Creek), where the great mass of diggers are congregated. Here we have trees mixed with the tents, and the people are chiefly employed in merely washing in this creek the clay which is brought down in carts from the Forest Creek diggings; so that there are very few of the deep well-like holes, with the heaps of earth thrown about them, which give the desolate Babylon-like appearance to Forest Creek and Fryer's Creek. We are now comfortably housed at Mr. Hall's station near the Pyrenees, and are going in an hour to Mr. C——'s, where we spend Sunday, and then make for Portland with all expedition, by no means sorry to turn our back upon the Diggings.

CONVERSION AND DEATH OF A NATIVE OF SOUTH AUSTRALIA.

THERE appeared in the number for last month a reprint of Archdeacon M. B. Hale's Report on the Native Training Institution at Port Lincoln, in the Diocese of Adelaide. Already the Archdeacon's labours seem to have yielded fruit. At a meeting of the South Australian Church Society, held at Adelaide, on Thursday, January 8th, in the course of a speech in support of missionary operations among the aborigines, the Archdeacon gave the following account of the death of one of his converts; to which we subjoin the Bishop's corroboration of this interesting statement; together with the remarks of another gentleman upon the same subject, extracted from the *Adelaide Observer* of Jan. 10:—

“The Venerable the Archdeacon felt he need not assure the meeting that it was with peculiar satisfaction he brought forward the next resolution. That Society had of old cherished the wish to ameliorate the condition of the aborigines. Those who were acquainted with former reports would know that the wish had been frequently and earnestly expressed. He had the pleasure of appearing as a witness before them that success had attended the efforts to carry out that wish. He had also extreme pleasure in alluding to a circumstance which manifested to him and others that the light of Divine truth had reached the soul of one native, who departed that day, he firmly believed, to the realms of glory. He was a youth educated at the Location, and had attended for some months at the Sunday-school in Pulteney-street in connexion with St. John's church. To what particular teaching he owed his salvation he (the Archdeacon) did not know, but it was known to the Lord. The fact, however, was highly encouraging to those who were engaged in the wearisome work of teaching in the native school. There was no point to which the attention of a dying Christian should be directed, on which the youth in question did not express himself fully and satisfactorily. He was deeply impressed with a sense of sin, he had a firm hope of forgiveness, he believed in a future existence, and confidently relied on the sufficiency of the Saviour's atonement. All those points were brought out from time to time, and it was a great encouragement to them, inasmuch as it proved they were not labouring in vain. Notes were taken of the facts connected with the illness and death of that young man, and they would be published in the next number of the *Church Intelligencer*. He (the Archdeacon) considered that there seldom was a missionary establishment attended with better success than that with which he was connected. Only one individual had voluntarily deserted; he had come to Adelaide, and in a moment of temptation rejoined his old companions. It had been found necessary to expel three, but they were men who had lived long among white people, and, he regretted to say it, had been contaminated by the intercourse. One had died, and that accounted for five short of the number originally committed to his care. There were thirty remaining at the

delightful spot appropriated to the Mission Station, and he was confident they were all happy and contented, and not at all desirous of leaving it. And it should be known that it was not by indulging them in idleness that their content was secured. They were ever most joyous, their games most hilarious, and their laughter most hearty, at the close of a well-employed day. Their minds were kept on the stretch by the application necessary to the pursuit of their avocations, and they were duly and systematically rewarded for the work they performed. In fact, those who were at the station for any length of time were able to supply themselves with clothes, and he had the happiness of uniting three couples in holy matrimony, according to the rites of the Church. When his Lordship was at Port Lincoln, two years and a half ago, he married a couple, and they lived with a settler for some time, but had since joined the Mission Station, where they conducted themselves with the greatest propriety. He had in the first instance determined not to admit the young men educated in the Native School, Adelaide, into his establishment, knowing that he could not provide them with wives; and, in fact, one of the native customs by which the older men exercised an absolute control over the younger females, was a serious impediment to the civilization of the race. It was no unusual thing to see one of those elderly men followed by three young girls, while the young men referred to could not, by the native custom, hope to have wives for perhaps ten years to come. That was a state of things very difficult to remedy, and he was, in consequence, unwilling to admit the young men to the Mission Station; but, having seen the wonderful effects wrought on the mind of the converted youth, he was unwilling to leave others who had received the same instruction, exposed to the temptations inseparable from their partial and depraving intercourse with society, particularly as they were anxious to go with him to Port Lincoln. The Venerable Archdeacon related several anecdotes in proof of the strong attachment, the warm affection, that subsisted between the aboriginal husbands and wives referred to; and concluded with an earnest appeal to the meeting to assist in carrying out the work to which he has specially devoted himself.

“His Lordship, also, described the edifying demeanour of the deceased native referred to by the Archdeacon, and expressed his conviction of the completeness of his conversion—a truly important and highly gratifying fact in itself to the Christian at any time, but particularly so at that moment, when they were endeavouring to impress upon the minds of the colonists that it was a by no means hopeless task which the Venerable the Archdeacon had undertaken.

“The Rev. Mr. Woodcock declared he felt deeply interested in the affecting details submitted to the meeting by the Archdeacon, in which were involved many important considerations. It now appeared that the natives could be induced to forego their wandering habits, and settle down in a fixed place of residence; that they could be civilized and brought to follow regular occupations, and to submit to rules framed for their government; and, above all, that they could be brought

to a knowledge of the true God, and be made participators in the salvation purchased by the blood of the Redeemer. There was another encouraging consideration. Whenever it pleased the Almighty to effect a great work, He was never at a loss for a suitable agent; and he (Mr. Woodcock) rejoiced that an agent had been raised up, in the person of the Archdeacon, to commence and carry out the great work of aboriginal amelioration. He united with great simplicity of heart, great devotedness of purpose. Without at all disparaging his rev. brethren, he (Mr. Woodcock) considered there was not one of them who had the welfare of the natives so deeply at heart as the Archdeacon. He had also been greatly pleased at the proofs of affection manifested by those people who were considered by many as merely a link between human beings and the inferior animals. It was indeed a fact over which they might well rejoice, that one of their sable brethren had washed his robes in the blood of the Lamb. Those who had been disposed to look with comparative coldness on the Mission would now have their zeal increased."

THE EXTENSION OF THE CHURCH IN THE COLONIES.

No. II.¹

SIR,—In my last communication I endeavoured to point out that the trying and zealous labours of our travelling missionaries are often to a great extent neutralized by three causes: 1st, Their unfitness for their sphere of duty, arising from their previous habits and education; 2d, The diffused character of their exertions; and 3d, The paralyzing despondency of heart which is very frequently produced when men—amidst work which they feel is altogether beyond their ability—find themselves separated from everything like congenial society.

As a remedy for these evils, I ventured to suggest a system which possesses the recommendation of *not* being *new*—a system which has the warrant of Holy Scripture—the example of the Church in almost every age, and which is calculated to afford the mind that comfort and support which its necessities require amidst circumstances of long-continued trial and difficulty. Such a suggestion, destitute as it is of everything like novelty, must have presented itself to many minds; but the want of men and the want of means by which such a system could be carried into effect, have at the same time offered obstacles to its realization, apparently so insurmountable as to have led most of us to banish the idea from our thoughts as often as it recurred.

It is these two difficulties which, in the present communication, I purpose to discuss.

Without recapitulating the advantages of the system suggested, it must surely be acknowledged by every one who will reflect upon the subject, that it at once destroys the most trying and discouraging fea-

¹ Concluded from page 57.

tures of missionary life, while the prospects of usefulness it holds out would induce many an earnest man at once to volunteer for the service. He who can imagine that three men are not to be found among our ranks who would gladly and cheerfully unite themselves in such an association, must be ignorant indeed of the constraining power of Christian love and self-denial. It might perhaps be, that men unaccustomed to the woods would be unwilling to look upon them as their final home : but yet, if persons well qualified for such an undertaking could be found, who would volunteer to serve for five or six years, the mission might be commenced, and steps taken towards the great end of making it permanent and *reproductive*. Most of those interested in the Church of Christ, and who are familiar with the columns of the *Colonial Church Chronicle*, possess some knowledge of the Nashotah Mission, which ten years ago was founded in the United States, on the system advocated in these communications, and which has produced effects of the most encouraging description. The Clergymen by whom it was commenced not only laboured among the inhabitants in their directly missionary character ; but among the rude settlers of the Wisconsin territory they found a number of youths whom they took into their simple home, and after years of education and training for the holy work of the ministry, they have sent them forth duly ordained and commissioned by the missionary Bishop to seek Christ's sheep who are scattered abroad throughout that western wilderness.

Now, in almost every new settlement, some young men might be found who, under faithful and judicious care, might be trained for missionary work ; and why should not such a mission as we have supposed afford them the opportunities necessary for this object ? They might not, it is true, enjoy all the advantages of a highly finished education ; but they would gain that which, under their circumstances, would be more conducive to their own influence and the advancement of the cause of Christ—I mean, a thorough familiarity with the characteristics of back-wood life, and a feeling of contentment amidst its hardships and its difficulties. Life in “the Bush,” which, to those who are unaccustomed to it, frequently appears so distasteful and repulsive, often exerts a strange charm over those who have once fairly entered upon it ; and if men could be trained amidst its trials for the work of the ministry, they would laugh at difficulties which by strangers must be deemed appalling. Few countries have ever been thoroughly evangelized except through the agency of their own native inhabitants ; and the circumstances of a new settlement are such as to demand—if we would keep pace with the opening of the country—a class of men as peculiar in their mental talents and their physical abilities, as if we had to deal with a foreign people in an unknown land. Now, what means could be devised so likely to produce a class of men peculiarly fitted for this sphere of duty, as to find the materials among the actual settlers themselves, and to train them for their work amidst its daily trials and in sight of its urgent and crying necessities ? Could some such system be carried into effect, there can be little doubt that the want of men especially fitted for the peculiar duty of

extending the Church in the remoter parts of this Diocese would be abundantly and efficiently supplied.

We come now to consider the next want, which is by no means a light one, or one very easily supplied—viz. the *want of money*.

Better systems may easily be suggested, it will be said, and men perhaps could be found able and willing to carry them out, but where—each one who reads these lines will be ready to exclaim—where is the money to come from to support such an undertaking as this? The answer I would give will probably be unsatisfactory to many, and perhaps the idea it may convey will be deemed impracticable, or possible only to those whose measure of faith or self-denial is greater than is to be found in modern days.

In these days of ungenerous suspicion, it perhaps would not be thought prudent for either the *Society for the Propagation of the Gospel*, or for any of the Diocesan Church Societies, to originate a Mission on the principles I have advocated: let us therefore suppose that some earnest-minded Churchmen were to associate themselves together for this purpose, and, with the full sanction and countenance of the missionary Bishop, were to resolve upon forming a mission on this system in—we will suppose—one of the British North American Dioceses; how could it be done at the smallest amount of expenditure, and what measures could be adopted for rendering it in any degree self-supporting?

Without presuming to dogmatize on the subject, I would respectfully submit the following suggestions:—

The first step would naturally be, to seek for volunteers, as the whole success of the experiment would, humanly speaking, depend upon the character and qualifications of those who undertook the duty, and no man would be fit for the work unless he professed such a measure of interest in its success as would induce him voluntarily to become a candidate for participation in its trials and in its blessedness. They should be men of earnest souls, and single, self-denying minds, and of robust frames and constitutions,—for physical strength would, after sound faith and judgment, be one of their chief requirements. The next step would be, to find some central situation within the proposed field of missionary operations, affording the best means of communication with the surrounding neighbourhood. At this spot—the selection of which would be a matter of great importance—one or two hundred acres of land (or more, if possible) should be secured, as whether the mission failed or prospered this could not be otherwise than a good investment for the Church, and would prove a blessing in after days, if it should fail to do so immediately. Thus far the outlay would be small and the risk nothing, for the reason that has been just assigned.

The next proceeding would be, to contract for the clearing and fencing of ten acres of land, and the erection of a plain log house,—operations which ought to go on,—under the supervision of him who should be appointed as head of the Mission, and who consequently would have in the mean time to put up with the accommodations of “a shanty;” which, by the way, would be a very effectual method of

teaching him to value the comforts of the house when it should be erected. The founders of the Mission ought also to provide the few plain articles of necessary furniture that would be required; and how few, and how homely they would be, can be understood only by a backwoodsman.

It may be thought that a great part of this work might perhaps be done by the settlers, as it would be entirely for their spiritual benefit that the Mission would be undertaken. Such an idea, however, will hardly be entertained by those who have any practical acquaintance with the first days of a new-opened settlement, and the struggle which each one has to wage with the difficulties by which he is surrounded—the beginning would have to be made without any further aid from the people than perhaps “a bee” to assist in putting up the house.

When matters had reached this stage, the members of the Mission would require the services of a man and his wife—the one to work the land, the other to attend to the wants and duties of the household. A vast deal of the temporal comfort and prosperity of the Mission would depend upon the careful selection of these persons, especially if the Clergymen were unacquainted with the woods, and the details of agricultural operations as carried on in new clearings. They should of course be consistent and well-informed members of the Church, whose character for principle and integrity was beyond a doubt: and the only way in which such persons would be likely to be found, would be to apply to the Colonial Clergy at large to recommend those whom they thought likely to be well fitted for the undertaking. Suppose it were resolved to commence operations in the autumn—the land could be chopped during the succeeding winter, and much done towards the erection of the house; as soon as the spring opened, half of the ten acres could be prepared for spring crop, and the rest could easily be got ready for fall wheat. While the contractors were clearing the land, the farm-servant, with such aid as the members of the Mission could give, could be preparing the first rude out-buildings necessary for the small amount of stock that would at first be required—consisting, perhaps, of a yoke of oxen, a couple of cows, together with a couple of pigs, and poultry: the lives of the Missionaries would, in the meantime, have to be in most respects identical with that of the rest of the actual settlers, and they must neither be ashamed nor afraid to put their hands to the work. But as it is necessary under all circumstances, (especially if two of the Clergy were deacons,) to “give attention to reading,” a regular course of study should be entered upon as soon as possible, which should not be interfered with either by manual labour on the farm, or by Missionary enterprise among the people. A portion of each day might be given to the former, and certain days of each week, exclusive of Sunday, might be devoted by each member of the Mission to the latter object; and thus, while by their manual exertions they contributed to their own support, and by their spiritual labours they spread the knowledge of salvation among the scattered settlers, they would be

systematically neutralizing some of the worst effects of a remote situation, by cultivating their intellects and improving their minds.

Let us further suppose, that, as they became more intimately acquainted with their people, they discovered among them some youths, who, from the superiority of their moral and mental powers, seemed likely by proper teaching to become fit for the office of the ministry. Such young men would be accustomed to labour, and if they were to embark upon a course of study, it would be necessary to combine labour with it, in order to preserve their health. If, then, the first portion of the day were spent at their books, under the supervision of one of the Clergy, and the remainder employed in carrying on the operation of the Mission-farm in common with their instructors, we cannot doubt that the institution would at once become, to a very considerable degree, not only reproductive, but self-sustaining. And while thus by their labour they contributed to their own support and that of the Mission at large, they might be made spiritually useful by being employed as catechists and lay readers. And it must also be apparent that men so trained would be peculiarly fitted for extending the ministrations of the Church in the remoter parts of the colonial Dioceses.

To put aside this idea, however, for a time—naturally connecting itself as it does with the want of men as well as the want of means—we see that, according to the original supposition, the Mission would consist of a Priest and two Deacons, together with a male and female servant.

Now, it must be evident that these five persons, if placed upon fertile land, with a portion of it already cleared to their hand, could do a great deal towards providing for their own sustenance; and this, it appears to me, would be very good interest for the four or five hundred pounds which would have to be invested in purchasing the 200 acres of land, and in making the necessary improvements. In addition to this, the founders of the Mission would have to assign for the support of this family of five the sum of at least 200*l.* annually, one-fourth of which would be at once consumed by the wages of the two servants, which are always high in new settlements; and if those servants were found faithful and efficient, it would be both wisdom and economy to make it an object for them to remain connected with the Mission. The remainder would, with economy, provide such things as the farm failed to yield, or was incapable of producing, and would assist in making further improvements. The Missionaries would have a home by no means destitute of comfort, and having food and raiment they would therewith be content, remembering that they were denying themselves for the sake of Him who hath redeemed us unto God with His blood, and for the welfare of the souls which He thus hath purchased.

Sundry objections may be made to this scheme, among which will probably be, the hardship it would involve, and the unfitness of the Clergy for the manual labour. I can only say, that I have known many as little accustomed to hardship and toil as any of the Clergy can be,

who have nevertheless undergone far more than they would have to encounter, impelled by no other hope than that of acquiring property; and if they do it to obtain a corruptible reward, are there not those among us who would do as much to obtain one that is incorruptible?

Others may say, that it is simply a modification of the monastic system, and a mode of enforcing the celibacy of the Clergy. Whether the system is monastic or not, I think it is impossible for any unprejudiced person to deny that it would be well calculated to answer the object for which it is proposed, and if so, its being monastic in its character ought to be no objection. As to the celibacy of the Clergy, I am no admirer, either in theory or practice, of that doctrine, or of the consistency of those who with a wife and ten children sentimentalize upon the subject.

I see no necessity, however, for all the Clergy in the proposed Mission being unmarried. The Priest at the head of it might be a married man, if he could find a lady like-minded with himself, willing to endure hardness for the sake of Christ. The bans of the Deacons, however, would most decidedly have to be forbidden until their connexion with the institution came to an end, and they were settled in some separate sphere of labour.

Apologizing for the length to which my remarks have extended,

I remain yours,

W. STEWART DARLING,

Missionary S.P.G. (in the Diocese of Toronto.)

JESUIT MISREPRESENTATIONS OF THE MADRAS MISSIONS.¹

LETTER II.

DEAR SIR,—Not without some reluctance, I proceed with the fulfilment of the promise with which my former letter commenced. Sins and follies perpetrated in the name of Christ are a topic on which I do not love to linger. A clergyman's rule of controversy must ever be to instruct "in meekness those that oppose themselves;" but so to handle my present subject is difficult indeed.

The history of Archbishop Menezes (see Hough's *Christianity in India*, vol. ii.) would be a fruitful illustration of the genius of Romanism in India. But, since even Romanists have not (as far as I know) made the success of that prelate, and of other like-minded men, a matter of recent boasting, I pass it by. Bellarmine's nephew, Robert dei Nobili (1577—1656), seems to be the hero of modern Jesuits. He began, we are told, by inventing "the only method [of converting souls] which ever met with success among" the Brahmins. "Following the example of St. Paul," "healing miraculously," he succeeded, with the help of a few associates, in "converting and baptizing 100,000 idolaters, in the course of forty-five years." His system is, indeed, avowedly followed, as far as circumstances allow, by

¹ Continued from p. 62.

the modern Jesuit missionaries. The following description of that system is not compiled to serve the present occasion, but was gathered from Romanist writers, by an author whose accuracy, I believe, has never been impeached,—Archdeacon Grant, in 1843 (*Bampton Lectures*, p. 162, *et seq.*):—

“Robert à Nobili and his colleagues represented themselves as European Brahmins, adopted¹ the manners, dress, and superstitious rites of that caste, bore the cord of dignity, and the very mark of idolatry on their forehead,² and proclaimed themselves to the Hindoos as having emanated from their deity. Hence followed the forgery of a deed purporting to authenticate their story;³ and at a later period that of a Veda, which was exhibited as the Christian’s Veda, to be classed with the sacred books of the Hindoos.⁴ It is altogether shocking to think of the deceptions that were thus unscrupulously practised; as when Lainez proclaimed a false decree of the Pope to sanction the well-known rites of Malabar, which had been condemned.”

“By the assumption of Brahminical caste, the Missionaries were led to despise the lower castes; they refused to eat in the houses of Pariahs, or to administer to them the last rites of the Church of Rome, and forbade their communicating at the same altar with converts of a higher grade.⁵ The Sacrament of Baptism, as we should expect, was profaned, by imparting it to the heathen with no sufficient conversion of heart, or even in creed.⁶ Hundreds in a day, whole villages at a time, received that holy rite, not in India alone, but in Africa: and even a Pontifical decree was needed to check the administration of holy baptism to candidates who professed a Christianity still tainted with paganism.⁷ Past events, I am aware, are chiefly alluded to here;—still, though a more careful method seems generally adopted in heathen lands, there is enough even now to make any one distrust the character of such conversions as are said to be effected.⁸

¹ For the whole account of these practices, see Norbert, *Mémoires Historiques*, vol. i. p. 13, &c. See also *Lettres Edif.* vol. x. pp. 46, 62; and *Annales*, vol. iii. p. 51.

² Dubois, pp. 5, 6.

³ Mosheim, vol. ii. p. 254, London, 1838, note, who quotes Jouvenci, *Histoire des Jésuites*; and Norbert, *Mém. Hist. sur les Missions des Malab.* tom. ii. p. 145.

⁴ Norbert, vol. i. p. 213. Cardinal de Jounon had, in 1704, issued decrees condemnatory of the Malabar rites, which decrees were confirmed by Pope Clement XI. in 1711. Lainez, Bishop of St. Thomé, who arrived in India at this latter date, backed by a Jesuit priest named Bouchet, solemnly declared that the Pope had, by word, sanctioned the practice of the condemned ceremonies. Clement afterwards issued a brief, exposing the falsehood of this statement, which brief is given in Norbert, vol. i. p. 238.

⁵ Norbert, vol. i. pp. 8, 9. So far from caste being opposed, it was viewed as coincident with the institution of the tribes of Israel. *Lettres Edif.* vol. xi. p. 19.

⁶ In proof of this assertion, see the striking evidence borne in passages from Joseph Acosta (a Roman Catholic Missionary), *De Prom. Evan.* vi. 2, 3. For general confirmatory instances of what is mentioned in the next sentence, see *Lettres de Fr. Xavier*, xiv. p. 196; *Lettres Edif.* vol. xi. p. 93; *Annales de la Foi*, vol. xii. pp. 154, 155; *Lettres Edif.* vol. xvii. p. 166, where no provision seems made for the education of the exposed children baptized in multitudes. Some children were seized by force, and baptized at Goa, by order of the viceroy. *Lettres Edif.* vol. x. p. 70.

⁷ By Alexander VII. Norbert, vol. i. p. 566.

⁸ No notice is here taken of the barbarous conduct pursued, for the conversion of the Mahometans and other natives on the Malabar coast, by the Portuguese in

Official statements refer, with seeming satisfaction, to baptism being clandestinely administered to Pagan children;¹ and we are led to ask, Can the impartation of such a gift be justifiable, when no provision is made for cherishing it, and keeping it alive? Parents are even bribed to allow their offspring to receive the awful privilege of being joined to Christ's body;² which has been conferred in some years on forty thousand children. And other accounts present us with the fact of adults receiving in sickness the same gift, on the first manifestation of an awakened mind, the doubtful character of which, as indicating a conversion of heart, is well known to all conversant with the cure of souls.³ Even now, the Christianity resulting from such a system as this wears all the guise of Paganism. For, hear a Missionary of the Roman Church thus speak of India:—'The *Hindoo* pageantry is chiefly seen in the festivals celebrated by the native Christians. These processions in the streets, always performed at night-time, have indeed been to me, at all times, a subject of shame. Accompanied with hundreds of trumpets, and all the discordant and noisy music of the country, with numberless torches and fireworks, the statue of the saint placed on a car which is charged with garlands and flowers, and other gaudy ornaments, the car slowly dragged by a multitude, shouting all along the march, the congregation surrounding it all in confusion, several of them dancing or playing with small sticks, or with naked swords; all shouting or conversing with one another, without any one exhibiting the least sign of respect or devotion; such is the mode in which Hindoo Christians in the inland country celebrate their festivals.'⁴

With such statements as these before us, saddening as they are even to refer to, we cannot wonder if many are attracted to a worship so little differing from their own; and, beyond a doubt, a considerable portion of the success which has been obtained is to be referred to those methods, which must shock every one who contrasts such mere pageantry with the adoration of Him who is a Spirit, and is to be worshipped in spirit and in truth. We cannot expect such expedients as these to prevail in the end; they can neither lead the heathen to a genuine reception of the faith, nor secure them in the maintenance of it whenever the season of trial comes.

And in illustrating both these points, I would content myself with referring to the authorities already cited. 'Can any one be surprised,' says a Capuchin missionary, in the middle of the eighteenth century, 'if Christians of this description, and formed according to a spirit so far removed from the precepts of the Gospel, should show so little attachment to the faith, or firmness in adhering to it; if the attraction of base interest, if the fear of the slightest persecution, should have sufficient power over these mercenary and half-pagan souls, to induce them to return to idolatry?'⁵ Nor

the sixteenth century. Mr. Forster justly calls it, 'a deteriorated revival of the holy wars.' I omit, too, the mention of the Inquisition of Goa; but surely the recollection of these things might have prevented many an idle taunt against Protestant converts, as 'rice Christians.' See *Mahomedanism Unveiled*, vol. ii. pp. 240, 241: the Roman Catholic testimony of D. Garcias de Silva Figueroa, is quoted in the notes to the volume.

¹ *Annales*, vol. xii. p. 165.

² *Ibid.* vol. i. No. 2, p. 71.

³ *Ibid.* vol. x. pp. 179, 180; vol. i. No. 6, p. 79. Compare vol. ii. p. 176; and, for the superstitious state of mind still lingering in one already baptized, vol. x. p. 170. In this latter case, a woman inquired whether she ought to carry her child on her shoulders, since her back had been tapu-ed in baptism: This, says the Missionary, is 'une preuve que la religion n'est pas seulement à la surface, mais qu'elle a pénétré jusqu'au fond des cœurs!'

⁴ Dubois, pp. 69, 70.

⁵ Norbert, vol. i. p. 53.

is the assertion of the Abbé Dubois, during this century, less sorrowful. 'It would be some consolation,' he says, 'if at least a due proportion of them' (viz. the Neophytes) 'were real and unfeigned Christians. But, alas! this is very far from being the case; the by far greater number exhibit nothing but a vain phantom, an empty shade of Christianity. In fact, during a period of twenty-five years that I have familiarly conversed with them, lived among them as their spiritual teacher and guide, I would hardly dare to affirm that I have met anywhere a sincere Christian.'" Again he adds: 'Among them are to be found some who believed themselves possessed, and who turned Christians, after being assured that, on receiving baptism, the unclean spirit would leave them and never return;² and I will declare it with shame and confusion, that I do not remember any one who may be said to have received Christianity from conviction, and through quite disinterested motives.'³ After such evidence as this, we cannot doubt that of Bishop Middleton on the same subject, who writes:— 'As to such converts as are made by the Church of Rome, I question whether they might not as well retain the name, with the ignorance, of pagans;⁴ or of Bishop Heber, who found them as ignorant of the commonest truths of Christianity as the Hindoos, and whose remark is thus fully verified, that 'they belong to a lower caste, and, in point of knowledge and morality, are said to be extremely inferior.'⁵"

You will pardon this long extract. It is a condensed, and, I believe, a faithful view of that system which is now brought before English readers as the one successful method of converting Hindoos: the legitimate development in India of that Faith and Practice which "began at Jerusalem" of old.

If any who read these pages should observe, that a few years have elapsed since the Abbé Dubois left India, and that Romanism may have become less Roman in the interval, I will beg to refer them to the recent testimony of two able and candid Missionaries—the Rev. G. U. Pope, in the *Colonial Church Chronicle*, vol. iv. p. 56, and the Rev. R. Caldwell, in the admirable little work, *The Tinnevelly Shanars*, p. 115.

Yours truly,

A MEMBER OF THE S.P.G.

CONFERENCE AT ADELAIDE.

Resolutions adopted by the Bishop, Clergy, and Laity of the Diocese of Adelaide, on the 6th of January, 1852.

WHEREAS the Church of England in South Australia receives no aid from the Local Government by grants of land or money, but is dependent solely on the voluntary contributions of its members for the support of its ministry, the maintenance of Missions to the Aborigines and other heathen, and for the building of Churches, Parsonages,

¹ P. 63.

² Instances of what is here mentioned by M. Dubois abound in the *Lettres Edif.*, and are recorded with full satisfaction.

³ P. 134.

⁴ *Life by Le Bas*, vol. i. p. 222.

⁵ *Journal*, vol. iii. p. 460. See Dubois, p. 101."

and Schools, in which its doctrine and discipline may be taught: And whereas for the edification of its members, and "provoking to love" and the above-mentioned "good works," it is desirable that they should be brought into closer fellowship by parochial organization, and "the assembling of themselves together" periodically:—We the Bishop, Clergy, and Laity, in Conference assembled, have agreed to recommend the following plans and suggestions to the several congregations of this Colony.

And whereas this Diocesan Church is part and parcel of the United Church of England and Ireland, by law established in the United Kingdom, and therefore subject to the general Ecclesiastical laws enforcing the Supremacy of the Crown, the use of the Book of Common Prayer, the Authorized Version of the Holy Scriptures, and subscription to the Thirty-nine Articles:—We, the Bishop, Clergy, and Laity, being under the obligations thus implied, and being earnestly desirous to maintain inviolate that unity and fellowship in the Church of our fathers, do declare that we hold it to be incompetent for any Diocesan Assembly, or Synod of the Clergy, or Convention of Lay Representatives, held in pursuance of these recommendations, to "treat, debate, consider, consult, or agree upon" any alteration in those Formularies and Principles, except it be initiated by the direct authority of the Crown, or in virtue of Licence from the Crown obtained in that behalf:—

Under this limitation, with the view of promoting the closer fellowship as well as efficiency of this Diocesan Church, we have resolved to recommend that an Assembly, consisting of the Bishop, Chapter of Clergy, and Convention of Lay Representatives, be convened periodically, composed as is hereinafter specified, and to be called the "Diocesan Assembly."

I. *Diocesan Assembly*.—This Assembly is constituted when the Convention and Chapter of Clergy meet together and are presided over by the Bishop.

II. *Chapter of Clergy*.—The Chapter of Clergy consists of every duly licensed officiating Minister, Presbyters alone having the right of voting.

III. *Convention of Laity*.—The Convention shall consist of Lay Representatives (being Communicants) for all the congregations, in the following proportion:—for a congregation under 100 souls, one Representative; 100 and under 200, two Representatives; and so on in proportion: to be elected annually in the month of October by the registered lay members of each congregation contributing to its seat-rent, or the Pastoral Aid Fund, and attending from time to time on the worship of the Church.

INSTRUCTION.—Under the present circumstances of the Church in this Diocese, we are of opinion that persons who communicate three times in the year are eligible to be elected Lay Representatives.

IV. *Election of Representatives*.—A meeting of adult male registered lay members qualified to vote according to Clause III., shall be called for the purpose of electing Representatives, by the Minister, or in his

absence or default, by the Wardens, by a notice posted on the church doors at least seven clear days previous to the day of meeting. Each adult shall have a vote for each sitting, provided that no person shall have more than six votes. No person shall vote in respect of any sitting the rent of which shall be then due and unpaid. The votes shall be in writing, to be openly declared, personal attendance not being necessary. In the event of any person elected as Representative declining, or being unable to act, the next highest on the list shall be declared duly elected. In the event of an equality of votes, the Chairman shall have a casting vote. A return of the Representatives elected shall be made by the Chairman, who shall be the Minister, or in his absence, such person as the meeting may elect, to the Bishop of the Diocese, within fourteen days. The presence of at least five members of the congregation, besides the Chairman, shall be necessary to constitute a meeting for the election of Representatives. The Wardens, if in attendance, shall act as scrutineers.

V. *Meeting of Assembly.*—The Diocesan Assembly shall be convened annually by the Bishop in the month of December, on which occasion Divine Service shall be held, and a Pastoral Letter from the Bishop, containing a report of the general state of the Church in this Diocese, the progress of religion and education, and of the means of public worship, will be received. Extraordinary meetings may be convened by the Bishop, when he sees fit, or upon a requisition by seven of the Clergy who have been at least five years in Priest's Orders, or of ten Representatives.

VI. *Mode of Deliberation.*—It shall be lawful for the Chapter of Clergy and Convention to deliberate apart, or in conference (by mutual agreement) with each other, or with the Bishop.

VII. *Mode of Voting.*—The assent or dissent of the Chapter of Clergy and Convention shall be determined by the majority of open votes in each order respectively. No resolution shall be passed, unless one-third of each order shall be present.

VIII. No Rule shall be binding on the members of the Church in this Diocese, which shall not have received the concurrent assent of the Bishop, the Chapter of Clergy, and the Convention in the Diocesan Assembly.

IX. *Committees.*—The Diocesan Assembly shall, at every Annual Meeting, appoint a Standing Committee for the ensuing year, consisting of seven Clerical and fourteen Lay members, the Bishop of the Diocese to be the President. Two Clerical and four Lay members shall form a quorum. This Committee shall elect its Finance and other Sub-committees, and transact the business assigned to it by the Diocesan Assembly during its recess, subject to such rules and regulations as may be adopted by that Assembly.

X. *Finance.*—The establishment of five separate and distinct Funds is recommended, viz.—a Pastoral Aid Fund, which we consider to be of primary importance; an Endowment Fund, a Church Building Fund, an Educational Fund, and a Mission Fund to the Aborigines and heathen. These funds shall be placed under the control and be

subject to the regulation of the Diocesan Assembly, and be administered by its Finance Committee.

XI. *Pastoral Aid Fund.*—*a.* The object of this Fund is to afford aid to Ministers whose incomes may not reach the minimum sum of £150 per annum from pew rents and endowments. Claims on this Fund will not be admitted as a matter of right from any Minister whose church or district is capable of providing him with a suitable income; it being more particularly intended to aid Ministers having small churches, and in poor districts, as the state of the Fund may permit, due consideration being had for such Ministers as have families. It is also proposed that aid should be granted from this Fund towards the support of Clergymen to itinerate in remote districts.

Amount of Subscription.—*b.* It is recommended that a subscription of one shilling per month towards this Fund be collected from all who are willing to contribute thereto.

Sidesmen, or Collectors.—*c.* It is recommended that Sidesmen, or other persons, be elected annually by the respective congregations, to collect the subscriptions to the Pastoral Aid Fund.

Annual Sermons.—*d.* It is recommended that Annual Sermons be preached, and collections made in all churches, in support of the Pastoral Aid Fund.

NOTE.—Aid should not be granted from this Fund (except in extraordinary cases) to Ministers of Churches the trust deeds of which shall appear to the Finance Committee inconsistent with rules to be laid down in that behalf by the Diocesan Assembly.

XII. *Endowment Fund.*—It is suggested that this Fund be established by means of annual subscriptions, and donations of money or land. This Fund is intended to aid local efforts in providing endowments and erecting parsonage-houses; the Fund to be administered by the Finance Committee, on conditions to be prescribed by the Diocesan Assembly.

XIII. *Church Building Fund.*—This Fund is to be formed and administered in like manner as the preceding.

XIV. *Mission Fund.*—This Fund is to be formed and administered in like manner as the preceding.

XV. *Educational Fund.*—The establishment of a Fund is recommended in aid of salaries to Schoolmasters and Schoolmistresses, building School-houses, and to promote education according to the principles of the Church of England, under conditions to be determined by the Diocesan Assembly.

XVI. MISCELLANEOUS RESOLUTIONS.—1. *Ecclesiastical Tribunal.*—*a.* It is the opinion of this meeting that the laity should have a voice in any court, when sentence might have the effect of depriving a Minister of the temporalities annexed to his cure.

b. Resolved that the Lord Bishop be requested to communicate to His Grace the Archbishop of Canterbury, and Her Majesty's Secretary of State for the Colonies, the foregoing resolution, in order that the wish expressed in it may be considered, in case it should be

deemed expedient to make any provision for the better Ecclesiastical government of this and other Colonial Dioceses.

2. *Registration*.—It is recommended that Registers, after an approved form, be compiled by each Minister, and kept by him, of all members of our Church residing within his parish or district, from which a Register for the Diocesan Assembly shall be compiled and corrected periodically; the object being to bring the members of the Church into closer fellowship by means of Pastoral visitation, and to extend Church accommodation and the means of education as population increases.

3. *Corporate Powers*.—It is recommended that (in addition to the powers possessed by the Lord Bishop, as a Corporation Sole, in virtue of Her Majesty's Letters Patent) corporate powers should be sought for to hold lands in perpetuity, for the benefit of each Church or Congregation.

4. *Memorial to the Queen*.—A Memorial, setting forth the various requirements of the Church in this Diocese as respects Ecclesiastical discipline, shall be prepared by this Assembly, and forwarded by the Lord Bishop of the Diocese, through His Grace the Archbishop of Canterbury, to be laid before Her Most Gracious Majesty the Queen, praying that such requirements may be met in such way as Her Majesty and her advisers in matters Ecclesiastical may deem expedient.

Reviews and Notices.

The Ramsden Sermon on the Extension of the Church in the Colonies and Dependencies of the British Empire. Preached before the University of Oxford, on Trinity Sunday, by ANTHONY GRANT, D. C. L. &c. London: Rivingtons. 1852.

The Ramsden Sermon, &c. Preached before the University of Cambridge, by J. J. BLUNT, B. D. &c. Cambridge: Deighton. 1852.

HERE we have our two great Universities—the glory, and long may they continue to be the glory, of our land!—engaged in the work which is most especially appropriate to them, the extension of the Church, of which, in design at least, they are the nursing mothers; and apparently animated “by a desire to do practical service to the cause of sound missions.” Both these sermons are eminently worthy of the serious consideration of the Clergy of this country: each strikingly different from the other; this replete with practical wisdom, that with deep devotion.

Reverence for Archdeacon Grant's character would naturally lead us to speak warmly of his discourse; but it is unnecessary; he is such an accomplished theologian, and so great an authority upon Missionary matters, that it is only requisite to mention

his name as the author, in order to command for it universal attention and respect. We may, however, especially congratulate Dr. Plumptre, the Vice-Chancellor of the University of Oxford, upon his selection of the learned author of the Bampton Lectures for 1843, to preach Mrs. Ramsden's Sermon for the present year, and the result must be equally gratifying to himself, and to all friends of Missions, both within and without the University. Although few can equal Dr. Grant in fitness for the office, yet it is now clear that it is quite needless to have a *hack* preacher of the annual Mission Sermon. Perhaps in future years duly qualified men may still be found among the resident or non-resident members.

Those who have *studied* Dr. Grant's Bampton Lectures, will rejoice to think that the labours connected with his arch-deaconry and parochial cure have not diverted his vigorous mind from the consideration of topics which he has treated with signal ability. The discourse before us proves thus much. It was preached on Trinity Sunday last, from St. Matthew, chap. xxviii. ver. 19; and Dr. Grant thus connects the mystery of the Holy Trinity with the Missionary work of the Church.

“And there is another consideration which still further identifies the work of Missions with this divinely announced mystery. It is found in the present state of the Heathen nations, which comprise at least one-third of the races of mankind. We know their degraded condition, their exhausted civilization, the torpor and languor of their social life; and we know, too, that throughout their kindred mythologies there is one great blank which besets them like the shadow of death. It is, that they have lost all idea of the nature and personality of God. Their genealogies run back to dates far preceding the history of man. Their gods are but representative gods, if I may so speak—emblems, idols of the imagination; confessedly not the great Being whom they dimly dream of as all that is, that hath been, or shall be, and whose veil no mortal has lifted up. They know nothing of the beginning or of the end. They have neither starting point nor limit; with a heap of fantastic fables as to what *exists*, with frequently deep and inquisitive, frequently frivolous speculations upon man's nature and powers, when they attempt to trace his origin backwards, or his destiny forward, their thoughts end only in a vague abstraction or a prospect of nonentity. The links of the chain have no beginning, and are fastened on to no anchor within the veil. It is impossible for us, from whom the true light has never been withheld, to conceive what a mass of intricate errors are unriddled—what a sure rock of faith to build upon is provided—how many hopes, and fears, and longings, find rest and refuge in the simple announcement of One Creator, Redeemer, and Renewer. It is the loss of this knowledge that lays the Heathen world under a palsy and a curse. And it can only be as a spirit of revival that the Gospel announcement of the God-

head should be proclaimed and believed among them, and He be preached and owned, Who gathering up the past, the present, and the future in Himself, '*was, and is, and is to come.*'"—Pp. 6, 7.

Among the numerous passages which we had marked for selection from this strikingly beautiful Sermon—and indeed it is one of rare merit—we must find room for the following:—

“But the second truth, which should ever be in our recollection, is, that the special office of the Church is to propagate and diffuse the faith. . . . And although much has of late occurred to awaken the minds of Christians to this task which lies before them, still, perhaps, we hardly yet realise, in its fulness, the certain truth, that it is the normal condition of the church, its peculiar privilege and characteristic, that it should be Missionary. Whether we look at the predictions of the Prophets, the example of our Divine Lord, His injunctions to His Apostles, the very title He conferred upon them, the writings of those Apostles as detailed in the inspired volume—among all scriptural ideas, peculiarly scriptural is the idea that the Church is Missionary. The Apostles never settled down upon their labour, never viewed their chief work as consisting in organizing existing communities; they planted the seed and then left it to grow and multiply, while they bore and scattered it over more distant fields. There was no thought with them, no idea in their work of the duty of *first* satisfying all the wants of one place, no distinction between the claims of ‘home’ and ‘abroad’—which, after all, are mere relative terms,—as we now hear propounded. The world was literally their home, and it is the Church’s home. For any portion of it to narrow this home to a small locality, even to a nation, is to renounce the great and prime duty for which it is created. If at any time it becomes a primary duty for any Church to confine its attention and resources to its immediate self, this indicates an unhealthy state; it proves either inherent feebleness, or the existence of strange error to be corrected, flagrant abuse to be remedied, or active unbelief to be confronted. That alone can justify any priority being given to what are frequently called, with too much narrowness, the Church’s duties at home, as it is the existence of mutiny alone in an army that can warrant its declining conflict with the enemy. And to apply this to the present state of the Church of England, whatever else may seem to indicate providential dealings with her from on high, this at least must be owned as remarkable and full of instruction, viz. that the propagation of the faith is actually forced upon us. It can no longer be considered a spontaneous task and enterprise. On the one hand, the Heathen have flowed unto us and swelled our empire; on the other, our people are streaming out into all lands. The effects of this are open to the dim guesses and surmisings of all, while it baffles the most penetrating and far-seeing calculation to determine what they will be.”—Pp. 11, 12.

Mr. Blunt, who, as our readers know, is Margaret Professor of Divinity at Cambridge, describes his Sermon as being of an

“unambitious, even homely character.” Of the justice of this criticism our readers will be able to form an opinion from the following extracts; (they will judge still better by a perusal of the whole discourse.) Take, for instance, the opening passage, upon the duty of the Universities in regard to the Missionary work:—

“I apprehend that when the Christian lady who gave occasion to the Annual Sermon preached in this place, on the subject of ‘Church extension over the Colonies,’ selected the University of Cambridge for the receptacle of her benevolence, and when the University gave a welcome to her proposal, both the one and the other were animated by a desire to do a *practical* service to the cause of sound Missions, did not simply consider that this seat of religion and learning would possibly furnish an eloquent preacher on a pleasing theme, but rather believed that this favoured spot furnished a substantial fulcrum from which the country could be moved, such as no other, the sister University alone excepted, could supply They felt that within these walls are wont to be assembled men whose position in life, both civil and social, is likely to place in their hands means and opportunities of extending the Church effectually; and more especially men who are destined to occupy the country in all quarters as the pastors of its parishes, and who will accordingly have a greater share in moulding public opinion, and stimulating public exertions on the subject we are contemplating, than any other class whatever. They may be supposed, therefore, to have committed it to the preacher of the day to touch this powerful spring of action, . . . so to shape his address as to do lasting good by it, render it tributary to the *work*, the great *work* before him, and, if possible, dismiss his hearers not merely with hearts agitated for the instant by the interest of his appeal, which might subside, but with sober suggestions deposited in their minds to be acted upon hereafter, and turned to account when the hour for it should arrive.”—*Blunt*, pp. 1, 2.

In the following passage Mr. Blunt draws a strong but true distinction between solitary unsustained Missionary effort, and the laying of the *foundations* of the Church in heathen lands:—

“A region settled down time out of mind in gross darkness will hardly be won and kept for the Gospel by an influence so feeble, precarious, and fluctuating as that which the irregular visits of one or two Missionaries, however zealous, can diffuse: and though the latter proceeding has long found most favour in the eyes of the public in England, as being the more *direct* advance against the strongholds of the Gentiles, yet experience seems at length to be establishing the opinion, *that organized superstition and idolatry can only be met effectually by an organized church*, a church already in vigorous action, within reach of it. . . . The very first teachers of the Gospel seem ever to have carried on their work from a *basis*. It is a mistake to suppose the movements of the Apostles to have been *fortuitous, haphazard, governed by no law*.”—*Ibid.* p. 7.

We must beg Mr. Blunt's pardon for venturing to italicize portions of this remarkable passage. Mr. Blunt then goes on to speak of the utility of parochial Missionary associations. His remarks on this head, which form a large portion of the Sermon, are in fact an admirable manual for those who conduct them. We earnestly recommend it to our readers for this especial use. It is published in a cheap and "homely" form; and the contributors to our rural associations will no doubt read it with as much satisfaction and benefit as the conductors of them: yes! the very poorest, who, as Mr. Blunt truly observes, are not the least glad to distribute, or the least alive to the duty of ministering according to their little means to the glory of God, counting it rather a privilege than a grievance to have the appeal made to them.

Anchurus, and other Poems; by W. EWART, M.A., Curate of Pimperne, Dorset. London: Ollivier, 1851.

THE verses in this little volume possess more than average merit. The author is not only imbued with poetical feeling, but has in a considerable degree the command of poetical expression. We do not say there is much originality of thought, but the imagery is good, and the ideas are clothed in language graceful and appropriate. Some of the expressions are singularly happy. For instance—

“ The rain low-sobbing among windy hills,”

and

“ The mournful sighs of evening's lonely gale—
Earth's never ceasing penitent.”

We dare say that not half-a-dozen of our readers know who or what Anchurus was. And yet Plutarch tells us that he did a deed which ought to have made him as renowned as the world-famous leap in the Forum made Marcus Curtius. He was the eldest son of Midas, King of Phrygia, and when a pestilence desolated the country, and

“ When open'd near Celænæ, in the side
Of a great mountain hanging o'er the plain,
A deep dark gulf—”

the people consulted an oracle, and were told that the abyss would close and the pestilence disappear if the choicest gift of the gods were freely given—

“ A nobler sacrifice
Out of a pure free heart: the dearest thing
That man can offer.”

Anchurus, rightly interpreting the meaning of this, resolved to devote his own life, and with his helmet on his head, and clad in shining steel, he sprang into the gulf, which immediately closed, and the plague was stayed. And yet this feat of heroism is known only to a few of the learned, while every school-girl can tell the story of Curtius. So capricious is Fame.

Some of the shorter pieces are pretty, and remind us of the style of Tennyson, who is, we suspect, a favourite with Mr. Ewart. The following is quite Tennysonian.

“ THE MILL-POND.

“ On our dark mill-pond rise and break
 A thousand bubbles bubbling up :
 The sluggish lilies lie awake,
 Each tall black stem and silver cup,
 Floating this way, floating that,
 Stirred oftentimes by some foul rat.

The flabby dock-leaves stoop to drink,
 Down bending to their liquor cool,
 The dull black water at the brink,
 And duck-weed covers half the pool,
 Floating this way, floating that,
 Gnawed beneath by some foul rat.

The rotten mill-wheel rots most days ;
 The giant spokes are rotten quite ;
 The miller took to evil ways,
 And oh ! they pulled him out one night :
 A ghastly corpse he was, and fat ;
 They dragg'd the pool this way and that.”
 * * * * *

We like also “ New Year’s Eve,” “ The Walk,” and “ The Monk’s Grave in Kenilworth Churchyard.” Mr. Ewart seems to be a good classical scholar, and what is much better, a sincere and religious clergyman, who employs his gift of verse in suggesting topics of thought which befit his profession, and may be read with benefit by all. However, we must warn him against the use of such rhymes as

“ Knowledge, reason, sense,—are *naught*,
 Death is quick, and time is *short*.”

“ Some stayed long before they *rose*,
 Till they shrivell’d in their *clothes*.”

We would also remind him that the way to spell the equivalent of *perdere* is not *loose* but *lose* ; but this may be a misprint.

Colonial, Foreign, and Home News.

SUMMARY.

AMIDST the distractions occasioned by the recent discoveries of gold, the Church of the Southern Hemisphere is silently but steadily developing her energies, gradually accomplishing her own organization, and preparing for the exercise of self-government, whenever that power shall come, or be accorded to her. On Epiphany last, the Diocesan Assembly of ADELAIDE, consisting of the Bishop, twelve Presbyters, four Deacons, (who are not permitted to have a vote in the proceedings,) and fifteen Lay Delegates, met at that town for the purpose of drawing up a Church Constitution. The meeting lasted for four successive days, and the discussions are characterised by a singular earnestness of purpose, as well as by great unanimity. The *Adelaide Observer* of the 10th of January reports all the speeches at length, and we regret that we cannot give even an abbreviation of them. Among other matters, it was decided that Lay Representatives to the Assembly should be in full communion with the Church. On Thursday, the 8th of the same month, the South Australian Church Society held a meeting, when the hopefulness of missionary efforts among the Aborigines afforded matter for highly interesting conversation. We infer that they are by no means so low in the scale of humanity as it has been the habit to assert in this country; but that, like other races of the great family of God, they are accessible to the influences of religion and civilization. In NEW ZEALAND, similar meetings for similar purposes took place, either by design or by a curious coincidence, simultaneously with those at Adelaide: the day being the 7th of January; the place of meeting, Thorndon. Sir George Grey, the Governor, took an active and able share in the business. In NOVA SCOTIA, the Lord Bishop has been making a series of Confirmations in his Diocese, and has been everywhere received with congratulatory addresses. At the Encœnia at King's College, Windsor, on the 29th and 30th of June, he was admitted to the *ad eundem* degree of D.D. "This act of his Lordship," says the *Halifax Church Times*, "cannot but be regarded as highly complimentary to the college, and as a pledge that its interests will be regarded by him with watchful care." The American Church has again to deplore the loss of a chief pastor in the person of the Right Reverend J. P. Henshaw, D.D. Bishop of RHODE ISLAND; this sad event took place at Frederick, MARYLAND, on Tuesday, July 20th. He had just commenced a visitation of the latter diocese, at the request of Bishop Whittingham, who had recently departed to England "to recruit his health among the mountains of Wales." "We fervently hope," says the *New York Churchman*, "that his valuable life may long be spared for the benefit of his Diocese and the Church." When the Annual Convention of the Diocese of NEW JERSEY met in May last, a committee was appointed for the investigation of the charges against Bishop Doane: at the adjourned meeting of that convention on Wednesday, July 14th, the report of the "Investigating Committee"

was read, which occupied three hours; and this is the result,—“That none of the charges against the Bishop have been sustained, but, on the contrary, all of them have been disproved, and are not true; that there is no affirmative evidence of the Bishop’s guilt, but strong circumstantial evidence of his entire innocence.” The Convention then adopted the following, amongst other Resolutions; first, that the Report “fully exculpates the Bishop from any charge of crime or immorality;” and next, that another Committee be appointed earnestly and respectfully to urge the three Bishops to consider “whether it will be wise, or just, or for the peace of God’s Church, to proceed further upon the charges.” This second expression of confidence must be highly gratifying to the inculpated Bishop.

It gives us unmixed pleasure to record, that, previously to his marriage, on the 29th of July, a very gratifying testimonial was presented to the Rev. Ernest Hawkins, B.D. Secretary to the *Society for the Propagation of the Gospel*, by the Bishop of London, on behalf of several friends, as a token of personal regard, and of public respect for eminent services in that capacity. Certainly no one better deserves such a mark of approbation.

THE RECEPTION OF THE AMERICAN BISHOPS IN ENGLAND.—(From the *Calendar, Connecticut, of July 17.*)—We occupy a large space with the proceedings connected with the mission of our Bishops to England; and we feel sure that every reader will think the most we can find to lay before him on this subject, quite little enough; for an event of like importance in the intercourse between the mother and daughter, has not occurred since we first became an independent Church. The interest which naturally belongs to such an occasion is greatly enhanced by the exceeding kindness of our English brethren towards those whom they recognise as the representatives of our Church. It is evident that all that is done at London, at Oxford, and elsewhere, to honour our Bishops, is really done to honour our Church. No doubt Bishops M’Coskry and De Lancey would secure respect for themselves as men, and as Bishops in the Church of God, even if they were clothed with no such mission. But it is clear from what is said and done on all occasions, that these excellent prelates are regarded as the proper medium through which the Church of England may testify her respect and affection for her American daughter. It really seems as if the distinguished Bishops and Clergy and Laity of the Church of England who have spoken on the various occasions where our representatives have been present, have vied with each other in the strength of their expressions of admiration and love for our Church. We know that Englishmen mean what they say. They are not the men to bandy idle compliments. There can, therefore, be no doubt of the sincerity of these expressions of good-will. We accept them in the same spirit of Christian love in which they are given. May the visible union and communion of the two Churches, which are now taking place, only grow brighter and stronger as time rolls on! By such acts of intercommunion, the Church of England ceases to appear *insular* in the eyes of the world. When Bishops from Europe, Asia, Africa, and America are met together in the common bond of her pure and Apostolic faith, we behold the proofs of a universality which shall keep pace with the triumphs of her language. The Church of England has been called “*the bulwark of the Reformation.*” And well has she demonstrated her claim to this title. How nobly will she yet vindicate

this title when, girding the world with her Churches, she stands up everywhere holding forth the word of life, and maintaining the uncorrupted Gospel of Christ in opposition to the superstitions of Rome! In view of the mighty struggle with error which is yet to take place before error is vanquished, the union of the different branches of the Anglican Church in one course of united counsel and action is a most significant fact. May God hasten the time when all who maintain primitive Truth and Order shall go forth as one man to battle against the enemies of Christ and of His Church!

NOVA SCOTIA.—*Bishopric Endowment Fund.*—(From the *Halifax Church Times of July 17th.*)—The following Resolutions were recently passed by the Committee of General Superintendence and Correspondence relative to the Bishopric Endowment Fund:—

“Resolved, That since the funds collected are inadequate to the purchase of a suitable Residence for the Bishop, it is the opinion of this Committee that, from this and other causes, the money should be invested, and the interest paid to the Bishop of the Diocese.

“Resolved, That the Treasurer of the Bishopric Endowment Fund Committee be requested to transfer to the Diocesan Church Society whatever money or securities for money are now in his hands; and also hereafter to pay the Society from time to time whatever monies he may receive as Treasurer of this Committee.

“Resolved, That the Diocesan Church Society be requested to invest to the best advantage the money collected for the Bishopric Endowment Fund, and to pay to the Bishop of this Diocese the yearly interest arising therefrom.”

NEWFOUNDLAND.—(From the *Newfoundland Times of Saturday, June 26, 1852.*)—The eleventh anniversary of the Newfoundland Church Society was celebrated on Wednesday last. The meeting was held, according to notice, in the central schoolroom. The Lord Bishop, in the absence of his Excellency, the Patron of the Society, took the chair at 7 o'clock, P.M. The attendance, in consequence partly of the unfavourable state of the weather, and partly of the presence of the long-delayed mail, was smaller than on former similar occasions. The Report of the Committee was read by the Secretary. The speeches were very animated and interesting, and the meeting did not separate till after 10 o'clock. After the several Resolutions (as subjoined) had been proposed and unanimously adopted, the Bishop addressed the meeting, and closed the proceedings with the apostolical benediction.

Moved by the Hon. J. Crowdy, and seconded by the Ven. the Archdeacon:—“That the Report just read be received, adopted, and printed with the Treasurer's account, under the direction of the Secretary.”

Moved by J. Tunbridge, Esq., and seconded by P. G. Tessier, Esq.:—“That this Meeting acknowledges with devout thankfulness the blessing which it has pleased Almighty God to vouchsafe to the Newfoundland Church Society since its last Anniversary Meeting.”

Moved by the Hon. the Attorney General, and seconded by B. Robinson, Esq., Q. C.:—“That this Society rejoices with and congratulates the *Society for the Propagation of the Gospel in Foreign Parts* upon the success which has attended the celebration of its third Jubilee, and pledges itself to increased efforts in cooperation with that venerable institution for the extension of the Gospel in Newfoundland.”

Moved by the Rev. H. Tuckwell, and seconded by W. H. Ellis, Esq.:—“That this Meeting would record its undiminished interest in the proceed-

ings and welfare of the kindred Societies in the North American Dioceses, and other British Colonies."

Moved by the Ven. the Archdeacon, and seconded by H. W. Hoyles, Esq. :—"That this Meeting acknowledges with thankfulness the improvements which have been effected in the Act for the encouragement of education in this Colony, and would express an earnest hope that in any future Act bearing upon this important and sacred subject, full justice may be done to the Church of England."

Moved by W. V. Whiteway, Esq., and seconded by J. C. Withers, Esq. :—"That the thanks of this Meeting be given to the Officers and Committee for the past year; that the Treasurer and Secretary be requested to continue their services; and that the Hon. C. F. Bennett, H. P. Thomas, E. Harvey, and P. G. Tessier, Esqrs., be appointed to succeed those members of the Committee who now retire by rotation."

ADELAIDE.—*Meeting of the Diocesan Assembly.*—(From the *Adelaide Observer of January 10th.*)—On Tuesday, Jan. 6, 1852, in accordance with previous announcement, the proceedings of the Diocesan Assembly commenced. Divine service was performed at Trinity Church at the usual hour. The prayers were read by the Rev. W. J. Woodcock; the lessons by the Rev. Mr. Wilson; the Communion service by the Bishop, and the epistle by the Very Rev. the Dean. His Lordship preached from Acts xii. 5 :—"Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him." After the administration of the Holy Sacrament was concluded, his Lordship, seated in his chair within the communion rails, read his pastoral letter.

Shortly after two o'clock the Clergy and Lay Delegates again assembled in the Trinity Church schoolroom. We have printed above, (p. 102,) the result of their deliberations.

NEW ZEALAND.—(From *New Zealand Spectator of Jan. 10, 1852.*)—*Church of England Education Society.*—On Wednesday afternoon, pursuant to notice, a Meeting of the members of the Church of England was held for the purpose of opening the new School House, erected by subscription at Thornton. The Bishop of New Zealand, having been requested to take the chair, opened the business of the Meeting by an appropriate prayer, after which,

His Lordship commenced by stating the objects of the Meeting. They had met together to open a school, which had been erected for diffusing the blessings of a Christian education, and he felt that no comment was required from him, as the simple fact showed the amount of zeal that existed among them. He could not refrain from expressing the great pleasure he felt from what had been done; and not the less on that account that if any delay had taken place in providing for education in this settlement, it had enabled them to begin on a more efficient and satisfactory scale than perhaps they would have done at an earlier period. He had not been indifferent to the interests of the larger settlements, though the large extent and scattered nature of this country had compelled him to devote the greatest portion of his time to those districts in which the greatest amount of spiritual destitution existed, and he stated this as an apology for his seeming neglect in not having spent more time among them. In the course of these visitations he had become convinced that the necessity of education was generally felt throughout these islands, not only in the towns, but even in such remote districts as the Chatham Island, the whaling and sealing stations in Foveaux Straits, and elsewhere, at which a numerous race of half-caste children is growing up, and where, in the midst of many discouraging circumstances, the redeeming point is the desire of the parents for the education of their children. He would adduce

in illustration of his statement different circumstances which had occurred to his knowledge in the course of his visits to these stations. "I may instance," said his Lordship, "an unhappy man, whom on two successive visits, at an interval of seven years, I found in a state of intoxication. All the motives and arguments addressed to himself that I could urge failed to touch his heart, or make the slightest impression on him. I then pointed to his half-caste children, and asked him if he would like any one of them to be brought up in the same way that he was living? 'No, not one, Sir,' he replied, with considerable energy, and his whole frame shuddered as he spoke. This general principle prevailed, that even those who do not care for their own souls, do care for the education of their children." His Lordship then referred to another instance of a man who, although ignorant of reading and writing himself, endeavoured to procure the advantages of education for his children, and resorted to a very ingenious plan for obtaining a succession of teachers for them. He made himself popular with the mates of vessels that called at his station, and with their assistance his children were taught to read and write, and he (the Bishop) found them to answer his questions in a way that surprised him. His Lordship referred to a third instance. When he first came to Wellington, a woman, the wife of a whaler at Porirua, asked him to baptize her children. As there were no godfathers or godmothers, he felt a great difficulty in baptizing them, as there was no one to answer for their being properly brought up; but he thought it better to cast his bread upon the waters, and the result was, that after an interval of nearly eight years, at 1,000 miles distance, he met with one of these children at Anaiteum, in the New Hebrides, and found her able to read, and carefully instructed by her mother in Christian principles. His Lordship concluded by observing that, throughout the length and breadth of New Zealand, there was not one single person who could dissent, in word or heart, from the work in which they were this day engaged, and he hoped that, by the blessing of Almighty God, the work would prosper in their hands.

The following Report was then read to the Meeting by the Honorary Secretary, MR. RAYMOND:—

"At a meeting of members of the Church of England, called by the Archdeaconry Board for a specific purpose, the subject of Education was introduced; and after it had been explained to the meeting by the chairman, the Venerable Archdeacon Hadfield, that the schools up to that time established in the district, and connected with our Church, have been entirely supported from funds supplied out of moneys placed at the disposal of the Bishop by societies and persons out of this colony, it was resolved that a Meeting be called for the express purpose of endeavouring to raise funds for establishing in this town schools in connexion with our Church.

"A Meeting was accordingly held in St. Paul's Church, in May last. At a subsequent Meeting the Secretary brought forward the following suggestions, in order that it might be distinctly understood in what manner the Society and Schools should be conducted:—

- "1. That the Society be called, 'The Church of England Education Society.'
- "2. That none but members of the Church of England shall be eligible to be elected members of the Committee.
- "3. That no master will be eligible to take charge of either of the proposed schools, who is not approved of as a fit and proper person by one of the clergymen on the Committee.
- "4. That in addition to a general education, a course of religious instruction, in accordance with the doctrines of the Church of England, will be given in the schools, the arrangements for conducting such course of religious instruction to be left to the clergymen of the Church of England who are members of the Committee.

“His Excellency the Governor-in-Chief having at once put at the disposal of the Society the piece of land on which the school in which we are now assembled has been erected, a Special Meeting was called by advertisement, for the purpose of electing trustees, in whom lands granted to the Society shall be vested; and for electing a working Committee, such Committee, in conjunction with the trustees, to have full powers to carry out, in the manner they deemed most advisable, the objects of the Society.”

SIR GEORGE GREY, in moving the adoption of the Report, referred to the proceedings of the first Meeting, and said he could not help feeling that an important declaration had been made, when they unanimously resolved that it was the duty of the members of the Church of England to provide a sound religious education for all the children of their communion. It remained then to be seen how those who entered into a duty so solemnly recognized would acquit themselves of its performance. He thought it would be admitted that the subscriptions raised surpassed the expectations they could have reasonably formed, while the discharge of their duty by the Committee showed they had entered on those duties with a full sense of their great importance, and such a result as this school-house in which they were now assembled must be a gratifying proof of the value of their labours. He was of opinion the best tribute they could pay the Committee was to adopt their Report, with thanks to them for their exertions; and he would therefore move that the Report be adopted and approved.

The resolution was seconded by the Lieutenant-Governor, and adopted.

Church Constitution.—The BISHOP OF NEW ZEALAND said, the subject now to be brought before them was much more wide in its nature, but it was thought by many a good opportunity at the close of the School Meeting to take into consideration a general Church constitution for the settlement of all those questions of ecclesiastical laws which were not applicable to the state of the Church in this colony. The immediate occasion of this meeting arose out of a similar meeting at Adelaide, where the support hitherto afforded to the Church by the State in that colony had been suddenly withdrawn. In one respect they were not in the same position; no support had been withdrawn from them, for none had been given. It was true that a selection had been made by the Governor, in his discretion, of a Colonial Chaplain to minister to the spiritual wants of those under the care of the Government in the hospital and gaol, but no specific Government aid was given to the Church; they were therefore in the same condition with their brethren at Adelaide, and their object then was to consider and adopt some such course that every member in the Church might know his own position, and all its privileges and duties. A question might arise in the minds of many as to the best course to be adopted; his own private opinion was that a slight legislative enactment, which would give the power to pass bye-laws to be recognised as the compact between the members of the Church, would be the kind of constitution they required. The Resolutions which his Excellency the Governor-in-Chief would submit to them stated, 1st, the expediency of a Church constitution; 2dly, the adoption of some provisional measure immediately; 3dly, an application to Parliament for the necessary powers. They had met for the discussion of these objects, and he should be happy to hear any questions from any person present, which he might be enabled to answer.

SIR GEORGE GREY said he had prepared for the consideration of the members of the Church a Resolution embodying five heads, and would take that opportunity of stating that, personally, he was peculiarly anxious to see a form of constitution adopted for the government of the Church in this country which was the same as that which the Church in the United States, after the experience of half a century, had found, with some modifications, to be the best suited to their circumstances. Unfortunately, at first

starting, the Church in the United States had adopted one or two rules which were mixed up with church property, and which they now found it impossible to alter; not having, when they started, previous experience to guide them, they had, in as far as these few particulars were concerned, made shipwreck of the constitution; but the members of the Church of England in New Zealand were in a position to benefit by the experience of their brethren in the United States. He felt so convinced of the necessity of doing something, that, foregoing wholly his own private much more extended views, he would ask them to assent to a few simple propositions which would bind them in one compact body, and which would provide funds for the support and extension of the Church. The annual payment which was proposed by the resolution established a rate of franchise, and furnished a constituency who would elect committees on whom would devolve the duty of managing the pecuniary affairs of the Church. These committees might perhaps hereafter be required to consider and recommend some form of constitution for adoption; but in the mean time they would form a nucleus from which such a development of the Church as circumstances required might hereafter take place; even if their first steps should prove faulty in some respects, they secured the means of future and progressive development; and he felt persuaded that having such holy ends in view, although they might make some first erroneous steps, still that ultimately they must arrive at a form of government under which the Church would prosper. His Excellency then read the Resolution, briefly commenting on each head, and observed, it was a disputed point with eminent authorities whether it was necessary to apply to the legislature for further powers; but there being this doubt, it became them as members of the Church of England not to incur the slightest risk of setting themselves in opposition to the law, but rather to set an example of the most scrupulous obedience by submitting the question, regarding which there appeared to be a doubt, to Parliament, and requesting, if it should be found necessary, that the requisite powers should be conferred upon them. He wished further to state, that he might not be considered too presumptuous, that he had fully communicated with the Bishop of New Zealand, and it was only on the understanding that his Lordship assented in thinking that what he proposed was the best thing that could at present be done for the Church, that he ventured to draw up the paper he would now submit to them. His Excellency then read the following Resolution:—

“That it is extremely desirable that some form of constitution for the government of the branch of the Church of England in New Zealand should be established with as little delay as possible.

“That all adult members of the Church of England resident in the district be invited to enrol themselves as such, and to agree to pay a subscription of three shillings per quarter for church purposes.

“That the adult members of the Church of England so enrolling their names shall annually appoint a committee from their own members, to determine to what specific purposes connected with the church, and in what proportions, the funds they subscribe shall be applied.

“That such Committee shall be authorized to receive subscriptions for Church purposes from any person wishing to subscribe, either generally for Church purposes, or for some specific object connected with the welfare of the Church of England.

“That a Committee shall be appointed by such enrolled members of the Church of England, to prepare petitions to both Houses of Parliament, praying that any laws which may be deemed necessary or proper for the purpose of enrolling the members of the Church of England to manage their own internal affairs in the New Zealand Islands may be enacted by Parliament.”

The Resolution was seconded by CAPTAIN RHODES, who said that the Bishop of New Zealand, before putting the question, as chairman, said that he was exceedingly anxious to hear the opinions of some of the gentlemen present. He had shown his entire concurrence in the resolutions by simply seconding them. Another point which should occupy their attention was the necessity of raising funds for extending in New Zealand the salutary influence and benefits of the Church, which had hitherto been mainly supported by contributions from well-disposed persons in England. He (Capt. R.) had felt much gratification at the liberal and enlightened principles expressed by his Lordship, and he was sure that this day's proceedings, when published, would stimulate the members of the Church to make additional exertions. The exertions made in Australia for the extension of the Church in the Pacific, in which the Bishop of New Zealand had taken the lead, had attracted very general attention, and had obtained for his Lordship a world-wide reputation. He (Capt. R.) had recently received a letter from a relation, stationed as a Missionary in one of the most remote parts of India, who referred to the great sensation which the Missionary proceedings at Sydney had caused in that continent. He (Capt. R.) thought that when they were blest with such a pastor, the least they could do was to second his views by every exertion in their power.

The BISHOP was glad to find that the Resolution proposed by His Excellency was considered to hit the happy mean in stating neither too little, nor too much. Whenever such a form of Church constitution should be established, as that proposed in the Resolution, he should be happy to surrender to the general body every grant which he held as Trustee, and relieve himself at once from these responsibilities. His only reason for retaining them was his desire to prevent the multiplication of separate trusts for every Church purpose. He hoped that all Church trusts would be held by one uniform tenure, and that separate committees would receive a delegated authority from the General Convention for the management of Churches, Schools, and Burial-grounds, and other Church property.

The Resolution was then put to the Meeting, and carried unanimously, and the proceedings were concluded by prayer.

MINNESOTA.—(From the *Banner of the Cross* of July 3.)—*Mission to the Chippeways*.—We have been gratified with the receipt of another of the Rev. W. L. Breck's interesting letters, from what he calls the "Kangioshkoonsegang Lake, Minnesota," "written," as he tells us, "on a board, held on my lap, while seated on the floor." Our readers will thank us for the following extracts:—

"We are now in the actual establishment of an Indian Mission. To note all the particulars of our coming here, and the events that have since transpired, would fill almost a volume. They have been deeply interesting to the Church; and if there is ever an additional testimony given to the catholicity of our holy Mother, the never-to-be-forgotten event of yesterday was one. . . . We had arrived here in the midst of the Indians' extravagant preparations for their vernal *Medicine dance*. This is indeed the high mass of all pagan worship. We had come 150 miles above St. Paul to commence the mission; brethren in the East had encouraged us to undertake the work; and our own consciences urged us to it. . . . It was noon of yesterday when we reached Gull Lake. Our Indian interpreter, Johnston, was along with us; who gave notice to a *runner* to go through the village, and notify the chiefs and warriors that the *Praying Father* had come, and desired a council to be called. . . . All these things were against us; and notwithstanding their willingness the past winter to receive us, it now appeared very doubtful indeed. The chiefs soon as-

sembled; but an hour passed before they were ready to receive us into council. At last we were sent for; and after again waiting for all the warriors to arrive, the council was opened by one of the chiefs asking what we wished to do? I have been through the ordeal of many examinations by Professors, Clergy, and Bishops; but this wrought upon me in a manner peculiar to itself. I felt that the very formation of an Indian mission under the Church was depending upon the impression which my words should make upon a people, wild indeed, but shrewd. . . . An elderly man, whose countenance was lighted up with a remarkably benevolent smile, entered, and immediately approached, and shook hands with me. I learned afterwards that this was *White Fisher*, the principal chief after *Hole in the Day*. I now stated, through Johnston, the object had by us in proposing to come among them. It would be impossible for me to repeat all that was now said on both sides. . . . When all points had been discussed, we were told that they wished to consult further amongst themselves, and also to find out the minds of the different families on the subject. We then left the council. What the result might be it was impossible to tell; and the three hours that elapsed before we were recalled were moments of almost agony to my mind, and I prayed most earnestly that they might be guided aright by the *Great Spirit*, in whose hands are the hearts of all men. At last the chiefs, and a few others with them, came to us; and, to our astonishment and gratitude, we were received among them as their *spiritual fathers* and *protectors*! They begged us to bear in mind the dark state of their hearts, and to have compassion on them if they should at any time do us injury. They spoke with great feeling on the subject of their children, which was a matter of great delight to us, for these are they whom we hope specially to benefit. . . . My heart was now full, and I answered them accordingly. They all gave their Indian inarticulate sound of assent at the close of each paragraph, as Johnston interpreted; and we then each shook hands with them all round. . . . We were soon down the lake side, and were delighted with the view of both land and water. But we not only gazed, we also praised God, and prayed. The *Gloria in Excelsis* was chanted with heart and voice, and the symbol of Infallible Truth was repeated here for the first time since the foundation of the world. We then engaged in special prayer for the poor Indian, and it was pleasant to hear their *laugh*, and the notes of satisfaction which they gave us by look and word. I was informed by Johnston that our entrance amongst these Pagan people had received the unanimous assent of all the families here present."

Mr. Breck is eminently a practical man; he has no romantic notions, and indulges in no prospects of a roseate hue. He therefore gives us no reason to hope for any suddenly great benefit from the establishment of this Indian Mission. But he has entered upon it with the strong approval of his Bishop, as well as many of the faithful amongst both Clergy and Laity in the East; and we cannot doubt that he will be liberally sustained in his arduous work. He says, "This is but a branch of the mission of St. Paul; and is not, therefore, to be a substitute for it. . . . What we ask for is, simply the latent energy of Churchmen who have compassion for the poor savage of our domestic field of Missions."

"It will gratify you to know that we baptized *twelve* persons on Easter-Sunday, in Christ Church, St. Paul; five of whom were adults, four S. S. children, and three infants. On Easter-Monday, the parish of the Holy Trinity was organized at the Falls of St. Anthony; and on Sunday the 16th instant, Bishop Kemper paid us a special visit, and admitted our fellow-labourer, Rev. Mr. Merrick, to the order of Priesthood; in the afternoon confirming *seven* persons, being the second confirmation in St. Paul within a year."

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

OCTOBER, 1852.

THE PROBABLE EFFECTS OF THE GOLD DISCOVERIES
ON THE SOCIAL AND RELIGIOUS ADVANCEMENT OF
MANKIND.

WE have lately had an appeal made to us, and doubtless also a similar one has been received by many of our readers, in the shape of a circular, requesting assistance in the present extraordinary circumstances of the Province of Victoria. Few events recorded in history have worked so sudden and rapid a revolution throughout all classes of society. The marvellous stories in the papers are matters of public notoriety; and it is unnecessary here to dwell upon them further than to point out that, in such a state of things, the Clergy of all others will have the hardest battle to fight, both materially and spiritually. We believe Victoria was founded in the year 1839. Its population in 1851 amounted to 70,000; and, in all probability, before the end of this year it will exceed 140,000. It cannot be expected that, spiritually speaking, this augmentation will be of a satisfactory character; and they who labour in this vineyard must expect to find up-hill work. Let us quote a few lines from the circular:—

“The abundant streams of wealth which have poured like a deluge upon the lower grades of society, leave those who have fixed incomes, and, from their professional engagements, are unable to take a part in the manual labour of mining, not only without share in the general profits, but, from the rise in the price of labour and provisions, at a very serious disadvantage. The effect of this state of things upon Clergymen with families is very oppressive; and there is reason to fear that the call upon any funds which the Bishop may now have at his disposal will for some time be more than usually heavy in conse-

quence; while at the same time, a very large increase in the number of Clergy, and the means of their support, is immediately required, under circumstances which must necessarily for some years be unfavourable for the prosecution of religious objects in the colony. A financial statement of the fund raised in England for the Diocese of Melbourne will shortly be presented to the subscribers, from which it will be seen that little further aid can be rendered by it in its present exhausted condition. The amount remaining undisposed of does not, in fact, much exceed one hundred pounds.

With regard to the Bishop's second want, men, it is to be hoped that this call will find a response in the hearts of many who have been waiting to know where the Lord of the harvest would appoint them their task. The gold regions of Australia present a field of missionary labour of the most difficult, but most interesting nature. Nowhere, perhaps, on the face of the earth will the minister of Christ be brought more directly in collision with the power of the Evil One in his most formidable array; not holding his sway over the ignorant and degraded heathen of the Eastern world, but ruling among the sharpened intellects of the West, with the lust of gold, and the full swing of all carnal enjoyment, as the instruments of his tyranny. May we not hope that amongst the many who are streaming forth in the adventure of corruptible gold, there will be a band of true and faithful men who will count it great riches to contend for the cause of God against the forces of Mammon?"

In considering this appeal from the Melbourne Diocese, all thoughtful minds must feel that, through the instrumentality of Providence, a change is working in the regions of the Pacific, which must have the most wonderful effects upon the commerce, and consequently on the civilization of the world. Commerce ever creates a civilization of a certain character; but whether it shall be of a higher order depends upon causes of a different nature. We had civilization in ancient times, before the diffusion of Christianity. We have it to a certain extent in our empire of India. It exists, too, in the Chinese dominions. This kind of civilization, arising from mere wealth and intelligence, we may, at any rate, expect to see in Australia; and the gold discoveries on the shores of the Pacific, coming upon us almost simultaneously with a great extension of our steam navigation to that quarter of the globe, will create a vast commercial traffic, and an emigration, or trade in labour, probably unparalleled in the history of the world. The tendency of commerce between two countries is always to equalise prices; but the length of the voyage in sailing vessels, though a small impediment for goods' traffic, is a serious one with passengers and emigrants. The vast steam-ships in preparation for the Australian and Pacific trade will remedy this difficulty; and the rapidity of communication, as well as its regularity, will almost bridge the ocean,

and render Australia more accessible from this country than America was within the remembrance of the present generation. This combination of steam and gold promises to work a change of a most astounding character in all the countries of the Antipodes, and those watered by the Pacific Ocean. Already we hear of Chinese by the thousands migrating to California; and as they come from a land more densely populated even than Ireland, and where the scramble for subsistence is almost equally great among the labouring class, what may not be expected from such an unlimited source to supply a demand without limit for the labour of those who are desirous of working for the golden treasures.

Thus there appears every indication of a large population, a vast trade, and rapid communication, springing up in the hitherto almost unoccupied regions of the globe, the results of which, whether viewed in a material or religious point of view, will have a most important bearing on the future history of the world. The question which concerns us most is, What will be its effect on Christianity? Will it be favourable to man's spiritual, as it promises to be to his material, welfare? Will there not be the utmost danger that the light of the Gospel will be quenched in the successful pursuit of mammon? Will the religion which teaches self-denial, poverty, and contempt of this world's goods, maintain itself amidst such great temptations to the contrary? With man, certainly it would appear impossible; but with God, we are told, all things are possible. First, we may thank Him that the increased activity in the Colonial Church preceded these discoveries in Australia; and that machinery is already laid down to enable us to make some efforts to meet this unexpected call for vigorous exertion, through which, by God's grace, we may hope to turn these discoveries to His honour and glory. Time, however, presses; the efforts must be made when the seed will bring forth an hundredfold: if we wait till the Colony is grown up into a mighty nation, fifty times the exertion will not be effectual.

To England herself the discoveries promise to all appearance to be an unmixed gain, as they will and are carrying off her surplus population; thereby raising the wages of the labourer, and giving him the opportunities of escaping from that deep poverty which has hitherto oppressed him, and enabling him to participate in some of the advantages which a Christian civilization has conferred on his employers. It has been often remarked by the writers of this century on the social condition of this country, how little progress materially and intellectually the mere working classes have made within the last two hundred years, as compared with the other orders of society. No doubt

they have participated in the general improvement, but not at all in the same proportion. They are still most inadequately and shamefully housed; in sickness or old age a large portion of them are paupers, and, after all the numerous discussions about their education, it cannot be denied that they are still deficient in moral and religious training. Much has been done; but still much remains to be done. The low rate of wages, the competition for employment, have debarred them from a fair remuneration for their labour, never allowing them to command more than the mere necessities of existence. We may now look forward, perhaps, to a happier epoch and to a competition among employers for the services of the labourer: his standard of comfort will thereby be raised with increased wages, and things hitherto completely beyond his reach, may become regarded as necessary for the well-being of himself and his family. With this alteration in his worldly condition much greater facilities will be afforded for the improvement of his moral and religious welfare; and in the present activity of the Church at home, its members, we may hope, will not be slow to avail themselves of this advantage. If, without being thought too sanguine, we may expect such a result in England from these discoveries, and that the material comforts of the poor will give the Clergy better opportunities of impressing their minds with religious truth, we ought surely to show our sense of gratitude for these benefits by affording our brethren at the Antipodes similar advantages by endeavouring firmly to plant the Church of Christ in a land, which, in another hundred years, may exceed the population of England; and whose intercourse with Eastern nations may enable it to unpaganize the world. An estimate has been made of the population of the different religious communities throughout the world, which cannot be regarded as accurate, though it is an approximation to the truth. It is as follows:—

Christians of all denominations	260,000,000
Jews	4,000,000
Mahomedans	96,000,000
Pagans of all sorts	540,000,000
Total population of the globe	<u>900,000 000</u>

Here we see how large a portion of the world is without the knowledge of the true God. Of this Pagan population about 500,000,000 belong to the Chinese and Indian empire, and it is between these countries and California and Australia there is a prospect of a vast commerce of a most intimate character, which will, in all probability, annihilate Chinese exclusiveness more effectually than anything the wit of man could have devised;

and doubtless it was intended by Almighty God in order to pave the way for planting his Church in the heart of that mighty empire. To promote this object much will depend on the character of the Australian population; whether they become Christians not only in name, but in reality; so that hereafter as a great nation they shall be ever anxious to confer the benefits of their faith on those countries with whom they will have the most intimate commercial connexions, and on whom they will in great measure depend for their labour, and great numbers of whom will have settled in that country, and perhaps amalgamate with the Anglo-Saxon race. In giving these impressions of what may be looming in the distance, we feel how vain must be all human anticipations of the future, but we feel also that it is more incumbent on us than ever to do all in our power, living in times of such extraordinary changes, to contribute to the religious advancement of those countries and colonies which are likely to play so great a part on the world's wide stage; and, to conclude, in the words of an eloquent writer, "These mighty discoveries and strange inventions, these gigantic revolutions, these unheard-of migrations, this heaving of the lower strata of human society, this increasing power of the popular voice,—all these things testify that we have reached the accomplishment of the prophecy of that time when men shall run to and fro upon the earth, and knowledge shall be increased, and therefore that we are approaching a great crisis and catastrophe of human affairs. To approach such a crisis and catastrophe in a right spirit it behoves all to do our best."

THE COLONIAL CHURCH AND SCHOOL SOCIETY.

It cannot be otherwise than painful to revert, however briefly, to the proceedings of this body; yet it seems but right to make a few cursory remarks upon the following announcement, which we take from the Halifax (Nova Scotia) *Church Times* of July 31st.

"COLONIAL CHURCH SOCIETY.—We [*Church Times*] subjoin certain Resolutions passed by this Society in reference to some erroneous statements which had been put forth by one of its advocates at a meeting in England, in behalf of the Society:—

'Resolved:—That, representations from various quarters having reached the Committee of the Colonial Church and School Society, deprecating the comments which have occasionally [*sic*] been made on the principles and practice of the *Society for the Propagation* [*sic*] *in Foreign Parts*, by speakers at the public

Meetings of this Society; the Committee, whilst at all times frankly avowing the Evangelical basis on which they rest its claims to the favour and support of its friends, earnestly request that those who are kind enough to advocate its cause, will do so on the grounds of its own intrinsic merits, and avoid reflections on other Societies.'

We [*Church Times*] understand that arrangements have been made in the Diocese of Montreal, by which the Bishop has become the President of the Local Committee, and gives his sanction to the operations of the Society in that quarter."

Now, just pointing to the (of course) involuntary, fortuitous, and purely chance-medley omission of the words *of the Gospel*, from the familiar designation of the venerable Society, which no doubt is an oversight of the transcriber or printer, it might by many be deemed almost superfluous for a Society engaged in the blessed and sacred work of Christian Missions,—engaged, that is, in diffusing a knowledge of the Gospel—to make a frank avowal that it rests upon a gospel basis. Upon what other basis can a Missionary Society in connexion with the Church of England be constructed? We suppose the *Church Missionary Society* to rest upon a Gospel basis, although, as far as we know, it has not thought it requisite to make a frank avowal of the fact; and the *Society for the Propagation* [of the Gospel] *in Foreign Parts* to have a similar basis; plain men, in fact, can hardly imagine any other. Yet it would be an indifferent compliment to the Committee of the Colonial Church Society to suppose that nothing is meant by this frank avowal, except the indulgence in a surplusage of idle words, in order to round off gracefully the sentences of the Resolution. Still it is not easy to discover the exact intention of the passage. Perhaps it is intended to convey an impression that the Colonial Church and School Society is Evangelical in a sense in which the other two great Missionary Societies are not; it cannot be meant that it alone is in exclusive possession of the Gospel. Yet it must mean one or other of these alternatives; or why continue a separate course of action?

It was once remarked of Brutus and Cassius, "*ubicumque ipsi essent prætexebant esse rempublicam*:" they supposed themselves to be the commonwealth, and none else. Large claims are not uncommon now. And to hear some men speak, one might almost come to a conclusion that they fancy themselves to be Church and Gospel both. Now it cannot have escaped the notice of our readers, that while representations deprecatory of the comments lately made on the principles and practice of the *Society for the Propagation* [of the Gospel] *in Foreign Parts* have reached the ears of the Committee, yet the heart of the

Committee by no means responds to the deprecation. It gently advises its friends to avoid them. You deprecate that which you believe to be unjust, untrue, ungenerous, or unchristian. You request a person to avoid that which may be inopportune or inexpedient. There is a very wide chasm betwixt an evangelic basis and temporal policy.

Further; the charge against those who are kind enough to advocate the claims of the Colonial Church Society did not consist in this, that they had occasionally commented on the principles and practice of the *Society for the Propagation* [of the Gospel] *in Foreign Parts*. By no means; such a charge would be absurd. Every Society in this country is open to such comments; and, moreover, ought to be. It would be a very unhealthy state of things if this were not the case; and no man can be fairly charged with wrong, if, within the limits of truth and fact, he thinks fit, or thinks it good taste, to indulge in them.

But this was the charge: that one who was so kind as to advocate the claims of the Society, did not do so on the ground of its own intrinsic merits, whatever they may be, but stepped out of his way to indulge in indiscriminate railing¹ against a number of absent men, who, from the very nature of the case, were unable to defend themselves. It would have been well if the Committee had not only deprecated, but disowned and repudiated these "reflections." But it does not. It only shifts the terms of the indictment. In frankly avowing an evangelic basis, most men would have disavowed an unevangelic superstructure; unless, indeed, they are content to be classed among those whom one describes as "*homines multæ religionis, nullius penè pietatis.*" Perhaps there is an intrinsic merit—we ask forgiveness for the word—in bullying Bishops. Certain people seem to have an inherent propensity for the sport, just as little boys are said to have an inherent propensity for throwing snowballs, regardless of consequences. If Bishop Fulford has become President of the Montreal Local Committee of the Colonial Church Society, we may be sure that the Parent Society, in that sphere of its operations, has divested itself of its distinctive characteristics; built apostolic order upon an evangelic basis; deposed the General Superintendent, and restored the Episcopate; otherwise he is not the man to sanction it. So we think, at least, though we do not know him.

¹ See Colonial Church Chronicle, vol. v. p. 366.

ST. THOMAS'S CHURCH, MONTREAL.

THIS so-called church was destroyed by the recent calamitous fire at Montreal, the details of which must be fresh in the recollection of most persons. Its history is singular. It was always private property, liable to be applied to any use or no use, according to the caprice of its owner; and avowedly kept in his own hands, in order that he might enforce his own stipulations about the services. Originally intended for the use of "Ministers of all denominations," we gather, that for some period of time anterior to the fire, the members of the Church of England were permitted to occupy it; not without interference, however, and of course subject to summary ejection at any time, or upon any occasion. Slight offences cause the forfeiture of a *sufferance*; and there is in such a case no room for appeal or expostulation. Is it not lawful to do what I will with mine own? This is a strange anomaly for our Church to be exposed to, and we must be permitted to say, as disgraceful as it is grievous. Nothing but the tyrant's plea can justify a submission to it; and sad enough it is to think that such a difficulty should be superadded to the evils against which the Colonial Church and Colonial Bishops have to struggle. It is easy enough for us here in England to disparage these trials; but, after all said and done, the life of a Colonial Bishop seems to be a perpetual conflict; under perpetual misrepresentation, both at home and in the Colonies, from the specious but spurious and miserably half-hearted liberality, which, with a loud outcry for toleration, is intolerant of every creed and every opinion except its own. Nevertheless a church must be rebuilt to supply the place of the one destroyed,—not a very easy task, we surmise, in the present impoverished condition of the citizens of Montreal. Yet Bishop Fulford is doing his best to accomplish it, with the assistance of his friends; and at the same time to rescue the Church from the ignominious sufferance to which it has been enforced to submit. Reasonable as his efforts are, they have not escaped newspaper censure; if, at least, we may judge from a letter addressed by his Lordship to the *Montreal Herald* on the 5th August. We insert it entire, in a sanguine hope that it may attract the attention of some true members of the Church at home, and induce them to lend a helping hand to the Bishop. As he observes, his desire to obtain a *church* for the celebration of Divine Service can hardly be deemed unreasonable; and we may add, that they who have the means and the glory of their Lord at heart, will surely rejoice in assisting to consecrate to His service a building which shall not be liable, at the *beneficium* of any individual, how-

ever well-intentioned, to be used to-day for the purposes of Divine Worship, and to-morrow to be desecrated by a troop of comedians or dancers.

It will be an infinite gratification to ourselves, if our brief notice of this very remarkable case should have the effect, please God, of enlisting the sympathies of English Churchmen on the side of Bishop Fulford.

“SIR,—Having read some remarks in your paper respecting St. Thomas's Church, which was burnt in the late fire, I shall feel obliged by your allowing me to avail myself of the same channel for the purpose of noticing the subject.

In the first place I would observe, that because an individual erects a building of particular construction, and allows it to be used for the purpose of divine worship, he does not necessarily, in the right meaning of the word, build a ‘church.’ Church, like the Scotch term ‘kirk,’ is derived from the Greek word ‘kuriakos,’ and signifies ‘belonging to the Lord,’ ‘the Lord's house.’ The building called St. Thomas's Church never did ‘belong to the Lord;’ it was always the private property of Mr. Thomas Molson, liable to be applied to any, or no use, as he might choose at any time; and avowedly, as he told me himself, kept by him in his own hands, because he could then make certain arrangements, which he wished, respecting the services in it. I feel grateful to him, in common with those who benefited by it, for the use of the building in time past; and never for an instant question Mr. Molson's right to lay out his money as he pleases, and to offer the use of any building he may erect, on whatever terms he may think best. But, as I understand that he originally contemplated that it should be open in common for ministers of all denominations; as he only suffered us to use it; not without interference, and subject to the withdrawal of his permission at any time; and now, if he intends to rebuild, will continue the same system,—really, I think, it is not unreasonable that we should be desirous of obtaining a church for celebration of divine service, and not continue on such terms to retain on sufferance the use of a private edifice. Such an arrangement, from the very nature of it, could never have been intended to be permanent; and I should imagine that no congregation, or minister of any denomination, would be willing to perpetuate it.

I called on Mr. Molson, immediately after the fire, before taking any measures for supplying the loss, to inquire what his intentions were. Considering that he would not wish to make use of the money received for his insurance on St. Thomas's for any secular purpose, I suggested, as there was likely always to be some difficulty in raising a sufficient sum for the maintenance of a clergyman in that poor district, that he would leave us to build the church as best we could, and that he should appropriate the proceeds of his insurance towards an endowment; that I had not the least wish to interfere with the nomination of the incumbent, which I was willing to leave in his hands, upon his providing such an endowment; but that then the church should be

regularly consecrated, and his power of interference cease after exercising his right of nomination upon vacancies. This he was not inclined to do; and he said that, if he did anything, he should rebuild the church, and *hold it as before*. Then I said, 'I suppose we must do the best we can for ourselves.' He replied, 'I suppose you must.' We have since received an offer of a site for a church from Mrs. Aylwin; and Judge Aylwin has promised at least 100*l.* towards the building, and 75*l.* per annum, during his life, towards the maintenance of the clergyman, provided that we have a church regularly consecrated, and that the clergyman appointed to it has charge of that district. Others, also, have promised their support, and I have no doubt of our accomplishing our purpose. In conclusion, I must observe that I cannot allow any weight to Mr. M'Ginn's objection, contained in a letter recently published, and commented on by you, since he candidly told me, a few days ago, that he could not call himself a Churchman; that he had attended at St. Thomas's for some time past, but that if there was another minister of any other denomination officiating in any other place of public worship, where he thought he could hear the Gospel (that is, according to his definition of it) more truly preached, he should leave us to-morrow. I have no wish to blame him for acting according as his conscience directs him; but while he may conscientiously wish to have an Independent or any other congregation, not subject to Episcopal authority, assemble in a building erected on the site of the old St. Thomas's Church, he is hardly justified in finding fault with Churchmen for wishing to take advantage of the liberal offers made to them, in order to obtain a 'house of God' in which to celebrate divine service, according to the ritual of the Church of England.

"I remain, Sir,

"Your obedient Servant,

"F. MONTREAL."

Correspondence, Documents, &c.

TRISTAN D'ACUNHA.

WE are permitted to lay before our readers the following extracts from a letter recently received from the REV. W. F. TAYLOR, dated Jan. 21, 1852:—

"I am happy to say that I have still nothing but favourable accounts to send you. Praise be to God, my mission still continues to prosper, even beyond expectation. Would that the instrument were more worthy the work; but the weaker the means, the more evident is the Master's hand.

My scholars begin to make marked progress, though I have had many difficulties to contend with, having to teach persons of such different ages, and most of them very backward; and the elder children being obliged to be very much away. But all are very anxious to learn, and some have made good progress. Half a dozen of my day scholars can now read the Psalms very fairly. They

could scarce spell out a monosyllable when they began. My evening scholars are all beginning to read fairly, except one or two who knew nothing when they began. My schoolmistress has proved a very valuable acquisition. I hope in another year that every person above seven years old on the island will be able to read fairly. My eldest pupil is Mrs. Glass, the wife of the "Governor," and she has made very good progress.

We have not yet been able to commence a schoolroom, though we hope very soon to do so. The Governor still kindly spares us his room for Church and School, but it is most inconveniently small. Not having received any intelligence as yet from England, I know not what is to be done about my plans for building a Church, which I forwarded, but I hope, before long, to have some pleasing intelligence about the matter. I think my congregation deserve a fitting place of worship as much as any, for they are most constant and attentive. Scarce ever is any one absent on the Sunday, either morning or evening, and they all join heartily and earnestly in the service. We continue to improve in singing, and if it is not very correct, it is at least very hearty. I have still a very good attendance at daily prayer, at least in the evening. I have then sometimes thirty or more persons present, and not merely women and children; several of the men attend occasionally, as often as they have convenient opportunity. Nor is this all. I have good reason to believe that the good seed is already beginning to bring forth good fruit. There have been many marked signs of amendment in the whole of my flock, and of several I have good hope that they will continue to grow in grace, and in the knowledge and love of Christ.

I have continued to administer the Holy Communion every fourth Sunday since Easter, and on Ascension and Christmas days. I have now fifteen communicants, who constantly partake of the Holy Sacrament, when called. The two adults whom I baptized since my arrival, have both become communicants, and with their conduct, as well as that of the other communicants, I have reason to be well satisfied. They, with their wives, have been the only addition to the number of my first communicants; but I hope to admit a few of the younger portion of my flock at Easter.

The women who came here from St. Helena were never in any way publicly joined to the men they lived with, but they have always lived together as man and wife; though I fear not always as man and wife should live. There were four couples living thus together. Three have been already married, and the fourth is only waiting a convenient day. I find incalculable benefit from celebrating all the Church's rites in the presence of the whole congregation. All were present at the marriages, which I celebrated after morning prayer, and all seemed to join earnestly in the service. Afterwards we all sat down to a common feast, every soul upon the island. It has always been the custom here to do so at a wedding. These occasions have fully proved it a good and very happy one.

One of my little scholars I have adopted as a little companion,

intending to train him up for some good service in the Church's cause. One cannot see into the future, but I have every hope that with God's blessing he will prove a zealous and faithful servant of his Master. He is twelve years old, a fine healthy boy; he has already made great progress in learning for the short time he has been under instruction, and what is far more, he manifests a real delight in God's service; and, thanks to a good mother, he has hitherto been kept from much of evil. He is a great comfort to me in my lonely labour. God grant he may one day labour more unweariedly than I in the same good work!

My people continue gladly to do all they can for me. My health continues very good, and I am quite happy in my little hermitage, though I found the sudden change to so lonely a life sometimes rather oppressive during the winter months, when for seven months scarce one ship visited us. Now scarcely a week passes without two or three calling. My greatest denial is, that my sister has not yet succeeded in getting tidings conveyed to me from home. It is a trial, but I do my best to bear it patiently.

This is all the news of any interest that I have to forward you. I trust it will suffice to show that the good work done for this little island has not been unblest of God. I know that the prayer of many a pious soul, both of the grey-headed and the little child, daily ascends to God from this little spot, for His blessing upon him who first sent the ministry of God's holy word to bless them. May your prayers too ascend to Him, that He will bless with more and more abundant gifts that unworthy servant, who, young and inexperienced, but with a willing heart, and relying only on His strength, has such an awful charge entrusted to him!"

PROPOSED PLAN OF A MISSION IN THE DIOCESE OF BOMBAY.

(From the Calcutta "Missionary," of March.)

[The following is from a paper printed, in the first instance, for private circulation; but we see no reason why this extract, or, indeed, the whole of it, might not be made *publici juris*.]

THOUGHTFUL persons have long ago perceived that scarcely any steps have been taken to *naturalize* Christianity in India. A few converts have been made, and what is more, the important step has been taken of ordaining native Clergymen, but their religion is clearly dependent upon foreign support. If we were to succeed beyond our most sanguine expectations—if we were to have, as in Tinnevely, thousands of converts, and a respectable body of native Clergy—still, according to the present system, they must depend for spiritual existence upon the Home Committees of Missionary Societies. We see no reasonable hope under it of a Church becoming indigenous, taking root downwards, and bearing fruit upwards.

Again, our efforts have been too desultory. Single Missionaries

have been sent to stations where their time has only been consumed in learning the language, and making themselves acquainted with their position, until their health has failed, or on other accounts they have been compelled to leave their station. The Ahmedabad Mission would furnish many instances in point. Missionaries have felt the want of brethren with whom to take counsel and to find encouragement. Converts require some resort where they may find employment and instruction. A home should be provided for them, where they would be under the eye of European Missionaries, and gain a livelihood by working with their own hands. But our great defect has been the want of a Missionary spirit, arising from the temper of the times, and our national worldliness. Our Missionaries are married and domesticated gentlemen, who have necessarily many household duties to discharge before they can devote their attention to strangers. Hence arises the substitution of home labours for frequent journeyings and wearisome tours, and an educational for the preaching system of the Gospel.

We have had no *exhibition* of religion for the edification of the heathen. Jehovah impressed the Jews with a gorgeous ceremonial; our Lord and his Apostles worked upon people's senses and imaginations with miracles. We are far from desiring any useless pageantry, but would imitate our Lord in offering to men that which may impress them,—not merely delight their eyes, but gain their hearts and affections for the blessed Gospel. For this purpose we require the Church in action. That is a striking fact. The heathen have often been deaf to the most spiritual words, but we believe that they have never yet resisted the influence exercised by men of severe lives, ardent love, and strict self-denial, worshipping God in the beauty of holiness.

With a view to remedy these defects, we have conceived the following plan:—It is the desire of all of us to see such a Missionary Society as would be a Church in itself, and which should commence by putting into practice the principles on which those Missionaries proceeded who reclaimed our own forefathers from idolatry. For this purpose, we would have a kind of Collegiate Institution, consisting of a Principal and Fellows. A portion of the Fellows should be engaged with celebrating Divine Service in the vernaculars, and superintending the education of converts, whilst another portion should be engaged in constant itineration. At the same time handicraft employments should be provided for the converts in a manner to be detailed below. The Fellows should continue unmarried as long as they retain their Fellowships, but should not necessarily be separated from the community on marriage; and there should be Deacons, assisting the Fellows, as St. Mark assisted St. Barnabas and St. Paul.

We propose to support the Institution by the interest of a small endowment, to be raised at once by annual subscriptions, and, with the limitations stated below, by the proceeds of the community's labours. The last could scarcely be looked upon at first as a source of revenue, but it would be our aim to make a portion of the Society eventually self-supporting. An endowment would be necessary, in

order that the Principal and Fellows might be secured against actual want, should subscriptions fail. Besides, endowed Institutions have a permanent value, which others can never possess; even if they fail for a while in attaining the founder's object, still they are available for better times. Perhaps 30,000 rupees ought to be collected before operations are commenced, and after that, arrangements should be made for adding to this sum, so as eventually to secure a sufficient endowment. Rs. 1,200 would be required for the monthly expenses of the Institution. Instances in New Zealand, and elsewhere, confirm the ancient experience that little will suffice to lay the foundations of an Institution, provided the plan be matured, and clearly laid down. If the promoters are in earnest, ample endowment will follow when they call on their friends in the Church to aid them in an enterprise actually commenced and promising well.

The Principal and Fellows should, after taking suitable advice, select a site for the Mission: it is important that it should be removed a convenient distance from the contagious influence of large towns. Other points for consideration would be, the character of the inhabitants, the healthiness of the country, and the facilities afforded for Missionary operations.

When the site has been chosen, the members of the Institution should begin to house themselves. No permanent buildings should be erected until the spot chosen has been well tested by a two years' residence. A church or chapel should be the first thing thought of, and there should all offer daily their sacrifice of praise and prayer. We shall in vain seek to impress the heathen with religious ideas, unless we let them see and hear the outward signs and sounds of our inward faith. A ritual such as our Church furnishes us with is well adapted to instruct and impress uneducated persons, whose minds cannot be reached through a purely spiritual medium. The members of the College should at first be contented with mud walls, "wattle and dab," choppers, &c., always having an eye to how and where they may build what shall last as long as Christianity in India. The ground-plan should be so marked out that residences, workshops, and farm-buildings, may be added as required.

It would be desirable to procure a few artisans and mechanics, who might instruct the converts in the ways of obtaining a livelihood, and over the whole should be zealous Christian-minded master-workmen. The following trades might, if industriously followed, more than pay the expenses of all engaged in them:—*Tent-making; Cart-making, and Wheelwright's work; the making of Cotton Gins; Paper-making; Oil-making; Weaving with a fly-shuttle.*

In each of these arts the native process might be improved very easily, and oil-making and weaving have already been engaged in with profit to the European improver.

The workshops should not be looked to as a support for the Principal and Fellows; they should be places in which the children and others dependent on the College might "learn and labour truly to get their own living;" but their great object should be to improve the

people around; and if the mechanics of the village find that they are freely and liberally taught to turn their labour to better account than before, they and their children will, we trust, begin to think that Christians have really other objects in life than their own profit. They should on no account be *persuaded* to learn, but the work should go on without direct regard to them, and when they come to look, they should be allowed to see, and to learn if they will. The opposite principle of coaxing scholars has been injurious to many educational schemes. It is striking now to witness the eagerness of native mechanics to learn in the workshops of Major Jacob and Captain Fitzgerald, in Upper Scinde, and here there is no coaxing nor encouragement of any kind to learn, but simply liberal admission for those who choose to come.

MEDICAL MISSIONS.

(From the Calcutta "Missionary," of May.)

THE *Madras Athenæum* gives an account of a pamphlet published by Dr. Smith of the Madras Service, advocating the establishment of Medical Missions. Every science, art, or religious endowment, he urges, should find its place in the system of religious agency which is brought to bear on a country like India. We want such assistances to overcome the prejudices which prevent the Hindu from giving us a hearing. And apart from this consideration, it is evident that the religion of charity and good-works can never find its embodiment in a mere collection of abstract doctrines: we want arguments that will appeal more directly to the heart.

The "Word of God," which is "the sword of the Spirit," can alone restore the dead soul. But medicine may pioneer the way for the *application* of the Word. It has especial facilities for so doing. It brings its gift, when the heart is softened by suffering, and when its natural attitude is that of dependence on something external to itself. "All experience teaches us the value of this season as a time when new impressions are most easily received and most indelibly retained. At such a time the Christian is forgiven his creed, because he is a physician. The ground is thus opened for the scattering of the seed."

The effect of science may thus be analogous to the influence exerted by miracles in the first generation of the Church. We have not now the *gifts of healing* any more than we have the *gift of tongues*; but if the modern missionary makes use of philological aids to remedy the latter defect, why should he not endeavour to supply the former by the study and practice of medicine? "*Are the phial and the scalpel at a greater remove from primitive times than the Moonshee and the Dictionary?*"

Medical Missionaries are able to overcome a difficulty peculiar to this country,—that of gaining access to the female part of the population. Dr. Scott found that the institution of caste was hardly any bar to his practice among all classes of native women.

A correspondent of the *Calcutta Morning Chronicle* adds some particulars about a Medical Mission in China.¹

It was in 1838 that the London Medical Missionary's Hospital was opened at Macao by Dr. Lockhart, who was soon after joined by Dr. Hobson. The missionary work carried on in connexion with the hospital consisted in distributing tracts and preaching to the *out-patients*, more regular visitation of the *in-patients*, and daily service, morning and evening, in a room set apart for that object.

In 1847 Dr. Hobson resigned his connexion with the Medical Missionary Society in order to endeavour in a quiet and unobtrusive way to gain a footing in the midst of the Chinese in Canton. Accordingly, in April 1848, an eligible situation was obtained in the district of Kum-le-fau, about a mile and a quarter north-west of the Foreign Factories. "The first day there were only four patients, the second upwards of twenty, and after that never less than a hundred." A native preacher, Liang-Af-ah, is associated with him. We are not aware that the system has been tried in the Calcutta Presidency: but the cause is certainly not any deficiency in the facilities afforded by the Medical College. We have reason to believe that as a school of medical education it is hardly inferior to those of London itself.

A LETTER OF THANKS FROM AUSTRALIA.

SIR,—I have lately received the accompanying letter from Australia, which I think you will consider worthy of a place in the *Colonial Church Chronicle*. It does not need one word of comment from me.

I am yours truly, F. P.

August 1852.

"To — and other brethren who have presented a bell, inscribed 'Deo et Ecclesiæ,' to the church at —, in Australia.

We, the ministers, churchwardens, and other members of the Church of England at —, beg to return to you, our brethren beloved in Christ, our sincerest thanks for the very valuable present of a church bell, which has lately arrived from England, and has been erected in the tower of St. Alban's church. A bell like that which you have generously sent has long been wanted, and had been talked of amongst us; but from the more necessary expenses which we have been obliged to meet, in the erection successively of a nave, tower, and chancel, as well as a parsonage and school, we could not, in a community far from rich, have hoped to procure one for some time to come. Your brotherly sympathy has generously supplied our want, and we are now summoned to the worship of our Heavenly Father by sounds which remind some of us at least of those which used to invite us in that land, always most dear to our remembrance, where you are still serving the God of our fathers.

Brethren, we thank you for the intrinsic worth of your gift. The bell which you have presented to our church is by far the largest and

¹ See *Col. Ch. Chronicle*, vol. iii. p. 7.

richest in tone of any in this Diocese. But, far above your gift, we prize the holy bond of Christian fellowship, which has prompted you to show your affection for those who are nearly all unknown to you, and separated by half the space of the globe.

Amidst all the troubles which have been permitted to harass the Church in these latter days, such an instance of brotherly love as that which you have exhibited towards us, refreshes and cheers our spirits, reminding us that now, even as in St. Paul's days, 'We,' whether in England or in Australia, 'being many, are one body in Christ, and every one members one of another.' You have shown that, though separated from us in place, you are yet with us in spirit. May your example, dear brethren, be blessed to us, in kindling our love to our Lord Jesus Christ, and to all our brethren, for His sake.

We ask you for one more proof of your love, of which we shall only see the evidence at the great day, when we shall all be summoned together. We entreat you to pray constantly to our Heavenly Father for us. Many sins quite contrary to our Christian profession—are common among us. Zeal for our Blessed Saviour and his holiness are very low among us; and, wide as is the field of the spiritual harvest here, the labourers are few in number. Pray, dear brethren, that, unworthy as we are, the Lord of the harvest will send forth more labourers into His harvest. Pray that His word, by their mouth, may work in us true repentance, and nourish in us all the graces of His most blessed Spirit: and so you will strengthen those bonds of love which now bind us to you.

And, brethren, in repeating to you our thanks, we offer for you our prayers to your God and ours, through his Son Jesus Christ our Lord. May He who has put it into your hearts to offer this gift of love accept it at your hands. May He, who looks at once upon us both, and mercifully listens to you in England and us in Australia, bless you and your children, together with the Church in which you are privileged to live: may He speedily restore to you the blessings of peace and unity, together with fervent zeal for holiness, and for the truth as it is in Christ Jesus.

We can add no more in the warmth of our hearts than this, that the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost may be with you all evermore. Amen."

Signed by the Incumbent, the Curate, the Churchwardens, and twenty-seven parishioners.

ANCHURUS.

Pimperne, Dorset, *Sept.* 6, 1852.

SIR,—I beg to acknowledge the notice of "Anchurus" contained in the September number of the *Colonial Church Chronicle*.

The misprint of "loose" for "lose" was twice corrected by me in the proof-sheets, and disregarded by the printer. There are very bad mistakes of the same kind in pp. 70, 95, 111, and 206 of the volume.

I remain, &c. &c. W. EWART.

ADDRESS OF THE BISHOP OF SYDNEY TO THE CLERGY OF HIS DIOCESE.

THE following document contains such an able exposition of all the bearings of the Synodal question, which now so deeply agitates the public mind, that we reprint it unmutilated from the *Sydney Morning Herald* of the 15th of April :—

“ Yesterday, April 14th, in compliance with a circular issued by the Right Reverend the Lord Bishop of Sydney, on the 8th March last, a general meeting of the clergy of the Diocese was held in the schoolroom of St. Andrew’s Cathedral Church.

The two main points for the consideration of the meeting, as suggested in the circular, were as follows :—

‘ 1. Whether the general persuasion of the clergy is in favour of the establishment of a constitution for our Church, such as is contemplated in the Bishop’s Minute.

‘ 2. What practical measures ought to be taken, if that accordance of sentiment be found to prevail, for carrying the recommendation of their Lordships into effect; and especially for enabling the laity of our Church throughout the Diocese to express their opinion concerning such measures, and to unite with their clergy in carrying the same into effect, so far as they meet with the laity’s approval.’

Prayers were read in St. Andrew’s Cathedral yesterday morning, by the Rev. George King, after which the clergy proceeded to the schoolroom, where the meeting was held. The meeting was an open one, but not more than thirty or forty lay gentlemen attended.

A considerable number of clergymen residing at a distance sent proxies to several of their reverend brethren, which having been handed in, the Lord Bishop commenced the business of the meeting by reading the following address :—

‘ My Reverend Brethren,—I shall not employ many words for the purpose of awakening on your part a sense of the importance of the occasion on which we are assembled. As I most deeply feel it, so without doubt must you. A perusal of the letter which you have all received from me, and of the documents by which it was accompanied, will have satisfied you that, although you are invited on the present occasion to take but the first step, that is, to ask for license that the Bishop, Clergy, and Laity may consult together as to the manner in which our Church affairs may be best conducted, yet it must be evident that if our proposed petition be complied with, we shall be afterwards brought into many discussions upon subjects of the highest importance—of importance hardly to be overrated—because the decisions in which they will terminate must deeply affect the Church in this country, perhaps for ever. We have opened our proceedings with united prayer to God for his blessing upon our undertaking; and now again let us, in the name of His blessed Son, renew that supplication before the throne of grace.

Our assembly here this day, as the letter requesting your at-

tendance has explained, is a consequence of the meeting of the Bishops of the Province in this city, by my invitation, in the year 1850. As the result of our consultations at that epoch, my brethren and myself offered avowedly no more than opinions. Still you would not question, even without my assurance to that effect, that much and earnest care was exercised in framing our resolutions, and a spirit of candour and impartiality presided over every discussion which attended their adoption. Having been thus thoughtfully assented to by the entire prelacy of the province, do I claim too much in saying, that opinions though they be, and professedly nothing more, they are entitled to much attention, and must carry weight with all who profess to reverence the form of Church discipline under which we live? As nothing could be more hurtful, and therefore nothing was more to be deprecated, than any hasty determination upon questions of so much importance as these, I was not anxious to call upon you, my Reverend Brethren, or upon the lay members of the Church, for any expression of opinion which could be regarded as premature. But the Record to which I am referring having now been during a year and a half under the attention of the Church, it must be conceived that none, except through their own neglect, can be unacquainted with the contents, or unprepared to offer a mature opinion. At least, if it be so, you will admit that the censure cannot justly fall upon me.

The question to which it has now appeared to me to be fully time to request your attention, and that of the laity, is contained in the third section of the minutes, being the first which is in reality of general interest and application. The heading of it is "Future Synods and Conventions, Provincial and Diocesan;" and it is to the latter description of such assemblies, namely, Diocesan, that my present observations apply; we not having, it is evident, any competency to debate upon Synods or Conventions of any other kind.

You will observe, again, that I have not assembled you for the purpose of considering what is to be the order and constitution and authority, and mutual relation of these bodies. The simple questions which I now propose, and to which upon every ground of regularity and propriety I solicitously beg that your attention may be confined, are virtually two:—1st, Whether you concur in opinion with the Bishops of the province that the measure of uniting the clergy and laity in consultation upon the affairs of the Church is good in principle, and ought therefore to be introduced. And, 2dly, Whether, as it is acknowledged that difficulties do lie in the way of the adoption of such a constitution, you agree with me in thinking that the most respectful and the most probably successful mode of overcoming those difficulties, will be by such a petition to her Majesty as will be submitted to you for your approval to-day. The single and sufficient reason for our not proceeding further at the present moment is, that we are not qualified or competent so to do. It will be observed by you, my Reverend Brethren, that, following still the practice of the Bishops in abstaining from taking to themselves the style and character of a Synod, I have held it advisable for the present to solicit your attendance at this general meeting, only in your individual

capacity as clergymen; and have not described or constituted the meeting under that corporate character, or appropriate title, which the original law of the Church authorized the Bishop and Presbyters of every Diocese to assume. I wish it at the same time to be understood that, after a very careful, and not designedly otherwise than impartial, survey of the question, the just conclusion appears to me to be that there is no law here existing which renders it penal that a Bishop and his Clergy should assemble in synodical consultation. The only statute which could be considered so to apply, is the 25th Henry VIII. cap. 19. But it seems to have been too hastily concluded by many who have considered the question in England that this is of universal application, so that it includes the case of the clergy of this and other Australasian dioceses. But it must have been overlooked that there is in existence an Act of the Imperial Parliament (9 Geo. IV. c. 83) for the more effectual government of this territory, which distinctly provides that of all the laws and statutes in force within the realm of England on the 25th July, 1828, those only shall extend to this colony which "can be applied here."

With the submission, of course, which becomes an unlearned person arguing on a point of law, I should urge that the meaning of this fully expressed, would be, "so far as the same can be applied" *in pari materia*; so far as a correspondency of circumstances between the persons to be affected by the laws will permit such application; for it would never do to take an Act passed with reference to one set of cases and apply it *verbatim* to cases of a totally distinct character. Persons, for example, entitled to sit upon grand juries in England, cannot be held subject to laws which affect the constitution of grand juries, when they remove to this country where the institution does not exist. Now to take a more conclusive instance, we know that a peer of the realm may be elected, and might even sit lawfully as a member of Council here. And why? but because the law of England which lays a restriction upon such a proceeding within the United Kingdom, is not in force, and cannot be applied, in a country where there is no house of peers. Upon this principle exactly I argue that even though the statute of Henry VIII. did in England (which I very much question) prohibit the assembling of Diocesan Synods, without the royal license, it could not have that effect here. The clergy to whom that Act was meant to apply were indisputably a body who enjoyed the privilege of being summoned to attend in Convocation, either in their own persons or by their representatives. The entire Act proceeds upon the supposition that they were entitled to be so summoned, and takes it for granted they would be so summoned at proper times by the Sovereign. Can it then be that a law, which depends for all its force and substance upon the hypothesis that assemblies of the Convocation would be held, should be in force in a country where Convocation does not exist? Such a conclusion would be at variance with the principles of common justice.

If, then, the assembling of the Bishop and clergy in a Diocesan Synod be prohibited here, that disability must be accounted for upon other principles. The only prohibition to which I can attribute any

binding force is of a moral, not of a legal character. You will be sensible that I am referring to those oaths and subscriptions under which, as clerks in Holy Orders, we have come, in acknowledgment of the Royal Supremacy. In defining that prerogative, I see reason for thinking that the most eminent lawyers tread on tender ground; and after their best endeavours leave the question, as to the extent and operation of that Supremacy, somewhat indefinite: that is, as to what it binds and what it looses. But to honest men this nicety is of little importance. In defining our obligations under an express law, the judgment of a court of competent jurisdiction legally recognised is all-sufficient. But when *in foro conscientie* we have to consider the binding interpretation of our oaths, or declarations tantamount to oaths, it must be sensibly felt that we are bound to consider what was the meaning and merit of the authority which imposed the oath; for that is to us the real tone and intent of the oath itself. This principle is of so much importance for the maintenance of probity and mutual faith among men, that I would not run the risk of violating the spirit, or true sense of our engagements, so long as there is or can be reasonable ground for doubt how far it was intended by the royal, legislative, and ecclesiastical authorities which imposed those oaths, or by the Canons, Articles, and Declarations to which they apply, that by virtue of the King's Supremacy, the meeting of a Bishop and his clergy in a Diocesan Synod should be prohibited. This is the sole difficulty, and all the relief which we by our petition pray her Majesty to grant, is that by a declaratory Act of Parliament, which implies and includes the Queen's assent, it should be established by law that such meeting might take place, anything in those oaths and declarations or subscriptions to the contrary notwithstanding.

These observations, and this conclusion to which they lead, appear to exhaust the subject so far as the Supremacy of the Crown is concerned, except it may be right to observe, that with a view to avoid the appearance of dictating to her Majesty how, or by what process the desired relief should be afforded, the petition is made to ask indefinitely that it may be either by the royal prerogative, that is, in the form of Letters Patent, or by a declaratory Act of Parliament, as in the opinion of her Majesty's advisers shall be most proper. I entertain scarcely a doubt that the sanction of the Legislature will be sought; but it would be evidently less becoming that we should attempt in any way to prescribe.

There is another great and essential member of the Christian body, whose claims to consideration must not be overlooked; and, it is apparent, have not been overlooked in the Bishops' Minute, or in our proposed declaration and petition to the Queen,—I mean the laity—the lay members in full communion with the Church. That these, I say, form, equally with ourselves, a portion of the Church is beyond dispute; and from this it as clearly follows that they should obtain a voice in the conduct of its affairs, which are their own affairs, as they affect their interests temporal and spiritual. This principle is involved even in the representation afforded us, in Scripture, of the constitution of the Church; a body composed of many members,

wherein the greatest must not say even to the least, "I have no need of thee."

So long as the Sovereign (acting as a common parent, in unison with the Legislature, and both in accordance with the Church), did or could exercise an effective superintendence to conserve and maintain the Church committed to his or her charge, fulfilling this office on behalf of, and for the security of, all classes who compose the Church, I should not myself have entertained a doubt that the laity, being thus effectually represented, did exercise their proper constitutional control, according to the will of Christ, over all the movements of his body, of which they are not among the least important members. But the position of things we know is such, that, whatever may still be the case in England and Ireland, the Sovereign neither does nor can interpose in the direction of the concerns of a Colonial Church, while our laity, who, it is assumed, are still represented and protected by the Crown, cannot for themselves take the part in Church affairs which becomes their intimate relation to the body.

The position of the Church is evidently such as to demand very strenuous support to enable it here to carry into effect the purpose of its institution. If the Crown, in virtue of its supremacy, did or could afford it that support, there could be no ground for dissatisfaction. But the Crown neither does nor can supply the resources which are needed for the extension of the faith of the Church throughout this territory. It neither does nor can provide effectually for the maintenance of its internal order and discipline. As we are now placed, the supremacy, being nominally charged with these duties, and not being able to fulfil them, checks and impedes such efforts as the laity might be willing to make if it were clearly shown that such was their proper duty, and they were authorized to undertake it. These considerations very forcibly impressed themselves upon the minds of all the prelates of the province, when assembled in conference and consultation to promote, according to their best ability, the honour of Almighty God, the good and quiet of his Church, and the better government of the same. You have the result of our long and anxious deliberations in the printed Minutes upon this question. The principle which they recommend is, that the laity, acting by representatives duly qualified and duly elected, should assemble in convention simultaneously with the Synod of the Clergy. As I speak within the hearing of the laity, whom, as in conformity with the practice of ancient Synods, I rejoice to observe attending our proceedings, I ought to say, and must say, that they have never had more sincere and earnest supporters of their reasonable claims and interests than they had in those who framed, and all who concurred in, this recommendation.

For the removal of any impediments which may exist to its being carried into effect, we (namely, the Bishop, the clergy, and the laity unitedly,) are now proposing to petition the Queen. These three orders, if the impediments spoken of should be removed, would constitute the executive government of that division of the universal Church which is comprised within this diocese. The precise terms according to which this government shall be arranged, cannot be now

settled, but must await the determination which may be pronounced by Her Majesty upon the express prayer of our petition. But in order that we may be in the meanwhile familiarising ourselves with accurate impressions as to the proper functions to be exercised by each of the estates of the Church, you will grant your attention to some remarks which I have to offer. These shall be characterised by as much brevity and as little tediousness as is in my power, and will relate to each of those divisions, by the joint action of which the government of the Church is to be exercised. I will begin with the laity, whose proposed introduction to the more direct exercise of ecclesiastical control, offers to view the most striking feature of the present movement. This arrangement, as the Petition remarks, "has not been heretofore recognised or appointed by law, or by any known custom of the Church of England." Indeed, the assertion might be extended far beyond this; for, from the first interference of the first Christian Emperor, with the proceedings of the first General Council, towards the beginning of the fourth century, the lay influence exercised in or upon the Church, has been through the hands of the civil governor chiefly, if not wholly. Previously to this epoch (the age of Constantine, I mean), the civil magistrate had interposed in the affairs of the Church hardly in any way except that of persecution. As to the more lenient class, we have one type of all, in him "who cared for none of those things." The commencement of the fourth century, therefore, when the sovereignty of the world became Christian, and began to exert that power which is over all persons, and in all causes, ecclesiastical as well as civil, supreme, forms a natural and convenient division of the subject, as it offers to our view the government of the Church under the two aspects which it has successively presented from the first origin of the Gospel to the present time. The first of these is the state of affairs exhibited in Holy Scripture; the second is that which arose with Constantine, and after several centuries of interruption was restored to us nationally at the time of our Reformation. I speak only of the times of Christianity, and therefore purposely omit all mention of those 'godly princes' of the Jews, who, as our XXXVIIIth Article implies, exercised the same ecclesiastical sovereignty over all states and degrees committed to their charge by God.

It was, I believe, the prevailing opinion among my Right Reverend Brethren, that if this latter system, the system of royal supremacy, should fail in operation here, or rather, perhaps, as it *had* failed in operation here, the only resource remaining to the Church would be to return as nearly as possible to the primitive rule in matters ecclesiastical, so far as the same is recoverable, from the casual notices (for there is, as you are aware, no detailed system or account of it) to be gathered from the New Testament. To suggest the accomplishment of this purpose was the design of the minute which I have quoted (so far as relates to this subject) in the declaration which will be proposed for adoption to-day. As the authority of the State took up and exercised many of those functions which had been heretofore exercised directly by the Church itself, so now I believe will it be a matter of

more than expediency that the Church should, with all humility, petition that liberty may be granted her to exert her inherent powers in those particulars wherein the State now ceases and declines to act.

I wish it to be noticed, that, in speaking of the Sovereign as ruling all estates, civil and ecclesiastical, it is not my intention in the one case or the other to speak of the *person* of the King or Queen as if they had succeeded to the unrestricted authority of the Roman Emperors, either in Church or State. But I speak of the constitutional Sovereigns of England, ruling according to the terms of their coronation oath, by and with the advice and consent of the estates of Parliament. I must also recal to your recollection that the Sovereign exercised a two-fold jurisdiction. The one simply *as* sovereign, which even a heathen prince must exercise, *in foro exteriori*, as it is termed, over the proceedings of the Church, for his own security; the other as a *Christian* sovereign, which comprehends a certain internal control and direction over the Church for its advantage. The necessity for bearing in remembrance this separation of powers is evident, that there may be no mistake as to what class of the royal prerogatives would devolve back for direct exercise by the Church itself if our Petition were complied with. It is the latter class only that is contemplated; wherein, according to the best theory which I am able to frame, after a most careful inquiry into the history of the subject, the Queen, in assuming ecclesiastical power, is, in practice, the representative or delegate of the laity in the Church. The authority to which, as I have said, we are to look for information as to the nature and extent of the control in Church matters, which, under the primitive constitution of the Church was vested in the laity, or brethren, as they were termed, is Holy Scripture, with the light cast upon it by the early records, showing what was the practice of the Churches next in succession to the Apostles. It does not appear to me that our blessed Lord did, previously to His resurrection, more than indicate the general principles according to which He would have the discipline of His Church administered. All the detailed instructions on that point, it is more reasonable to suppose, He would deliver to His apostles in those discourses which He held with them concerning the things pertaining to His kingdom during the forty days succeeding His return to life. In the instance of one brother sinning against another, it appears evident that He would have the subject of complaint referred to the whole Church, so that no decision should be made against the offender without the knowledge and assent of all—all being to a certain extent aggrieved by, and therefore interested in, the conduct of every member of the Church, as such.

But it seems quite as plain that he would have the judgment upon such offences to rest with the spiritual order, to whom, in the person of the disciples (for with the disciples alone he was at the time conversing), He said, "Whatsoever ye shall bind on earth shall be bound in heaven." And this was evidently the course of proceeding established in the Church, and pursued at Corinth by St. Paul in the case of the incestuous person. He declares himself to have, even in his absence, adjudged the case of this offender as he would have done

if he had been present. He wrote to them not to company with such a person, no, not to eat. Thus was the sinner bound on earth by the apostle's sole authority; and he ought in consequence to have been unto the rest of the Church as a heathen man and a publican. But he was not. It is plain that in passing this sentence no part could have been taken by the congregation; for *their* whole effort and purpose was to set it aside, and render it ineffectual. Nay: and that purpose was accompanied, as appears, with some glorying in the independence from the apostle who had thus judged, which they supposed themselves to have achieved. (1 Cor. v. ver. 3, margin.) He adjures them solemnly, in fulfilment of their portion of duty, to carry his sentence into effect; and thus to judge them that are within (or members of the Church) by putting away from them that evil person.

It is, however, in the Acts of the Apostles that examples of regimen or discipline, suited for our guidance, are chiefly to be found; and it was, I repeat, by application of the principles herein expressed and sanctioned, that the bishops of this province desired and endeavoured to guide themselves, and to express their opinions. The earliest of these examples (if such indeed it be) is in the first chapter of the Acts of the Apostles, where the election of an Apostle in the room of Judas is recorded. "In those days," it is said, "Peter stood up in the midst of the disciples," "the names together being about an hundred and twenty." The eleven Apostles and the seventy disciples constituted a very large proportion of that number; so that of the laity, in the proper sense of the term, there could be but few attending. But whether few or many it is impossible by probability of argument to show that these had any share in the designation of the two from whom was to be made the election of a successor of Judas. The context rather favours the supposition that it was the Apostles who made choice of these; the others not dissenting. But, however this may have been, the actual election of Matthias was miraculous; and therefore even they who contend that the laity ought to have a direct voice in the election of Ministers, would be long before they established that conclusion if they had no more than this example to urge as affording proof of it.

The next example is in the 15th chapter; where an account is given of the decision of the great controversy, whether the Gentiles converted to Christianity needed to be circumcised, and keep the law of Moses. It was agreed to send Paul and Barnabas from Antioch, with certain others, to consult the Apostles and elders (all of them ecclesiastical persons) about this question. This was, indeed, but an application of the old Jewish ordinance under their new and altered circumstances as Christians. This was the Mosaical constitution. "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose (that is, Jerusalem); and thou shalt come unto the priests the Levites, and unto the judge which shall be in those days, and inquire; and they shall show thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose

shall show thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, or to the left." (Deut. xvii. 8.) The parallel is altogether sustained with marvellous exactness.

The controversy raised at Antioch is brought for adjudication to the place which the Lord had chosen, that is, Jerusalem: and here, instead of the high-priest, the priests the Levites, who were the appointed judges in points of dispute concerning the law, they submit the cause to the apostles and elders, having as their head James, the Bishop of Jerusalem, under the new; and he filling the office of judge, delivers the sentence; the laity, as we term them, having been present during the discussion, but taking no part in it, and not assuming any share in the judgment, except negatively by their acquiescence.

It is surprising that many not generally neglectful readers of Scripture, should be found to adopt and foster an interpretation perfectly groundless, and therefore unworthy of the currency, which it is impossible to say from what causes, it has obtained. Reliance is often placed upon this passage, as if to afford countenance to the claim of laymen to sit in judgment on the trial of questions of doctrine. Negatively, I have said, by their acquiescence in what their spiritual guides proposed, as the sovereigns and parliaments of our own country have done; but in no other way. The first statement is, that the disputants, that is, the Pharisees on the one hand, Paul and Barnabas on the other, were despatched from Antioch to Jerusalem to consult "the apostles and elders upon this matter," a form of speech which plainly shows with whom the decision was to rest. When they reached Jerusalem, "the apostles and elders came together to consider about this matter." There was much disputing, not among the apostles, but, as there had been before at Antioch, between the Judaizing teachers and the pastors of the Church, Peter, Paul, and Barnabas declared their sentiments. James decides, saying, "I have judged, or ordained," that is the decree which Paul and Timothy, in delivering it afterwards to the cities, described as "ordained by the apostles and elders which were at Jerusalem." The multitude was present, it is true, but the only allusion to them from which we gather this, is that they kept silence. There is no other mention of the laity as having been present on the occasion. Thus the history plainly shows what part the multitude took. They concurred in what the apostles and elders and James had decided; and in token of this, they became parties to the letter which was written to communicate the decree to the converts at Antioch. But the decree itself was the work of the apostles and elders and James, and of none beside; as the sacred text plainly shows, and the parallel passages which I have quoted abundantly confirm.

You will not suspect me of any intention of drawing a comparison between that judgment of the apostles and elders with a bishop at their head, and any judgment which a modern synod of a bishop and clergy could pronounce. The only reason why this passage should be

so particularly quoted and relied on is, that it contradicts altogether the impression of the multitude or lay members of the Church having had any share or concern in framing and enacting the decree. Their only prerogative was to declare their assent to it after it had been framed and enacted by others. Moreover, it is clear that neither was that assent held necessary to confer upon this decree the force and effect of a law of the Church : for it was no less binding at Antioch, where the multitude did not assent to it ; and who, according to modern principles, ought not to have been held to a determination to which they had not been parties, nor expressed their agreement in. Both ways, according to the system of Church Government which we now propose to ask for, the balance would be made to incline to the side of the laity ; for while on the one hand it is admitted that no synod of the present day would presume to claim authority like that of this synod of Jerusalem with St. James at its head ; it is on the other hand as freely conceded, that the laity of the present day shall possess even a wider privilege than their predecessors in the first century exercised ; inasmuch as they, it is proposed, shall not only be called to ratify by their consent every judgment on religious questions, but such judgment cannot become a law without their ratification.

We are here, however, arguing upon an impossible case. A Diocesan Synod, by its constitution a mere fragment of the Church, can never have a question upon doctrine brought before it for authoritative decision. This is the proper office of a national, or, to say the least, of a provincial Council ; and even the Bishops of this province disclaim for themselves any capacity to engage in such a question, by an express exclusion of alterations in the Articles, Liturgy, or authorized version of the Bible, from the range of their function. In obtaining an admission that, without their assent, no resolution or determination of the Bishop and Presbyters would be binding on them as the existing formularies are, I think the laity will have obtained at least as extended a share of privilege as can be shown, either from Scripture or authentic history, to have belonged to their order in the earlier ages of the Church. The authority which is generally thought most to favour the laity's claim, that of St. Cyprian, does not, so far as I can judge, furnish proof of higher or more numerous privileges conceded to them in his age, than it has been proposed to give to the laity here under the Church constitution which we are discussing now. " This," he says, " is due to moderation and discipline, and to the position of each of us in life, that we Bishops (*præpositi*) assembling with the Clergy, the laity who have continued firm in the faith being also in attendance, as unto them also honour is to be paid on account of their faith and reverence, should be able to order all things with the sanction of the common advice." (Ep. xiii. 62. A.)

The great question which then agitated the African Church was, as to the readmission to holy communion of those who had lapsed, or fallen from the faith, and taken part in the heathen sacrifices. Cyprian appears to have been placed in a position of much difficulty. The Clergy was, by lax and hasty concessions as he thought, to enervate what he regarded as the proper severity of discipline, while even he

himself was outrun by the laity in their notions of necessary rigour. He speaks of their attending and expressing their judgment upon this question. Whereupon it was natural, proper, and politic, that in particular great deference should be shown to the sentiments of those of the laity who had continued firm adherents to the Church. Cyprian says, that from the outset of his episcopate he had determined to act only with the advice of his clergy and the concurrence of the laity. Yet this is hardly to be understood without some limitation; as in a Council held for the consideration of a question purely spiritual, namely, as to the lawfulness and necessity of baptizing heretics on their incorporation with the Catholic Church, when eighty-seven Bishops delivered their opinion, although the laity were present, it is evident the question was not referred to them, nor do they appear to have taken any share in the discussion or determination. I would, under no consideration, detract from the authority due to this holy and devoted martyr. But the single authority of any one man must not be taken to declare the sense or determine the practice of the Church. The principle of *quod semper quod ubique quod ab omnibus*, is the only legitimate and secure one; and all which we can conclude from the example of Cyprian is, that the practice of an appeal to the laity is lawful if it be expedient; and I must add my persuasion that, in the present stage of the world, it is expedient, not in this Diocese alone, but throughout the entire extent of the Reformed Episcopal Church.

Let us now proceed another step to the Council of Nicæa, assembled by authority of the Emperor Constantine, in the 325th year of the Christian era. By him the decrees of that Council were signed and confirmed. And although no increased validity or certainty could be thereby conferred upon the Catholic faith which the decree of that Council affirmed, still a force and effect was given to them by this adoption. They were thus declared by force of law to contain the creed of the *empire*; and it may be justly a subject of congratulation with us, that Constantine, acting on behalf of all his subjects, did, by this act, establish the Nicene doctrine as the creed of England,—the country in which he first assumed the diadem. There it has ever since continued to be held, and I trust in God will be maintained till the end of time. Other General Councils were accepted in the same way on behalf of the civil power; and this has established the principle that doctrine, however true, or by what authority soever, now existing in the world, declared to be so, is legally binding only upon those who by themselves, or representatively, have acknowledged its authority. And here may be noticed a proof of the superior wisdom of a British monarch acting through her Parliament, rather than by prerogative in her own single person. Queen Elizabeth brought before her Lords and Commons the Book of Common Prayer, which had been prepared and approved in an assembly of Divines, and it so obtained permanency; the assent of the nation having been signified according to the Constitution. On the other hand, King James the First having given only his personal assent to the Book of Canons agreed upon by the Clergy in the Synod of 1603, the same was held not to bind the laity.

These examples extend no further than to establish the principle that where ecclesiastical ordinances are to be binding on the laity, they are to be first confirmed by the laity legally represented. But, practically, they are little applicable to our circumstances; for we are treating only of a Diocesan Synod, the lowest in point of authority of ecclesiastical councils. The doctrines of the Church of England have been approved and adopted by the Church; and they can be altered or surrendered only by a co-extensive authority—that of the collective Church. If any diocese in its Assembly were to interfere with those doctrines, the only effect would be, that such diocese would be pronounced in dissent from the Church of England, and be, in ecclesiastical estimation, separated from it, as it had chosen to be in doctrine.

I have heard some objections made against the names which the Bishops proposed to assign to the two assemblies of Clergy and Laity—the one being called a *Synod*, the other a *Convention*. If there were any real distinction between these terms, beyond what should have the effect of denoting two distinct orders in the Church, I think I may with much confidence say they would not have been adopted. But all grammarians will agree that *Synod* and *Convention* are convertible terms. Some persons, I observe, willing to quarrel with a name, I know not why, have spoken of lay synods. The objection to this is simply that such has not hitherto been the custom of the Church; and why should we indulge in arbitrary innovations upon conventional language? When the Judges of the Courts at Westminster assemble in a common forum for deliberation, I know not upon what principle some should be called Judges of the King's Bench or Common Pleas, and others again Barons of the Exchequer, except that use has so determined. It is of no avail to fly in the face of antiquity. It is easy for any man to raise such an objection as this at a moment's notice; but it will be generally found that when men not devoid of knowledge, and of the power of reflection, have, after joint consultation, adopted a particular expression, there is generally at the bottom some reason for it. The word *Synod*, in the English language, in accordance with the usage of the Church, has always meant an ecclesiastical assembly—a meeting of Bishops and Clergy; and there is no apparent reason why the integrity of that language should be invaded, with no other effect, as it seems, than that of making us unintelligible by the rest of Christendom. Archbishop Ussher, a man not generally charged with taking extreme views, in a paper either written, or at least approved by him, uses the expression “synodical convention” to signify a meeting composed partly of ecclesiastics and partly of laymen. The advantage of such objections, used on a grave and important subject, is, that they, in some degree, furnish proof there is no very serious argument by which it can be opposed; the disadvantage is, that trifles are always difficult to deal with.

Another objection which has reached me is, that by accepting this proposal we shall do away with the Queen's supremacy. On more than one occasion I thought I had so far expressed at least my own wishes and persuasions upon this point, as to secure myself and those

who thought with me from any such suspicion. I have always been of opinion that even setting aside all consideration of the Sovereign's title to ecclesiastical supremacy in virtue of any prerogative attached to the kingly office, the office itself afforded so convenient and unexceptionable a mode of exercising the proper control of the laity over and within the Church, that the last of my thoughts and wishes would have been to desire the abolition of that prerogative. But I perceive, I must admit, I cannot but be sensible, however my inclinations would lead me another way, that the Crown, as respects the Colonies, has abdicated to a great extent its acknowledged supremacy of control in ecclesiastical affairs. To me this is no novelty. It has not come upon me by surprise. I have been prepared during more than twenty years for the approach of such a state of circumstances. So far, therefore, is my policy from seeking a release from the Queen's supremacy that I seek permission for no more than this: that where the Sovereign has foregone the privilege of royalty on behalf of the laity, there, to the same extent, and to that extent only, the laity should obtain permission from the Crown to enter into the tutelage of their own ecclesiastical affairs, and to combine with their clergy in making the best provision for the welfare of the Church which their own resources may admit of. In the mean time I must say, that to cling to the Royal supremacy as a sufficient support to this Church when it stands among us but as the shade of a great name, would be the worst of policy for ourselves and the height of injustice to our successors. The ground of apprehension, however, which has been most generally occupied is, that the functions of the laity would be unreasonably circumscribed, as no right is proposed to be conceded to them, but that of consulting and deciding, in association with the clergy, "upon all questions affecting the temporalities of the Church." Perhaps the expression was not well chosen, since it appears to have been so generally liable to misinterpretation; as if nothing were temporal but that which is pecuniary, or at least material. This however was not the interpretation I am sure. Whatever is not purely and directly spiritual, if it appertain at all to the Church, is among its temporalities. And yet after establishing this definition we are not much nearer the object; which is to draw a line exactly separating between temporal and spiritual questions, rights, and objects. We have this good reason for saying that it cannot be done, that it never has been done. On this point I have recently seen a very just illustrative remark. "Ecclesiastical rule is like the organic world in natural history. As the one deals with temporal and spiritual questions, so the other consists of plants and animals; and in both cases, generally speaking, the difference between them is plain enough, but in both cases there is a debatable region lying between the two divisions in which the character of both are blended." (*English Review*, Oct. 1841.)

Instead, then, of attempting to define what does not admit of definition, the more advantageous because the more practical course will be to consider what precautions have been suggested to prevent encroachments from either side upon the lawful claims of the other. In the first place, there is an entire class of most important questions,

which, in the opinion of the Bishops, should be put beyond the interposition of any authority here—alteration of the Thirty-Nine Articles, the Book of Common Prayer, and the authorized Version of the Scriptures. A declaration to this effect was scarcely necessary, inasmuch as it is “the Church” alone which has authority in controversies of faith, and not the Synod of a single diocese. But there might be changes of constitution, short of this, rendered necessary by local circumstances, yet, not by any means inconsistent with the maintenance of entire uniformity with the system of the Church of England. These might be within the scope of a Provincial Synod’s authority to consult and agree upon. Yet even here the most ample precaution is taken, or rather an opinion is expressed that it should be taken, against any such process being carried into effect without the consent of the laity in their Provincial Convention. The Bishops, in reality, have proposed that neither their own order, nor the order of the clergy, nor both united, should be competent to decree any fresh formulary of faith or doctrine, order, or discipline ecclesiastical, to be conclusively binding upon the Church, unless it be accepted and ratified by the consenting vote of the lay convention. Even beyond this the laity will have great and sufficient powers. There will be no restraint, except from their own sense of duty and propriety, upon the discussion of any subject, the offering of any representations, or the expression of any opinion. They will be as free upon these points in their Convention as the Commons of England in their own house; and I trust they will be as much bound by judgment and good taste as public bodies of English laymen have always shown themselves, in refraining from encroachment upon the province of the ministerial order. If there be any who wish to go beyond this, and aspire, under shelter of the privilege which it has been proposed that the laity should now acquire, to a degree of control in things spiritual and sacred, such as the Legislature of England itself has never ventured to exercise or claim, then I must say candidly that I can take no part in any such conception. What we have to do with is the Church of England as it now is. Its creeds are not to be abolished; its Articles are not to be diminished, nor their comprehension to be increased; its liturgy not to be altered; its version of the Scriptures not to be tampered with under the plea of improvement. All these things are and must be beyond our competency. We have but one object in view, that of introducing the laity in an elective convention to undertake, in conjunction with the Bishop and clergy, that superintendence of the ordinary and current affairs of the Church as to its internal management, which the force of circumstances no long suffers the Sovereign, as head of the Church, to administer.

From the days of Constantine until now, except when the Church of England was overthrown, and another system erected upon its ruins, the laity has never disputed that Synods, consisting of apostles and elders in the first instance, and afterwards of Bishops and clergy, have ever been the proper tribunals from which the first proposition of divine truth should issue, nothing being ordained contrary to God’s word written; and the office of the laity has been no more, nor can it

ever scripturally be more, than to express assent to or dissent from this adjudication. If any such principle be urged upon us for acceptance, as that because the clergy and laity unitedly form one body, the Church, they must therefore have identically the same office to execute in the Church, I must candidly but conclusively say, that I would take no part in attempting to carry out such a theory: groundless and therefore mischievous: the sole effect of which must be to destroy the form and substance of Christianity wherever its establishment should be accomplished. It was to his Apostles only that our blessed Saviour said, "Lo, I am with you always, even to the end of the world." And how should He be with them, except by the maintenance of them in the doctrines which He appointed them to teach, and in the order of the ministry which He conferred upon them, and they in obedience to his injunctions committed to faithful men that they might teach others also. There is no form of doing evil that good may come so insidious as that of yielding through policy or fear that which we do not approve in conscience, in order that all men may speak well of us. It is an easy thing, in such a spirit, to lead an easy life; provided we can lay out of our thought the divine saying, "If I yet pleased men," (that is to say, pleased them by any compromise of the ordinance of God,) "I should not be the servant of Christ." If it be pressed upon us by the motives which I here speak of, policy or fear, that we should gain much support by obliterating the distinction between clergy and people, or at least acquiescing in what would go some way towards implying its non-existence, I must, without any hesitation, reply that we do not ask, and could not receive, support at such a cost. We have the system of the apostolical Church given us to support; and we must, therefore, cling to the authority of Holy Scripture, upon which our entire Church-system is founded, and in accordance with which our present proceedings are to be conducted.

When our blessed Lord ascended up on high, "He gave gifts to men." And what gifts were these? "He gave apostles and prophets," and other orders "for the work of the ministry;" and by the peculiar mark of that appointment he separated them to their proper work. He set some in the Church, of which they also form a component part; just as he sets in the human body distinct organs, each discharging its peculiar function. The very choice made by Divine wisdom of this especial image (that of the body and its members) to elucidate the mysterious conformation of his visible Church, shows this convincingly. The lowest order of bodies is that which comprises inorganic homogeneous substance. The body of Christ cannot be so represented, for it has many members; yet is it but one body. God has set the members every one of them (or, more in accordance with the original, each separately) in the body, as it hath pleased Him; and yet "all the members have not the same office." If they had, it would be an extraordinary conclusion to arrive at from the image of the human body: *as* extraordinary, indeed, as that the head should not direct the feet, nor the feet support the head, nor the eyes guide the hands. In which case each might say to the others, I have no need of you; which is contrary to the supposition.

One only observation I will add, that the invariable practice of the Church of England from the beginning has been to employ the term Synod to signify an assembly of ecclesiastics. It has borne the same signification from the ages of that apostolical Church from which we derive our descent, and with which we claim identity. My purpose in retaining the word is therefore to show that we will not depart from the views of that pure antiquity. It is not that we have any particular fondness for a name; but we are not at liberty to surrender the thing, especially as we do not invade the right, or encroach upon the proper province, of any man, or order of men, by its retention. In these remarks I am sensible that there has been a considerable departure from the only two points upon which professedly your opinion was to be asked for to-day. These were, whether you were generally favourable to such modification of the constitution of our Church as was proposed by the Minute of the Bishops of this Province in 1850; that is, a constitution which should admit the laity to a portion of administrative power in the affairs of the Church, co-ordinate with that which by the law of England is now vested in the Bishop and Clergy of each Diocese. Secondly, whether you would unite in a declaration that this measure would contribute, in our opinion, very much to the promotion of true religion and to the stability of the Church; and whether you would agree with me in signing a petition to her Majesty for the removal of such obstacles as now oppose this proceeding, leaving it for the consideration of the laity whether they would add their signatures to ours in support of the prayer of this petition. These are really the only questions we have now to decide upon. But I have been compelled to diverge from these into many extraneous matters in consequence of the discussions into which, so far as can be judged from the resolutions and reports which you have forwarded to me, some of the speakers at the parochial meetings have wandered. It appears to have been overlooked, that the whole and sole purpose of the present consultation was to determine on the propriety of asking that one addition should be allowed to the anciently existing constitution or polity of the Church of England; and that this was proposed so to be done as to leave the constitution itself unimpaired. Instead of this, suggestions and proposals have been made, and received with more or less favour, for the introduction of changes which would amount to a subversion of the existing law of the Church, and, if agreed to, would have simply the effect of placing us in the position of dissenters from it. In some few instances these suggestions have extended almost to expressions of a wish to exchange our hereditary form of Church-order for that which prevails in the episcopal Church within the United States of America.

I have a very sincere feeling of respect and affection towards the American Church. I acknowledge readily and cordially its affinity with our own. I have no right to censure any decision or appointment by a body of men not less independent than ourselves. But I am not so enamoured of their sentiments as to be willing to admit the necessity of going to that distance for a model and a guide. I am

myself by conviction an English Churchman; and see the less reason for indulging this new-born feeling of earnestness to frame ourselves after foreign patterns, because my settled conviction is, that the Church of England has always been perfectly competent to find within herself materials for the proper moulding of her system, and that, for the accomplishment of all that the petition would ask for, nothing more is needed than the exercise of her own judgment upon a recurrence to her own principles, derived from that Scripture which she acknowledges as the only ultimate support of her system in all its parts. One peculiarity in the American system I have heard a reference made to, which, if the representation be correct, involves (it appears to me) a concession which the Church of England has never allowed, nor could allow, without ceasing to be what she is. I mean, the regulation that in a Diocesan Synod the Bishop shall sit, not as a distinct estate or order having a controlling voice, but simply as a chairman of a meeting, having but a casting vote; and it is enacted, I believe, that the Bishops of a province, unless their number exceed four, shall neither deliberate nor vote separately from the other orders. I speak only a private opinion, but to me it seems that it is possible to circumscribe lawful authority, whether in Church or State, with too many counter-checks, so as to deprive it of its proper efficacy in opposing injurious suggestions numerously supported. This arrangement presents an idea of the office of a Bishop, which, it is scarcely necessary to say,—for all must know,—the Church of England has never adopted, the primitive Churches never contemplated, and the Scriptures do not recognise.

It would be impossible for me here to enter into arguments. I can but state principles and conclusions. Can it then be really just in principle that he upon whom comes daily the care of *all* the churches should have in the direction of them no voice or authority above those who have each the care of *one*? Or, even beyond this, is it or can it be reasonable that he who has for years exercised himself in anxious endeavours for the welfare of all the Churches, should be liable at any time to be defeated in those endeavours by the opposing vote of the youngest presbyter, whom it is possible he may only on the previous day have admitted to the order which entitles him to vote at all? If such be, as is said, the arrangement in the American Church, I know not what safeguards it may have established against these consequencés. But according to principle, it must appear to our English notions that such a distribution of privilege is wrong. We have never recognised or admitted it. Neither does it accord with the tenor of Scripture. In the Epistles to Timothy and Titus, describing incidentally their position and privileges as set over the Churches of Ephesus and Crete, there are more than twenty instances (short as those Epistles are) in which the singular and personal authority of the chief pastor is alluded to: Command *thou*, and teach *thou*, rebuke *thou*, commit *thou*, and the like. That word *thou* is part of the word of God: the laity cannot change it; no more must we. It certainly conveys to that order in the Church which, after the departure

of the apostles, succeeded to the diocesan control, the faculty of a single and decisive sentence upon questions properly pertaining to the office.

There is a remarkable avowal connected with this theory, made by one of the present age, who certainly cannot be accused of any tendency towards what are termed High-church principles. "There are even very strong reasons," he says, "to assert that the abolition or extinction of episcopacy generally endangers the soundness of the Church's life, and exposes her to despotism from within or without. And the reason of this I believe to be, not only the danger which always must accompany any constitutional change, and in particular the weakening of the power of government and of respect for sacred forms, but also the inherent and incurable one-sidedness and defect of every form of ecclesiastical government in which the conscience of the individual ruler is violated. Such a violation of conscience I find wherever there is no free or *bonâ fide* power of *veto* in legislation, and in the exercise of *personal* functions; or conscience is nothing but a *veto*." (Chev. Bunsen to Rt. Hon. W. E. Gladstone.) I do not quote these words as intending to express any respect for the theory of the writer, or to lay any especial stress upon his arguments, but to show that according to the conception of one who has no prepossession, to say the least, in favour of any apostolical theory of Church government, there is no ground for serious alarm on account of the liberties of the Church, even when the exercise of *personal* functions, or of a free and *bonâ fide* power of *veto* is admitted; that is, as he says, of conscience, on the part of the individual ruler. You observe the particularity of his expressions,—personal functions, power of *veto*, which is the conscience of an individual. In the permission of this, he says, there is no ground for serious alarm. And I think so too, *under proper precautions*; but if precautions be neglected, then there is ground for serious alarm. Let the laity indulge that jealousy which leads them to withhold this directive power from those over whom, if they take the proper course, they may have power of control, and let it be decided that in all cases there shall be a final appeal to some distant authority, whose freedom of decision you cannot by any means moderate, because, owing to distance, you cannot exert any power of opinion upon the exercise of its discretion; and you will speedily find that literally *alterius orbis papa* has been set up.

I have no doubt that the earlier popes (many of them) were men who exercised a conscientious judgment; but when, under the plea of appeals, the causes were taken out of the hands of their own bishops, over whose judgment the lay control of their own church might have been exerted, and transferred to a distant court, upon the verdict of which no such moral restraint could be imposed; then the effect speedily became apparent, and we witness it in operation even to the present day. There is no church but is, and must be liable to this danger, if you leave the personal function of the clergy without the check of lay control *applied in the place where the influence of that function is to be exercised*. Consult history, and observe that when the whole appellate jurisdiction of the Church was transferred to Rome

in the fifth and sixth centuries, while the seat of the supremacy, if anywhere, was fixed in the distant capital of the East, enormous evil insinuated itself into the soil of the Church, evils which will convulse the whole world with agony, when the season comes for the fulfilment of the saying, "Every plant which my heavenly Father hath not planted, shall be rooted up." If this Church of ours would avoid the same consequence, then it must avoid the cause which led to it, and bishop, clergy, and laity must unite in soliciting the Crown to make provision for the laity to take upon themselves that suitable share in the administration of the affairs of the Church which the Crown, owing to circumstances, is no longer able to exercise on their behalf. This service on the part of the laity I feel assured cannot be safely dispensed with. Palliatives will not meet the evil. Their certain effect is, if they expel one evil, to introduce another. It is not wise to think that the due equilibrium of the body can be maintained by the reservation of a right of appeal to the distant see of Canterbury, or any distant court or tribunal to which we can convey no accurate notice of the facts and merits of any disputed case, and upon whose judgment we cannot exercise that wholesome force of opinion which is one of the best safeguards possessed by the Church against an overdue concentration and exercise of her spiritual powers. It will answer no better end to abridge and pare down the spiritual power and authority of bishops and clergy lest they should be abused. If this should really make them to any extent incapable of evil, it would render them no less powerless for good; and multitudes, under a panic fear of the irrepressible disorder which would ensue, would but be driven round the circle till they found security (as they falsely thought) in the arms of that very power which the ultra-opponents of spiritual domination profess exclusively to dread.

There are in our internal economy at this time two prominent points of imperfection which demand removal, and for which no remedy at once so appropriate and so safe can be provided as the admission of the laity, within their proper province, to exercise an influence in Church proceedings. The first of these is the impossibility that, under our present circumstances, effective discipline can be exercised over either clergy or laity. With respect to the former, we have no recognised code of ecclesiastical law, nor form of proceeding, whether for trial or judgment: we have no longer even the faculty of applying in the best way that circumstances will admit the laws in force in England for better enforcing Church discipline; we have no rule whatever for guidance except the authorization by letters patent of the Bishop's right to inquire into the morals and behaviour of the clergy of his diocese, without any specific instructions as to the mode of proceeding in such cases, or as to the *quantum* of punishment on the guilty. And again as to the laity, a mere inspection of the 5th section of the minutes of the Bishops' Conference will be sufficient to show how full of danger to bishops and their clergy, and how likely to be ineffectual, from a variety of causes, the enforcement of such a course of discipline must be; yet how is any definite legislation to be introduced to meet such cases? The Bishop and Clergy cannot lay

down a rule which shall have the form of a law binding the laity, without some definite organ of representation such as the convention proposed by the Bishops, to signify the assent of the laity to its establishment.

Another instance in which the support of the laity is no less needed, is in enabling the Church to extend, as necessity requires, its spiritual exertions for the nurture and admonition of the people committed to her charge. No one who duly regards the honour of God, and the welfare of his people, can be satisfied that the Church should languish and vegetate as at present, cognisant of wants which of herself she is unable to supply. Upon this point I may feel more deeply, and may express myself more positively, because it is in my power to testify from experience the reality and extent of the deficiency here complained of. More than six months of the year preceding this were passed by me in traversing various districts in which I saw, with pain, that at least one-third of the members of the Church were living, some without any, and the whole without any effectual dispensation among them of the word of God, and the ordinances of faith; and the children almost universally grow up without education or religious instruction. And yet it is fearful to add, that (except in one particular instance, and that insufficiently), not a jot or a tittle was contributed in any shape by the Church itself towards the removal or abatement of such overwhelming necessity. It stands to reason that the evil must go on increasing, unless those members of the body who are the most numerous and powerful, be induced to take a very different view of their responsibilities than too many at present admit. It is for the correction of this great error that I would recommend and promote the annexation of a convention of laymen to the assemblies of the bishops and clergy.

It is said frequently that the cause of this backwardness on the part of the great body of the Church is, that they have not a sufficient part assigned to them in the direction of Church affairs. This, if it be even true, seems to be a very insufficient reason, when weighed against the obligation of every believer, seeing his brother have need, not to shut up his bowels of compassion from him; for how then dwelleth the love of God in him? But if there were even no other reason than this, assuredly it would be wise policy in us to remove it; there would be a great and urgent cause why effect should be given to the proposal for uniting the laity directly and expressly in the management of all affairs of the Church, in which their concurrence and advice can contribute to forward the progress of the kingdom of God. For myself, I entertain no doubt as to the general affection and prudence of those who would be deputed on the part of the laity to combine with us in consultation; and I am no less satisfied we shall escape all serious diversities of opinion, if we bear in mind the following principles:—that neither must the clergy assume to be lords over God's heritage, nor must the laity aspire or expect to exercise a right of interference in the proper business of the clerical orders, such as the Sovereigns and Parliaments of England, when their pretensions were carried to the greatest height, never thought of assuming;

secondly, that the object of deliberation will be, not to set up a new Church according to some ideal model of perfection, but to administer and support the Church of England according to the old established model, and above all things to maintain our connexion with the mother Church unbroken and inseparable; and lastly, that however constituted, we shall form but the synodal convention of a diocese, confined to the management of its own internal affairs, and not entitled to assume the prerogative of proposing or enacting changes in the constitution of the general body.

That which prevailing appearances lead me to apprehend is, that distinct applications may be put forth from the several dioceses of the English Church in the Colonies without mutual communication and consent. At present we seem—that is, each portion of the Church in particular seems—to be engaged in seeking nearly the same object; but to aim only at obtaining it by a local effort irrespectively of all concern for the rest of our communion. We forget too much that although we be “members in particular,” yet we are collectively “the body of Christ;” and “the members should have the same care one for another.” If due concern for this be omitted, it is evident there must be extreme diversity of character in the proposals emanating from so many distinct sources, if not even contrariety of principle. If the separate view entertained by each be complied with, what can be the result but the establishment of incurable differences between the members of a body which must be governed by a constitution as nearly as possible in all places the same, if it would maintain itself in conformity with the appointment of Christ, and so in safety under His protection? Instead, therefore, of striving for the revival of Convocation in England while each Colonial diocese is making its own effort for the attainment of privileges the same in effect, the conception which I have formed is that all these separate actions should be combined in one endeavour to obtain an identity of organization and government for the English portion of the Protestant Episcopal Church throughout her Majesty’s dominions, or even throughout the world. When I speak of identity, the word is, of course, not meant to be understood in an absolute sense; but I contemplate such identity only as, maintaining everywhere the fundamental principles of such proposed constitution, might admit of local modification in submission to local circumstances; according to the spirit of our 34th Article, my disposition is to attempt to include within one bond of union all churches episcopally governed, holding the same articles of faith and doctrine, using the same public liturgy and the same authorized version of the Scriptures with ourselves. The terms of this compact would be, that while each separate province or diocese should maintain its integral independence and right of synodical deliberation, each should also recognise its incorporation with the entire body; and in seeking its own things should seek also the things of others. Thus might a common interest be created, and I trust that a unity of spirit would spring up with it. If the now prevailing deliberations in England should terminate in restoring Convocation to activity, with the annexation to it of a house of lay-representatives, as is evidently the wish of many intelligent

friends of the Church of England, the difficulty of introducing one general form of administrative order everywhere would be done away, for a constitution of corresponding character seems to be earnestly sought for in nearly every Colonial Diocese. The several Churches to be included in this union are to be, I assume, one in origin; one in language; one in acknowledgment of episcopacy; one in doctrine; one in their forms of public worship; and in their use of the same version of the Scripture. If I am not deluding myself by a vain imagination,—and such I trust is not the case,—the real principle of unity, the sacrament of unity, (as it was understood by the primitive Church,) may be restored and brought into operation by means of that intercommunion of Episcopal Churches, (including, it may be, even those of Scotland and America,) which I have here set forth; but above all, I entertain a hope that if all Churches holding the principles of the English Reformation can be bound together in unity of faith under the divinely instituted law of episcopacy in its pure form, without the intermixture of Papal supremacy, each Bishop presiding over his own appointed Diocese, all Bishops partaking of the substance of one episcopacy diffused throughout the world, and all Churches thus governed acting in one spirit, in humble acknowledgment of the sole headship of our Divine Redeemer, this system might be efficacious to counterbalance the factitious system of unity whereby the Church of Rome is able to mislead all nations. This blessed consequence I trust might follow from the introduction of lay conventions into the government of our Church, if the members of those bodies take a correct view of their own privileges and be careful to employ them aright; and it would indeed be a source of rejoicing to us if the humble endeavours we are now making for the welfare of our own diocese should prove to be the source of so universal a benefit.

And now, my Reverend Brethren, I have only to thank you for your ready attendance here to-day, in compliance with my request, and desire the blessing of God Almighty upon you personally, and upon all your deliberations. In speaking to you I have used great plainness of speech, as my custom has always been. I am persuaded, that I have done my duty in bringing this subject before you and before the Church; and that the design itself, having been conceived in the fear of God, and tending to promote His glory and the good of His people, will of Him be graciously accepted, and crowned with the desired success. After your long attendance, I would not at present wish to intrude further upon your time or attention, but I should propose that we adjourn till to-morrow all discussion, and our final determination upon the subject. This will afford you opportunity for reflection upon what has been now addressed to you; so that your decision may be at once more satisfactory to yourselves, and I trust more conducive to the welfare of the Church of our Lord and Saviour Jesus Christ.

The Bishop having concluded his address—the meeting at once adjourned.

Colonial, Foreign, and Home News.

SUMMARY.

“WE understand,” says the (Halifax) *Church Times* of August 21st, “that the Bishop of NOVA SCOTIA officiated at Beaver Harbour on the 11th, where he consecrated the church and churchyard, confirmed thirty persons, baptized an adult, and administered the communion to thirty-five. We believe that the Bishop, on more occasions than one, has been obliged literally to take the ‘labouring oar,’ and that for several miles at a time.” From the *Canadian Churchman*, published in the Diocese of TORONTO, we learn that an Act of the Provincial Legislature has recently received Her Majesty’s assent, by which the patronage of the Rectories endowed out of the Clergy Reserves, instead of being vested in the Government of the province, is henceforth vested in, and is to be exercised by, the Church Society of that Diocese; the Act itself is, in other respects, so very remarkable, that we hope to reprint it in full. The *SYDNEY Morning Herald* of the 15th and 16th April furnishes the details of an important meeting of the Bishop and Clergy of that Diocese, which took place on the 14th and 15th of the same month, and which was convened for the purpose of considering the means by which a Church Constitution could be legally obtained. It appears that Bishop Broughton conceives himself to be prohibited, by his oath, from following the example set by various colonial dioceses, in which Bishops, Clergy, and Laity have met and legislated for themselves of their own mere motion. After a very able address, which will be found in another part, the Bishop therefore propounded for the consideration of the Clergy the two following questions; viz. First, Whether they concurred with the Bishops of the Province in the opinion that the measure of uniting Clergy and Laity in consultation upon the affairs of the Church is sound in principle, and ought to be introduced? Secondly, Whether, as it is acknowledged that difficulties do lie in the way of the adoption of such a Constitution, they, the Clergy, agreed with the Bishop in thinking that the most respectful and the most probably successful mode of accomplishing this purpose, would be by a petition to Her Majesty? After a very lengthened and animated discussion, the Clergy answered Aye to both of these questions, and a petition to the Queen was accordingly prepared. The Bishop then congratulated the meeting that so important an advance had been effected; and he earnestly prayed that, by the signatures to this petition of the Churchmen throughout the colony, they would show that they were not a divided people. For himself, he expressed a belief that the Constitution prayed for would work for good.

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

NOVEMBER, 1852.

PROPOSED UNION FOR INCREASING OUR STAFF OF
MISSIONARIES.

[*Extracts from a Jubilee Sermon on Mark xvi. 5, preached at Liverpool, by the
Rev. Cecil Wray, Incumbent of St. Martin's.*]

NEVER since *The Society for the Propagation of the Gospel* was founded, 150 years ago, have its claims been so largely recognised and its great work so fully appreciated as at this present time.

The Jubilee, which has just been celebrated with such religious thankfulness throughout the country, gives promise of a new era of exertion and missionary enterprise, and has awakened sympathies which have been too long dormant, bringing together members of distant Churches, and kindling hopes of the closest and most permanent union between different branches of the Church Catholic. A few, but very few, of the rich and noble, who have hitherto neglected their duty in this respect, are now seen making tardy amends by coming forward as the patrons of an Institution, which is calculated to confer on them a greater amount of honour than any they can bestow upon it by their patronage. . . .

Every advance, however, in Missionary knowledge rather tends to exhibit our defects the more strikingly. And in proportion as the vast capabilities of this nation for evangelizing the world rise up before our eyes, the more apparent are the deep responsibilities connected with them, and our own miserable deficiencies. . . . I believe that there are a large and increasing number of zealous persons who are so anxious to wipe out the stain of past neglect, that they only desire to ascertain the full extent of the Church's duty, in order that they

may take their share in it, whatever it may be, and rouse others to a similar zeal. . . . It is not boastingly, but with unfeigned thankfulness, that I bear you witness that this is a duty in which you have been forward long ago. The Missionary work is one in which, as a congregation, we have always taken the warmest interest. . . . But there is another way in which a great town, like Liverpool, ought to come forward to meet the pressing exigencies of the case, besides that of giving money: and I am sanguine enough to hope that, though a small body, we may be permitted to originate a movement which may prove of essential and lasting service to the Missionary operations of the Church.

The great want of the Church at the present time is not so much money as men,—men well trained and devoted to the gospel work,—evangelists, prepared, at the call of the Church, to undertake any service assigned to them, in any part of the habitable globe. This is the Church's great need at the present time. This is the need to which our Colonial Bishops, with one voice, invite public attention. Surely this is the united cry of the whole episcopal body, continually sounding in the ears of the people of this country from those whom, in the apostolical succession, they have sent out to "preach the Gospel to every creature." . . . Nothing but a band of men expressly trained to the work, self-denying, and animated by a love of souls, can labour in it worthily or successfully.

But where are such devoted men to be found? Not in our Colonies in their present state; at least, not in sufficient numbers. For it is found that the wild and enterprising life of settlers generally unfits their sons for those studious and contemplative pursuits which are the proper training for the clerical profession. Nor can we expect any large number of adult volunteers from this country to present themselves for the cheerless and ill-requited toils of the Missionary among lawless immigrants or barbarous savages. Few men, even of the highest zeal, dare to dedicate themselves to the work; fewer still will venture to devote their children to what is deemed a sacrifice of all the comforts and solacements of civilized life. The call to take up our Master's cross, and to carry it to the heathen, must be unmistakeably recognised, before any one will present himself or his kindred to such a self-sacrifice. And yet the call to us as a Church and people is sufficiently manifest. It is clear that an obligation rests upon us all to furnish a supply for this spiritual army. Men must be forthcoming, or we must ourselves be prepared to join the ranks. . . .

The question then again recurs, whence are we to find succour for the present religious wants of our Colonies and

Dependencies? How can we so recruit the missionary staff as to remove from this country and from ourselves the guilt which at present is ours, of only half discharging our duty to God and our expatriated brethren? We add kingdom to kingdom, until the extent of our dominions is too vast to retain with safety; and yet little care we whether civilization and religion keep pace with our conquests. Army after army is sent out to enforce our fancied rights among the savage aborigines of many a distant land; but little care we whether Satan's strongholds are attacked, whether souls are rescued from his dominion, and the banner of Christ is raised, and the victory of the Cross achieved. We are verily guilty concerning our heathen brother, whom, to our cost, we have taught the art of war, while we have neglected to cultivate among them the gentler influences of the Gospel of Peace. May we hope that, in future, we may see the policy, if not the duty, of sending over an army of Missionaries, if they can be found, (ministers of life, instead of ministers of death,) as the most efficient soldiers for a permanent settlement of all colonial disputes, whether arising from conflicting interests or difference of race.

And shall it be said that England cannot find men prepared and devoted to this service? Can we confess our incompetence to supply this want, and in the same breath boast of the superior purity of our religion, the extent of our national resources, and the enlarging sphere of our influence among the nations of the world?

The first step towards the accomplishment of any great religious undertaking, is to measure the extent of the work; and then, secondly, to resolve that, by God's help, it shall be effected. Let us suppose it, then, first, to be ascertained that 200 additional Missionaries are required for the spiritual necessities of our Colonies and Dependencies. Is it then, in the second place, too much to expect that 200 congregations can be found among the thousands of this country, each of which will undertake to select a youth, and provide for his adequate training as a Missionary? Great is the power of combined action and religious union in a holy work. Each of these 200 congregations would know and feel that all of them were engaged in the same great design,—the wiping out a national sin, the justifying the missionary character of the Church, the responding to the call of the great Head of the Church, as expressed in the language of our Lord, and through the voices of the Bishops whom we have sent out to distant lands.

The youths of whom I speak might be taken from all classes of society, from the highest to the lowest. Many parents would esteem it an honour for their sons to be so distinguished.

In some cases, a boy who had lost his parents might be adopted by the congregation, who would, under the direction of the parochial minister, give him the highest education which the neighbourhood afforded. . . . Such a youth might be regarded as embodying the missionary spirit of the congregation. He would be the child of their adoption, their offering to God, and would have their united sympathies and prayers.

Surely there would be no difficulty in providing for such a youth (if he were poor) a sufficiency of food and clothing, and, under any circumstances, the advantages of a well-conducted home and the best instruction. And it would be the special business of the pastor of each such congregation to watch over the boy's opening mind; to impart to him, as it were, his own missionary soul, and kindle a proper zeal for the labours of his future life.

This course might be pursued for the first three years. For the three succeeding years the several missionary students of neighbouring parishes might be educated together by some clergyman well qualified for the task; and for the last three years, a Missionary College, such as that of St. Augustine, at Canterbury, would be best calculated to complete their training and conclude their studies. Then being of full age to be admitted to the order of Deacons, they would be sent forth from this country, with the blessings and intercessions of thousands directly interested in their welfare and success, to be placed at the disposal of the Colonial Episcopate.

Now, the advantages of this scheme are, I think, manifest. First, its reality. It appears the true and natural way of meeting the difficulty which the Church finds in furnishing Missionaries. The question is continually asked, "Where are we to find men?" The true answer is, Any where and every where. Every parish in England could furnish one. Young Samuels may readily be found, if mothers will have the piety and the courage to dedicate them to God. If congregations of Christians will concentrate their zeal, they will soon find that the missionary spirit is not extinct, but only dormant, in the souls of their children. . . .

"Go ye into all the world, and preach the gospel to every creature." To what people under the sun do these words address themselves more emphatically than to us Englishmen. God has not only given us the world, but has imparted to us a Pentecostal power in causing all the world to learn our language. And shall we allow every interest to be represented abroad but the interests of true religion? Shall our footsteps be traced and our power be known and felt in every quarter of the globe, and yet shall we leave no traces of Christianity behind? . . . It

is not enough to contribute our money, when more than our money is needed. The obligation rests upon all and each of us in this country to provide that faithful men be sent out to preach the Gospel. And if neither ourselves nor our children are disposed to accept the call, we are bound to provide substitutes for the work.

This is the only real way of discharging our duty. It is to this that men resort in times of temporal danger. Should an invading army threaten our shores, the ranks of the army would be recruited by conscription, and all men capable of serving would be compelled to do so either in person or by deputy. Why, then, when the powers of Satan are to be resisted, is a less real course deemed sufficient?

Another advantage of the plan I propose is, that it would necessarily call into exercise the religious sympathies of many congregations in a new and very effective manner. The strongest individual interest would be excited on behalf of each Missionary student. Every parishioner would consider him in the light of an adopted child, and prayers would go up for his blessing, which it is vain to expect to be offered on behalf of those who are personally unknown. . . .

A third advantage of such a plan would be the power of union upon which it is based. A single parish or congregation by itself would hardly be induced to undertake to train and equip a youth for such a purpose, simply because where so many are needed, a single recruit can accomplish but a small amount of good; and because it is not more the duty of one parish or congregation than another. But the interest in such a movement would be widely different if a united attempt were made to grapple with the entire evil. . . .

The last advantage of the plan I have proposed, which I shall notice, is its inexpensiveness. It may be adopted at once. No grand apparatus is needed; no new society is required. But the Society, which asks our alms this day, has only to make an entry upon its books of a list of those congregations or parishes which, for the love of Christ and our holy religion, will pledge themselves to give more than money; viz. to select, maintain, and educate a religious youth for our foreign missions.

THE CLERGY RESERVES IN CANADA.

THE importance of this subject induces us to give a prominent position to the following valuable letter. Those who desire to trace the previous history of the Clergy Reserves are referred to the fourth volume of the *Chronicle*, pages 344 and 376.

SIR,—Many of your readers will, no doubt, have heard that another effort has lately been made in the Canadian Legislature to effect the secularization of the Clergy Reserves in that province, or the diversion of this property from religious uses to general education, or to purposes more strictly utilitarian.

A resolution to bring about this alienation of the Canada Church property was proposed by Mr. Inspector-General Hincks, and carried, on the first division, by a vote of 37 to 22, or a majority of fifteen.

It is proper, however, that your readers should understand that the Canadian Legislature is composed of an equal number of members (forty-two from each) from Upper and Lower Canada; and that while the great bulk of the population in the latter province are Roman Catholics, a very large majority of their representatives in Parliament are of the same persuasion.

On the recent division upon the Clergy Reserve question, out of the *thirty-seven* members who voted for the alienation of this property to secular uses, *eighteen* were Roman Catholics of Lower Canada, while *two* Roman Catholics from the same province voted for their retention to religious uses. Had, therefore, the Roman Catholic Lower Canada members on both sides abstained from voting,—as in such a question they should have done,—the vote would have been twenty to nineteen, or a majority of *one* against the resolution to despoil the Church of England, and other Protestant bodies, of the Clergy Reserves.

Such being the case, it ought not to go before the public of Great Britain and Ireland as a fact, that the people of Canada—they, I mean, who are legitimately interested in the retention or non-retention of the Clergy Reserves to their original and sacred purposes—are desirous of the destruction of that property as a religious endowment. While the votes in the Canadian Parliament, duly analysed, attest the contrary, there are other facts which even more forcibly prove it. The recent elections in Upper Canada (in December 1851) turned almost exclusively upon the Clergy Reserves' question, and efforts the most unscrupulous were employed to effect the return of members favourable to their secularization. The result has been, that twenty out of forty-two members, have been elected, who have declared themselves favourable to the retention of that property to religious purposes; and one place, Niagara, a thoroughly Conservative town, is unrepresented in consequence of a double return. Should Niagara, then, return a Conservative Churchman,—as would certainly be the case were no local or secular interests to outweigh high religious considerations,—we should have the representatives of Upper Canada equally divided on the subject of the Clergy Reserves.

The fact I have stated does not support the allegation so often and confidently put forth, that an overwhelming majority of the people of Upper Canada are in favour of the diversion of the Clergy Reserves to secular uses; but we have other and stronger arguments to show that such is not the case. The Conservatives at the last election gained *nine* seats in Upper Canada, and the Liberal party *five*, including Niagara, a double return. The population of the counties comprehended in the nine seats gained by the Conservatives, amounts to 196,280, while that of the five places gained by the Reformers amounts only to 55,482,—showing a gain on the part of the former of nearly one-fourth of the whole population of the province.

This is a better test of the improved feeling of the country than the accident of a trifling majority in Parliament: but it may be more exactly ascertained from another fact. In contemplating the results of the last election, we find that in Upper Canada the whole number of votes given to Conservative candidates amounted to 24,048, while those given to Reform candidates were in all 23,550,—showing a majority for Conservatives in the whole number polled, of 498 votes. Again, the whole population represented by Conservatives,—taking the census as it was then known,—amounted to 409,037, while that represented by Reformers was 384,059; giving the Conservatives a majority on the whole population of 24,078.

All this, Sir, is abundantly sufficient to disprove the assertion,—upon which the opponents of the Church mainly take their position,—that the people of Upper Canada all but universally desire the secularization of the Clergy Reserves. I shall add but one more statement to manifest the fallaciousness of this assertion. By the census of 1852, the whole population of Upper Canada is ascertained to be 952,503, of which 167,930 are Roman Catholics. Deducting these last, we have a Protestant population,—the only lawful claimants of the Clergy Reserves,—in Upper Canada of 784,573. Now of these, the Church of England numbers 223,928, and the Church of Scotland 57,713; in all, 281,641,—in these two bodies alone more than one-third of the Protestant population of Upper Canada are in favour of the retention of the Clergy Reserves. And as it is not denied by any that a considerable number in other denominations, the Wesleyan Methodists especially, have the same views in regard to this property, we have thus another collateral proof that the desire to alienate the Clergy Reserves to mere secular uses is neither a general nor a growing feeling.

Without referring to the right and equity and duty of the case,—which are too obvious to demand explanation or comment,—I have said enough, I trust, to show that looking

merely at the feeling of the country, the Act of 1840, which was understood to set the question of the Clergy Reserves for ever at rest, ought not to be disturbed.

London, Oct. 21, 1852.

A CANADIAN CLERGYMAN.

Correspondence, Documents, &c.

PASTORAL LETTER OF THE BISHOP OF NEW ZEALAND

To the Members of the Church of England in the Diocese of New Zealand.

St. John's College, April 19th, 1852.

MY DEAR FRIENDS AND BRETHREN,—The reports which I have received from England, Sydney, Adelaide, Melbourne, and Tasmania, have convinced me that the time has come when it is my duty to press upon you the necessity of applying to the heads of the State, and of the Church in England, for authority to frame, under their sanction, such a form of Constitution for our branch of the English Church, as may define the privileges and duties of all the members, whether clerical or lay, and secure to them a due participation in the management of its affairs.

The necessity of this measure arises mainly from two causes:—

First, that the Church in this Colony is not established by law; and, consequently, that a large portion of the Ecclesiastical law of England is inapplicable to us.

Secondly, that the Church in this Colony is dependent mainly upon the voluntary contributions of its members.

It would be impossible, within any reasonable compass, to trace out the necessary differences of system resulting from these causes, which must exist between our Colonial Branch and the Mother Church as it is in England, established by law, and supported by permanent endowments.

We can scarcely expect that such a revision of the Ecclesiastical law as would meet our wants, will be undertaken in England; because the Convocation of the Clergy is no longer allowed to meet for deliberation, and the British Parliament is no longer composed only of members of the Church. Our own Colonial Legislature, for the same reason, cannot be considered competent to enact laws for the government of the Church.

It follows, therefore, that we must either be content to have no laws to guide us, or that we must apply for the usual power granted to all incorporated bodies—to frame bye-laws for ourselves in all such matters as relate to our own peculiar position; reserving to Her Majesty, and to the heads of the Church in England, such rights and powers as may be necessary to maintain the Queen's supremacy, and the unity and integrity of our Church.

I therefore submit to you the following statement of a few fundamental principles which, with your approbation, might be made the

basis of an application for a Charter of Incorporation, to be granted to our branch of the English Church. It would be reserved for the Convention itself to decide upon all the minor details of our Church Constitution, so far as we may be left free to legislate for ourselves.

Commending you to the guidance of Him who is able to give you a right judgment in all things,

I remain your affectionate Friend and Pastor,

G. A. NEW ZEALAND.

General Principles proposed as the Basis of a Constitution for the Church in New Zealand.

1. That the Bishops, Clergy, and Laity, shall be three distinct orders, the consent of all of which shall be necessary to all acts binding upon the Church at large.

2. Subject to the foregoing principle, that each order be at liberty to conduct its deliberations separately, or to unite with the others, at its own discretion.

3. That provisionally, till a definition of Church membership shall have been agreed upon by a general Convention, every person shall be deemed a member of the Church of England, who shall make a written declaration to that effect to the Clergyman of his parish or district.

4. That every adult Church member, who shall have been duly registered, be entitled to vote at the election of lay representatives to the first General Convention.

5. That it shall rest with the General Convention to decide how and by whom all patronage shall be exercised; and in what manner all persons holding Church offices shall be removable from the same; and also to fix the amount of all salaries, fees, and other allowances.

6. That it is necessary that the Church body, constituted as above, should be legally incorporated; and that all sites of churches, burial-grounds, schools, and lands for endowment of the Church, &c. should be vested in the General Incorporation.

7. That in order to maintain the Queen's supremacy, and union with the Mother Church, a draft of the Constitution proposed for the Church in New Zealand be submitted to Her Majesty's Secretary of State for the Colonies, and to the Archbishop of Canterbury, through the Metropolitan Bishop of Sydney; with a petition that Her Majesty would be graciously pleased to direct the necessary steps to be taken, whether by Act of Parliament, or by Royal Charter, to secure to our branch of the English Church, the liberty, within certain limits, of framing laws for its own government.

8. That neither the doctrines nor the ritual of the Church of England, nor the authorized version of the Bible, shall in any way be subject to the decision of the General Convention.

9. That the Bishop of New Zealand be requested to embody the above Resolutions in the form of a Petition, and to take such steps as may be necessary for carrying into effect the wishes of the Memorialists.

[At a recent Meeting of the members of the Church of England in Auckland, New Zealand, all these principles were adopted, with the exception of *obliging* the three Orders to deliberate together, though voting singly.

It might be desirable for the sake of the Colony to elicit the opinion of churchmen in England on these subjects, bearing in mind the state of the Colony, and the much lower tone of Church feeling and religious principle that exists there, than at home. We should add, that it was also carried that none but communicants should be delegates from the laity.—ED.]

LETTER OF BISHOP DE LANCEY TO THE ARCHBISHOP
OF CANTERBURY.

THE following letter has been addressed to the Archbishop of Canterbury by the Bishop of Western New York, prior to his departure from England on the 22d of September:—

“MOST REVEREND FATHER IN GOD,—I have the honour and the great satisfaction of conveying to your Grace, and through you to the Archbishops and Bishops, and the Clergy and Laity, of the Church of England and Ireland, the Primus and Bishops, and the Clergy and Laity, of the Church of Scotland, and the venerable *Society for the Propagation of the Gospel in Foreign Parts*, the accompanying copy of the Resolutions of the Convention of the Diocese of Western New York, unanimously adopted by that body at its session of August 19, 1852, in Syracuse, Western New York, on receiving from me a Report, to the 24th of July, of the reception of the Bishop of Michigan and myself in our mission to England, on your Grace’s invitation, to attend the closing services of the third Jubilee of the venerable *Society for the Propagation of the Gospel*.

Most heartily concurring in the sentiments and feelings expressed by my clerical and lay brethren in their Resolutions, and fervently imploring the continued blessing of our divine Lord and Master on your Grace, and on all our brethren in England, Ireland, and Scotland,

I remain, sincerely and faithfully,

Your friend and brother in Christ,

WILLIAM HEATHCOTE DE LANCEY,

*Bishop of the Diocese of Western New York,
United States.*

London, Sept. 13, 1852.

Utica, W. N. Y., Trinity Church Rectory,
27th August, 1852.

Right Reverend Dr. De Lancey.

MY DEAR BISHOP,—The Convention of our Diocese have rendered it my duty to transmit to you the following Resolutions. They were

passed with entire unanimity, and the kindest and most cordial good feeling; and it gives me great pleasure in being the instrument of communicating them. Hoping soon, by the blessing of a beneficent Providence, to be able to welcome you to your own diocese, and once more meet face to face,

I remain, in all regards of love and duty,
Your faithful friend and servant for Jesus Christ's sake,
P. A. PROAL,
Secretary, &c.

Resolved,—That this Convention have heard, with sentiments of gratitude and joy which it would not disguise, and cannot adequately express, our Right Rev. Bishop's Report of the cordial and affectionate welcome which the Bishops, Clergy, and Laity of the English Church have given to him and the Right Rev. Bishop of Michigan, expressing, as we are so well assured it does, the feeling of that venerable and ancient Church towards her daughter in the United States.

Resolved,—That this Diocese, as an integral portion of the American Church, acknowledges with gratitude her indebtedness under God to the Church of England 'for her first foundation, and a long continuance of nursing care and protection,' and rejoices in the continued and increasing prosperity of that venerable Society through whose instrumentality in former days that great and holy work was effected.

Resolved,—That this Convention fully reciprocates the noble and fraternal sentiments expressed by the members of the Church of England towards this Church and towards our nation; and will welcome the day when those sentiments shall find a more free development and utterance in the solemn councils of the mother and daughter Church.

Resolved,—That this Convention recognises with devout thankfulness the good Providence of God, which has conducted our revered Diocesan and his companions safely and happily in all their journeyings by sea and land; and offers its earnest prayers for their return in safety to their homes.

Resolved,—That a certified copy of these proceedings be immediately transmitted to the Right Reverend the Bishop of this Diocese by the Secretary of this Convention; with the respectful request that they be communicated by him, in the way that shall seem most proper, to the venerated and beloved Prelates and others, Clergy and Laity of the Church of England, to whom we are indebted in his person for such great and Christian kindness.

I certify the preceding to be a true copy.

PIERRE ALEXIS PROAL,
Secretary of the Convention of the Diocese
of Western New York."

FOREIGN CHAPLAINCIES.

SIR,—The present disgraceful state of the majority of Foreign Chaplaincies is, I believe, an acknowledged evil. Churchmen who have travelled know it by unhappy experience; Churchmen at home by a vague notion that things are not as they should be. Why then, one naturally inquires, has there been no step taken to render their state more efficient, and to enable the services of our Church abroad to be celebrated, at least “decently and in order?” The answer to this question, I believe, is twofold.

1st. The want of local and personal interest; few English families (comparatively) remaining longer than three or four years in one place; while at the watering-places, crowded by numbers of our countrymen, three or four weeks is the ordinary period of their sojourn.

2dly. I believe that their present state has seemed to many so bad that they have looked upon the task of ameliorating their condition as almost hopeless. My object in this letter will be to prove, if possible, that these are not valid reasons for neglecting the great duty of providing for members of the Church of England residing and travelling on the Continent, those means of grace which their Apostolic Church supplies; and, also, of showing foreigners that while we protest against the errors of Rome, we are members of One Catholic and Apostolic Church ourselves; and thus convince them of their error that we hold the same doctrine as Lutherans and others who departed so grievously (to say the least) from Apostolic order.

The first objection, then, that we meet with is this. “We go for economy (perhaps) on the Continent: we certainly like to have our service on Sundays; but at the same time we like to get a chaplain as cheap as we can, and we do not see any use in building a consecrated church. A room will answer the purpose just as well. And what is more, we like to have the chaplain under our authority; therefore, we decline subscribing to any church, or having any connexion with any movement which will raise the standard of church requirements; in fact, put us at all out of the way.” Such, alas, are the real sentiments of too many English residing abroad, when a plan for Church Reform is proposed. They do not, of course, say it in so many words. They are very courteous, and very convinced (apparently) that they are acting for the good of the Church; but such are too frequently the difficulties put in the way of an energetic chaplain abroad, or of a pious layman who endeavours to better the old state of things.

The second objection is the want of local interest in places (such as Ems, Wiesbaden, Hamburg, Baden Baden, &c. &c., frequented by crowds of English, but only as birds of passage). They with more show of justice say, “We are only here for a few Sundays at most; surely, with all our charities at home it is hard to tax us to build a church or support a chaplain (more than by a subscription in the plate) of which we shall reap no permanent advantage ourselves.”

Again, even good men, bemoaning their real condition, see so many

difficulties in the way, that, for lack of some definite plan of amelioration or reform, they shrink back, perhaps, from subscribing or countenancing endeavours to improve any particular chaplaincy.

Such are some of the difficulties to be encountered by any one bold enough to take up the task of reforming our Church abroad. Very great difficulties we fully allow them to be; but is it because of difficulties that the Churchman should faint and be discouraged? Surely not; but rather, strong, not in his own strength, but in the strength of his Divine Master, he should gird on his armour determined to overcome them all,—

“ ’Tis not for him to swerve or shun
Or power, or peril.”

Such, Sir, is the work to which, through the medium of your widely-circulated periodical, I would earnestly call the attention of the clergy and laity of this wealthy land, viz. the great and important work of endeavouring to exhibit the Church of England abroad in her true character, distinct alike from Rome and Geneva. What may be the best means, what the immediate practical measures to be taken, to leave the whole lump, I leave to abler hands than my own to point out; but we know that from small beginnings great results have been obtained; and as a fit practical conclusion to this letter, I will, Sir, with your leave, point out one way in which Churchmen may testify their sincerity, viz. by supporting the Ems Church Building Committee.

Let Churchmen but strengthen the hands of the Ems Chaplain, and who knows but others, constrained by his good example, may not also rear churches something like fit temples for the service of Almighty God in foreign lands?

Oh! shall Rome show herself in *her best colours* in this our land? and shall England show herself *in her worst* in foreign ones? Shall our Church not lift up her warning voice to restrain from gambling her younger members subjected to the temptations of a German watering-place? Shall the consolations of the Gospel be withheld, or meagrely distributed to those who, banished from their native land by pecuniary perplexities, are obliged to reside abroad, and when we might hope that they would be peculiarly alive to the influences of religion? Shall those, who from the force of outward circumstances are compelled to live away from their home and their country, be denied the consolation of joining in the Liturgy, which never comes home with such power to the soul as when we are far away in a foreign land?

We feel sure the revived energy of the day will not permit this. England still has (thanks be to God) some true sons and daughters who will not, *cannot* let our spiritual Zion thus languish and decay. To them we commit our cause, only reminding them in conclusion of the other bright side of the picture,—the Church of England carrying her glorious message to her members scattered throughout the globe in all its integrity, being the means not only of edifying her own children, but so letting her light shine before men, that

they seeing her good works may be led to emulate her fair estate; Rome, on the one hand, throwing aside those superstitions which she has added to the "faith once delivered to the saints," and Geneva seeking once more from England's Church her threefold orders of bishops, priests, and deacons.

This may seem to many the idea of an enthusiast. We answer that we can but plant and water, God only can give the increase. Let us take our part and see to it, and who dares to say what God may not accomplish by our humble means?

I remain,
THE LAY SECRETARY TO THE EMS CHURCH
BUILDING FUND.

RUPERT'S LAND.

The Parsonage, St. James, Assiniboin,
Rupert's Land, June 1st, 1852.

MY DEAR SIR,—It was my intention to write to you at some length by this post, but I fear I must be a little concise. The circumstances under which I now write are very much altered, and these seem to justify me in writing to you so briefly,—at least, if they do not justify, be good enough to allow me to think that they will excuse me. I find that my dear wife has already written to Mrs. Gear, and has told her of the direful calamity, which, in God's providence, has been permitted to come upon this land. The flowing of the rivers has laid it under water to the depth of several feet for miles. It is more like a lake than a river; it is computed to be ten or twelve miles wide. The Indians who wait upon the Bishop, said, Oh, this is like Winnepeg Sea. It has occasioned the vacation of dwellings, and has put it out of the power of the farmers to sow their fields and farms as usual. I ought, however, to tell you the news in something like order, and would enter into it largely, but that I am so occupied, and feel but little relish for a long turn at the pen; and besides, you have often seen an overflowing, and know the sad consequences and effects so well, that you can guess at a great deal, if I give you a few leading features in connexion with it, as we have so lately experienced.

I think I must have told you what a delightful winter we had. All so well, so joyful, so prosperous, and everything giving so much promise for the future. Alas! how vain are our hopes and wishes; and how soon a turn in the hand of Divine providence can make a complete and, to us, a melancholy change! The spring came on with the usual signs,—the warm genial sunshine, the singing of birds, the melting of the snow, the gentle swelling of the river, the cracking and breaking up of the ice. Only once they led us to fear a more than usual rise,—the high state of the river, and its gentle and almost daily increase. Some old persons concluded, from certain indications, which appeared probable enough, that there would be high water;

viz. the high state of Lake Winnepeg in the north, Red Lake, &c. in the south, and the state of the river itself, being a little higher than usual in the fall and winter. But most of us were quite unwilling to take too much notice of these things, and all hoped that the melting of the snow, of which there certainly was a vast quantity, would pass off without any serious or even considerable interruption to the ordinary course of things. On the 2d May the ice was carried off. It was, to be sure, a tremendous rush, both down the Assiniboin and the main river. It caused a great swell, as I have said, and for days it continued to increase. The frost went off gradually, and we thought of the flowers and the gardens. The grass was springing up rapidly, and everything putting on a cheerful look. The river filled us with alarm; at last it began to cover the points, and then houses, in the low places, were gradually covered on the ground floors, and families were shifting to other spots. All the little streams gradually filled and stopped intercourse, the bridges were floating or unsafe, and then fears for the worst began to be entertained. Persons began to look out for spots of safety, to which they might convey their families and goods. Tents and boats were in great requisition. Every day saw some families driven out, and then it was that a day of humiliation and fasting was proclaimed. It was most religiously kept and observed; and though the dread visitation was not abated, yet we do believe that much mercy has been shown to us, as a people, under this great trial, and, no doubt, owing to our humility and turning to God. I should like to send you a copy, and will do so, if I have time to make one out fairly.

Before the waters had risen to any great height, I had come up to St. James, hoping to get the house soon ready to bring up my family. The waters rose upon us so gradually, yet surely—4 inches in the day, and $3\frac{1}{2}$ in the night, &c., and giving about 8 every 24 hours—that Mrs. Taylor soon followed me; and the Bishop and his family began to make preparations to join us. On Sunday, the 9th, the water had gotten to the stable and yard of his Lordship, and was within a few feet of his own dwelling. Service was held in the church in the morning, and by evening it was at the church door. On Monday the Bishop's family came up hither; the dear boys with the grateful nurse, the farm servants with all the stock of poultry, cows, and some of the pupils, &c.

But I am overrunning my history. On the Thursday previous, the schools were broken up, the St. Cross establishment was disbanded, and poor Mrs. Mills and her daughter taken by Mr. Colville, the County Governor, to lower Fort Curry. Thus the boys and girls were sent home, and the students sent off as they could be provided for. The poor Bishop and his sister were unwilling to quit the house till obliged, and really stayed in, with a servant or two, till the water was two feet over the floors. This was the increase of as many days. At last they took refuge at St. James, and here soon began to recover from their depression and weariness.

We were not without fears that the Assiniboin might really overflow

this spot, as our nearest neighbours below were driven out, and began to prepare for a start, stacking the lumber and fencing, and securing all that we were afraid might be carried off. But in mercy, this spot has been saved. It is a little Zoar. It afforded refuge for the poor colonists, with Rev. Messrs. Jones and Achran, in the year 1826, and now it has again been the place of safety and refuge for a poor homeless, houseless population. Our glebe has been almost covered with rude tents, and families in rude dwellings; and 300 or more of boards were lent to form tents for the few families, twenty or thirty, &c. to each family. We have had as many as thirty-five lodging in the house, and on Sundays it has served us as a church. In fine weather we have formed a rude sort of church out in front of the door, and the service has been performed in the front hall or passage. Thus has mercy been mingled with judgment, and the weather has been most delightful. At the little mountain, six miles right out, there is a large encampment. At that place one of the students has resided, and kept school, &c.; and on Sunday morning the Bishop and myself have ridden out alternately for service. Thus we have been compelled to adopt the plan which many of our brethren in England choose to do—service in the open air. Then at the Oreal Stone mountain, six miles further, and about opposite to the Middle or St. Paul's church, the people of that district assembled. For some time, Rev. Br. Chapman and his family lived in the tower of the church; but finding all his people obliged to betake themselves to the mountain, and fearing that even the tower might give way in the beating and dashing of the waves, he joined them at the mountain, and sent his wife and child to Mr. Cochran's, at the Indian village. This part of the settlement has been saved. It is only the middle portion which has been so dreadfully scourged—say between twenty and thirty miles of settled habitations and cultivated farms. The Scotch community, with their preacher, fled to a little mountain just out from their part of the settlement. You will imagine that the loss of property is very great. Yes, it is so; houses and dwellings are gone; barns and stables are swept away; lumber and firewood, with almost all the pole fencing, is carried away, and by this time is floating in Hudson's Bay or the North Sea. A large barn, filled with wheat, rested on the Bishop's land, and near his door; and houses and barns, and other buildings, were seen to be thus transferred. Very little of thrashed wheat has been lost; flour is raised very much in price, and is likely to be still higher. During the prevailing of the waters, the winds have been very high, thus adding most fearfully to the desolate scene, and heightening the destruction of the poor frail tenements of the colony.

No human life, to our knowledge, has been sacrificed, except one instance, and that, sad enough, has been the Bishop's man cook. He was a long-trying and faithful servant, and had lived with the late Mr. Macalush, and then with his Lordship up to the distressful moment when he was called to an eternal world. It is rather melancholy to think that this solitary instance should have occurred in the Bishop's household.

I went down to see them on the Wednesday, and his Lordship and his sister intended to leave for St. James on the next day; but it was windy, and the canoe could not put out. Early on the Friday they left, and I remained with this one man servant and two of the senior scholars till Saturday night. I joined the Bishop and his family here on that evening, and it appears that soon after my leaving the Bishop's for this place, the cook took it into his head to go and see his wife and child who were down at St. Andrew's. He started in a bateau alone, and has not since been seen or heard of. No doubt his body will be found when the waters shall have gone down. This sad catastrophe very much distressed his Lordship.

The Church was opened for a general store, and a great deal was lodged in it. The water was above the seats, and threw back, against the tablets on the east end, the pulpit and desk, but they have not been injured, and now that the water has fallen a little, they have regained their original position. In the Bishop's house the water was about forty inches, thus reaching a great way up the lower rooms, and running right through the doors and windows. It remained stationary for a day or two, and is now going down much the same as it rose. His Lordship has been supplied by Mr. Cochran, with a bark canoe and two Christian Indians to paddle it, so that he has gone about a good deal. Indeed, I may say, he has been most laborious, most patient, most submissive, under the grievous judgment, and his great pecuniary losses. He and his family go down to St. Andrew's this week. Mr. Hunter returns in a day or two to his station in the north, and till Rev. Mr. James shall arrive by ship, his Lordship will stay at the Grand Rapids. It has quite put down all the Bishop's former plans; he cannot keep, as far as I know and fear, his intentions of going east. I hope, however, he will be able to take a little trip to some of the out-stations for his own health and benefit. We are about to part with Mr. Predham, the master of the College School. He had intended to go by St. Paul's in Mr. Kitson's bateau, but whether or not he will now, I cannot say. He has gone to take his farewell below, and Mr. Kitson has left for Pembena. It will be difficult for him to get up. There is no moving about but by canoe. Some of the Pensioners were anxious to leave, and were going by St. Paul's to Canada. Only a few can now go, and they leave this in a boat for Pembena, this evening. Should poor Mr. Predham go at last, he will call upon you at Fort Snelling, and by him I will write again, as he need not leave just yet, for Kitson does not start from Pembena till the 15th. But we are told it takes twelve days to get up, the current is so strong. Mr. Thomas Cochran is to be ordained on Sunday next, Trinity Sunday. The examination took place here last Wednesday, Thursday, and Friday. He passed a most creditable examination, and most satisfactory in every particular. I present him to the Bishop for imposition of hands. It takes place in St. Andrew's owing to this visitation; it would have been in St. John's, and so have been much more convenient than now at the Rapids.

Mr. Cochran will take the mastership in the College School in

the room of Mr. Predham, and for the present, until the buildings can be repaired, he will carry it on at the Indian village near his father's. The Bishop will try to have his college somehow near himself, but at present nothing can be arranged. The St. Cross school will soon be in working order again, as the water is clearing from the premises fast, and being a comparatively new building, will not be long in being rectified. I fear our new Church is put back for this summer. The oak logs are carried away, so we have been told, far up the Assiniboin, but we have not heard from the contractors as yet. It may be forth-coming, and then we shall be able to go on. We should have sent a few things, but we are quite upset. Thank you for the envelopes, they are beautiful. Best love to all your dear family. The Bishop is too much pressed to write now, he will do so soon. Regards to the brethren. Yours, my dear brother,

In truth and fidelity,

W. TAYLOR.

To the Rev. Mr. Gear.

(Extracted from the Gospel Messenger.)

OBITUARY OF THE REV. FLAVEL S. MINES.

WE copy from the New York *Churchman* of September 25th, the following notice of the Rev. F. S. Mines, a distinguished missionary of the American Church to California, who expired at San Francisco on the 5th of August, 1852. The remarkable letters published with the signature of *A Presbyterian Clergyman looking for the Church*, were not entirely unappreciated in England.

“The death of this devout and zealous servant of the Lord, though long a familiar contemplation to himself from the precariousness of his health, and of painful apprehension to his relatives and friends, has overtaken us at last, if not with surprise, yet with the disappointment of our hopes and our wishes, and with a sorrow less keen indeed, but as tender and unfeigned, as if there had been no preparation for the sad event. He has died, as it were, in a strange land, far from many at least who were nearest and dearest to him, from the home of his childhood, from the scenes of his youth, and all the objects and associations of his later years. The new and endearing ties which were forming around him have been suddenly broken, and the fond expectations blighted, for which he had risked health, and comfort, and life itself. And this too when his difficulties, perplexities, and trials were well nigh over, when his efforts, in a measure, had been crowned with success; and he was just about to see the fruit of his labours in the Church which he had planted, and which God had graciously vouchsafed to bless.

Flavel S. Mines was born in Virginia. He was the son of a Presbyterian clergyman, for whom he entertained not only the filial affection which is an instinct of our nature as well as our duty, but that honour and reverence which even overruled, for a time, the convictions of his conscience, and formed the chief obstacle to the adoption and avowal of the opinions and views, which, in later life he so tenaciously held and so ably defended. He received his academical education at Princeton College, and being devoutly disposed and anxious to consecrate his life to the glory of the

Giver, at the conclusion of his course, he entered the Theological Seminary at that place, in order to prepare himself for the Presbyterian ministry.

He entered, it is said, upon the exercise of his ministry before he had reached the age of maturity, and in a very few years he had gained such a measure of popular favour and such an established reputation in the community at large, as to give no small degree of weight and importance to his opinions. The first expression of them in print, to which the writer's attention was drawn, was in a discourse on some of the questions which were then agitating intensely the religious body with which he was connected; and this discourse was so sober in its tone, so Church-like in its spirit, and so conformable in many respects to our own views, as to inspire the hope at the time, though it was long deferred, that we should eventually be enabled to count him as our own.

It was perhaps, indeed, the first outward indication of that struggle which for a long time had been going on in his mind, and which continued for years to harass and disquiet him, before he settled down in thorough conviction and unalterable peace. The motives by which he was led to change his opinions and views are set forth with great beauty and force, in a work which he published entitled, 'A Presbyterian Clergyman looking for the Church,' and no one perhaps who had not been nurtured in her bosom, was ever more thoroughly imbued with her spirit.

The change, however, was attended with such struggles and sacrifices for conscience sake as are rarely made, having no promise at the time, and meeting with no fulfilment afterwards of any other reward. He suffered, of course, in the estimation of those whom he left; and though he met in the Church very generally with a cordial welcome, yet he was 'wounded also in the house of his friends. The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy.' From his meekness and forbearance, I doubt not that he prayed for the forgiveness of those who aggravated the one, and, from his warm and grateful feelings, invoked blessings on those who in any way ministered to the increase of the other.

In the outset of his ministry in the Episcopal Church, he was engaged for awhile as an Assistant to the Rev. Dr. Milnor, in St. George's Chapel, with entire satisfaction, as it is believed, to the Rector, and great acceptableness to the people. Indeed, he had that fervid eloquence, that teeming imagination, that beauty of thought, and felicity of expression, and at the same time that earnestness of manner, and entire absorption in the subject he was treating, which are so apt to carry away the mind of the hearer, and to disarm it at once both of prejudice and pride.

A short time after this temporary engagement, he received an invitation to a Parish at Santa Cruz, one of the Danish West India Islands, where he remained for several years. At his entrance upon his duties, he found it in a state of the utmost neglect and depression, calling for all his activity, energy, and zeal in order to revive it, and for the exercise of the greatest wisdom and discretion in the correction of the social abuses which had been hitherto kept up, in connexion at least with the show of religion, though in violation of its fundamental precepts. In the loose notions which had heretofore existed, to a considerable extent at least, on the subject of marriage, he brought about, by his prudent and unremitting efforts, such a reformation as to conduce to the virtue and happiness of multitudes who had previously lived in a state of utter degradation.

His influence was exerted in the happiest manner over the intelligent and refined, by his popular eloquence, by the urbanity of his manners, and the overflowing kindness of his heart; but, from a union of qualities which I hardly know how to describe, his influence over the blacks, who formed the great bulk of the congregation, was absolutely unbounded. The number of his Sunday scholars, his Catechumens, and Communicants so far

exceeds their ordinary number among ourselves, that in the absence of precise and positive information on the point, the writer of this sketch is unwilling to state his recollections, from the fear of being charged with gross exaggeration. Indeed, so great was their attachment to him, that on one occasion, upon his return to the Island after a long absence, when he was received by all classes as with a kind of ovation, they pressed upon him with such eager fondness, as to make it necessary even to drive them off by force.

As time, however, passed on in successful labours in his parish, his children were progressing in years, without any suitable means of obtaining their education in the place where they lived. His own health required long seasons of relaxation and rest, in order to regain the strength which was impaired, in a measure, by the injurious effects of that warm and debilitating climate. One lovely daughter at the North, just verging towards womanhood, as meek and gentle a creature as ever breathed, and as fit for heaven as mortal infirmity would permit, was taken from him in his absence. From this accumulation of circumstances, then, he was induced to relinquish a charge which had been so much endeared to him, and in which his earnest services had been so signally blessed.

He therefore returned to New York, in which and its vicinity he remained without any settled views, or fixed position for a considerable time. At this very period, the new discovery had been made, of a golden region at the West which far exceeded the wonders of the past, and offered to human cupidity a vision of the future, in all its wildness. It awakened at once in his own mind a spiritual vision of greater brightness, and presented to his warm and enthusiastic imagination an enchanting reality, which he himself might be permitted to accomplish. His first thoughts on this subject were committed, as is believed, to the writer of this notice, and then communicated to several of his friends, who adopted them with earnestness and zeal, imparted them with warmth and interest unto others, and speedily reduced them to practical effect.

By stirring appeals to our people, an outfit was procured for his transmission to California, and an additional sum was provided for his support till he could be conveniently sustained by those to whom he was sent. He set forth, therefore, in all the confidence of faith and buoyancy of hope for the accomplishment of an object beset with difficulties, which might have driven other minds to despair, but roused his only to greater exertion. He was thwarted in the very outset, by conflicting plans for the same benevolent purpose. He found society in a state of complete disorganization, piety in its just influences but little understood, morals debased, and decorum itself almost unknown. But he laboured faithfully amidst this incongruous mass, carefully separated the ore from the dross, and finally gathered together a congregation comparatively precious in the sight of the Lord, who had freely of their substance built an house for His honour, who had provided abundantly for the support of His ministering servant, and who had thus given to God the first fruits of their labours, and the encouraging promise in their lives themselves, of better things to come.

But at this very point, when long-baffled and fruitless efforts had been brought to a successful issue, when hope was about to be realized, and desire fulfilled, and the last, great purpose of his being accomplished; his frail body gave way, and *'his spirit returned unto God who gave it.'*

'Blessed are the dead who die in the Lord, for they rest from their labours, and their works do follow them.'"

FIRST IMPRESSIONS IN TORONTO.

THE following extract is taken from a letter of a Clergyman, who has lately left England for Canada. Speaking of an expected attendance on the Bishop of Toronto through a portion of his Lordship's Confirmation tour, the writer says :—

“ I have heard a great deal of the severity of the service. The worst part is, that the Bishop of Toronto can conveniently go twelve hours without food, and generally does go nearly so long on his visitations. I like him very much ; he is very kind indeed. There are some very valuable people here. The Chief Justice Robinson is of the first class among them. . . . If a man has good health, clerical duty here is pleasant ; such duty as G. would have liked. Little country churches—the congregations generally far better conducted than in country parishes in England. But still there are great difficulties ; the ‘ common school ’ system is ruinous. In better days, the Church aided the Government in the establishment of these schools, and now the people are taxed heavily to support, what is nothing more than a Kneller Hall system. The Church here should never rest till education is put at least on the footing on which it stands in England. But some years back, there was a not unnatural over-confidence in a friendly Government, and now we are reaping the fruits. . . . The loyalists have been for some time systematically discouraged, and the rebels patronised. However, time works wondrous changes, and the French Canadians in the Lower Province, who were radicals in 1837, are conservatives now ; they have no sympathy, either religious or political, with English radicals. They fear for their religious endowments, and so support the Church in the matter of the Clergy reserves ; and, moreover, they have a wholesome fear of infidelity, and do not form that alliance with infidels which Romanists too often do in England. We have had great difficulty in keeping clear of Romanist servants ; the very best are Romanists, and it speaks well for the Romanists that they instruct these people to choose religious families, to make no difficulty about attending family prayer, but to go in preference to those houses in which it is observed. There is, in truth, a terrific danger of infidelity which quite eclipses the fear of proselytism. When the cholera was here, no religious teachers were seen in the hospitals, except the Clergy of the Churches of England and of Rome. These things tell in time, and certainly, to my mind, seem to prove something now. Things at home seem much as usual. . . . I am not sorry Mr. Gladstone's bill was stopped. Let the Church at home meet in Synod first, if possible. We need some dignified model to follow. I am not yet quite used to the way in which both clergy and laity speak to their Bishop here. He is esteemed, and has great influence ; but there is not that courtesy and respect which would be discovered in England. American manners are too close at hand not to be in some degree imitated.

We see many novelties here in the way of natural objects. Almost every flower is new to us. Blue lupins grow profusely in the woods; and orange-coloured columbines, and Turk's-cap lilies, hepaticas, and a very pretty thing called the creeping arbutus. We have wild strawberries and raspberries, the latter in great quantities. Very beautiful moths, fire-flies; and we are, I understand, to see humming-birds. We see a most beautiful aurora borealis here, moving all over the sky with a rapid darting motion, which I never saw in England. We have thunder and lightning, too, rather more frequent and formidable than is agreeable to English nerves."

MINNESOTA.

THE following extract is taken from a letter of the Rev. J. Lloyd Breck, dated Church Mission House, St. Paul, Minnesota Territory, 29th August, 1852, addressed to the Vicar of Weare.

"Permit me now to give you some information respecting our work in this immense valley. I shall confine it to those portions with which I have been personally engaged in Missionary duty. If I did otherwise, a volume would be required to give you an adequate conception of what is to be done, what has been done in its length and breadth, and what is doing at this time. Nashotah,¹ Minnesota, and the Chippeway Missions shall limit what I have to say at this present.

Having passed almost nine years in the Nashotah Mission (my own ministry and Nashotah having begun at the same time), I resigned my charge there for a new field upon the frontier. Minnesota is a very large territory, gradually filling up with inhabitants from the old and new world. This fact alone was sufficient to invite the Church to enter it, and be there in readiness for her children; accordingly, along with two clerical associates, I reached the young city of St. Paul in the summer of 1850. Since that time we have been labouring in various parts of the country, travelling, chiefly on foot, long distances to reach small settlements, or by penetrating the wilds of the country to find the lost sheep of the fold, and administer to their spiritual necessities. This is simply going over again the work of the Nashotah Mission in a new place. A little more than two years have now elapsed since we arrived in Minnesota, and it is with grateful hearts that we record the blessings of Divine providence upon our feeble labours. We have now *three* churches built where there was a waste without any spiritual culture, saving the occasional but valuable labours of the Rev. Mr. Gear, Chaplain of the Church at Fort Snelling. The object peculiar to an associate mission, such as ours, has been, in Minnesota as well as in Wisconsin, to prepare the ground for the parochial Clergyman, and to found a *School of the*

¹ Nashotah is twenty-five miles west of Milwaukie, taking its name from the lake upon which it is located. It is not a town or village, and simply an ecclesiastical establishment.

Prophets, whereat the future labourers of the vineyard could be raised up. Accordingly we have been so blessed before the Church by the prayers and alms of the faithful, as to build "Christ Church" in the capital, which is named "St. Paul," located on the east side of the Mississippi river. We have also organized a parish in this town, and it has recently passed from our hands into the parochial cure of a devoted Clergyman. At the next town of importance, situated at the Falls of St. Anthony, we have built the Church of the Holy Trinity, where also a parish has been organized, and is this month to pass into the cure of a Priest that comes to us from the Diocese of Bishop Chase. The third town of importance is Stillwater, on the St. Croix lake, where we have also built a church, and in a few days a parish is to be organized in this place also, preparatory to the parochial cure of a Clergyman that is to locate there in October of the present year. These are the only towns as yet of any size in Minnesota; the last above-named has only five hundred inhabitants. The rest of our people are scattered abroad over the face of the land, where we find them as lost sheep. The growth of a new country is so rapid, that in a year's time more churches may be required; indeed a fourth could now be profitably built, but we shall take no step in the matter until the spring of next year. I could now occupy much of your time by dwelling on a very interesting Mission just begun amongst the Ojibwa Indians in this territory, but I refrain, reserving it for another letter, which, if you desire it, I will write you with the greatest pleasure."

Reviews and Notices.

Church in the Colonies. No. XLVIII. Diocese of Guiana. A Journal of the Bishop's Visitation in 1851. London: Rivingtons. 1852.

Annals of the Diocese of Adelaide. By the Rev. WILLIAM NORRIS, M.A. &c. London: Rivingtons. 1852.

THESE additions to our Missionary literature will be welcomed by all of our readers; and they are worthy of the Society under whose auspices they are published. The Bishop of Guiana's Journal is preceded by some valuable statistics relative to the aboriginal and *imported* races, so to say, of that Colony: and those who are in the habit of addressing parochial meetings will find it well adapted to this purpose. Nor is the foregoing observation less applicable to Mr. Norris's "Annals of the Diocese of Adelaide." But the most interesting feature in both consists in the disclosures which they make relative to the spiritual progress which the native races of British Guiana and Australia are obviously making. We may devoutly bless God's holy name that His grace has not deserted, nor given over to a

reprobate mind, the natives of this latter region—whom it has been the fashion to describe as the most degenerate and degraded of human kind—whom it was thought allowable to shoot or poison as vermin, rather than to regard as with ourselves heirs of immortality. That opinion is now dying out; and Mr. Norris's book is a clear proof of its absurdity. But while the publications before us speak hopefully of what is being done, on the other hand they speak of stunted means, and of great works remaining undone by reason thereof:—

“On Wednesday the Bishop married two natives who had been brought up at the school at Adelaide. It was really a love match, which is seldom the case with natives. He altered the service, so as to make it comprehensible to them, and Mechi and Kilpateo promised to take care of one another, and keep together, so long as they both should live. . . . They” (the Bushmen) “live like the heathen, and have half-caste children by the black women. We want a Xavier to ride about and minister to these Bushmen; he must be a fearless, consistent man, able to cope with musquitos, Bushmen, drunken hut-keepers, and old thieves from Sydney. Where have we such a man?”—*Norris*, p. 71.

The Bishop of Guiana writes much in the same tone:—

“*Sept. 16th.*— Mr. Brett spent some hours in instructing the Arawaks, and during the evening service baptized fourteen, taken from the different tribes. After the service I addressed them all, Mr. Brett and Mr. McClintock interpreting my simple counsel as I proceeded. How did I long that some of those who, in happy and blessed England, are ever ready to come forward and clothe the naked, and provide spiritual instruction for the poor and neglected, could have been with me at public worship to-day! As unclothed as they well could be, and yet withal an interesting, painfully interesting group, were these assembled Indians. ‘Come over and help us’ is indeed the cry from every quarter.”—*Journal*, pp. 30, 31.

These quotations are sufficiently saddening; and the rather when we consider that only certain classes of English society are accessible to missionary influences. The wealth of the nation, and the power, are not altogether, certainly, but almost in direct antagonism with it.

Sympathies of the Continent, &c. By ARTHUR CLEVELAND COXE, M.A. &c. Oxford: John Henry Parker. 1852.

WE revert with pleasure to Mr. Coxe's able and interesting work, in order to correct an error into which we have—we need hardly say involuntarily—fallen, relative to a passage which we extracted from a recent number of the *Connecticut Church Review*, and which will be found in a note at p. 74 of our August number. The meaning of the passage in question

certainly is not very transparent; but we are convinced that we misinterpreted it. Estrangement between the English and American Churches would, no doubt, be as calamitous to the progress of Christianity, as a war between the two nations would be calamitous to the progress of material civilization; and we alluded—wrongly, we confess—to the passage in the *Church Review* with sentiments of pain and sorrow, only to deprecate expressions which seemed likely to foster a spirit of disunion.

A Charge delivered to the Clergy of the Diocese of Melbourne; with two Sermons, &c. By the Right Rev. CHARLES PERRY, D.D., Bishop of Melbourne. London: John W. Parker and Son. 1852.

THE Charge of this Right Reverend Prelate does not profess to give any statistics as to the Diocese of Melbourne, or any information as to the religious aspect of the Colony, but is rather a discourse upon pastoral theology, somewhat upon the plan of Bishop Burnet's "Pastoral Care," or Mr. Bridge's "Christian Ministry." It is divided into four distinct heads: The character and object of the ministerial office;—the instrumental means to be employed by a minister of Christ for the efficient fulfilment of his office towards the people committed to his charge;—the duty of a minister of Christ towards particular classes of persons besides his own people;—and the personal qualifications which are required in himself. To the Charge are subjoined various appendices, and two sermons: one on the Church; the other on divisions in the Church.

In pursuance of the rule adopted by this journal in regard to the Charges of our colonial bishops, we proceed to make such extracts from the one in question, as would appear to be most likely to excite the interest of our readers; an interest which will naturally be enhanced by a consideration of the extraordinary circumstances in which the diocese where it was delivered has been placed by a sudden discovery of almost fabulous wealth, and whither thousands of our countrymen are flocking weekly; circumstances which, while they throw on the Bishop and Clergy a painful amount of responsibility, ought likewise to command no ordinary measure of vigilance from the Church at home.

We will first cite the Bishop's advice to his Clergy, as to the preparation of candidates for confirmation:—

"The period of life at which this ordinance is usually received, viz. when a young person has just arrived at years of discretion, and is capable of deliberately choosing for himself whether he will serve the Lord or not; the obligation upon the minister to certify that he has duly examined the several candidates, and thinks them duly

qualified for its reception ; the fact of each of them being required to make a solemn declaration previously to his administration, (?) that he does, in the presence of God and the congregation, renew the solemn promise and vow that was made in his name at his baptism ; and, lastly, the consideration that confirmation is preliminary to admission to the Sacrament of the Lord's Supper, which those who are confirmed ought thenceforth regularly to receive ; all these circumstances combine to render the preparation of those who are desirous to be confirmed a deeply interesting and very important duty. In fulfilling it a minister has a peculiarly favourable opportunity, and one which he must by no means neglect, of setting before them in order, explaining, and establishing by Scriptural proofs, all the fundamental principles of the Gospel ; at the same time enforcing all the motives whereby they may be constrained to join themselves unto the Lord in a perpetual covenant which shall not be forgotten. (Jer. i. 5.)

The particular mode of conducting this preparation must be left to your own discretion ; but I should recommend, that when there are many candidates, and where it is possible to bring them together, they should be formed into classes according to their sex and knowledge, and that each class should meet once a-week for a period of three or four months to receive catechetical instruction from the minister. The proper basis of such instruction is, in my opinion, our own Church Catechism, which is an admirable summary of Christian truth, and expressly appointed to be used for this purpose. It is a matter of regret that the members of our Church do not sufficiently value this wonderful composition, probably because they were taught to repeat it at an age when they were too young to understand its meaning ; and being accustomed to regard it as intended only for the use of children, have never thought of making it a subject of study in their more mature years. By taking it for the basis of your system of instruction in preparing your young people for confirmation you will correct this prevalent mistake, and cause it to be more justly appreciated by them.

Besides the instruction and exhortation addressed to them in their several classes, each candidate ought to be spoken with alone, at least twice ; once in the beginning, immediately after he has communicated his wish to be confirmed, and again a second time at the close of his preparation, before he receives his certificate of approval. In these private conversations a minister must examine into their acquaintance with the Gospel, and endeavour to ascertain the real state of their hearts before God." (*Charge*, pp. 22—25.)

The following are the Bishop's warnings against loss of time during pastoral visits :—

"When a minister is making a pastoral visit, he must take care that *no time is lost in unprofitable conversation*, or in what may not inappropriately be called *religious gossiping*. His business is not to talk upon ordinary topics, or to discuss theological questions, or matters relating to the Church, or the characters of others, but to apply the Word of God to those particular individuals whom he is visiting ;

to bring the doctrines and precepts, the threatenings and promises of the Gospel to bear practically upon their understanding, conscience, and affections. This object will, in general, be best secured by his directing their attention to some portion of the Scriptures, from which, according to their spiritual state, he may either show them the nature of sin, or point out to them the freeness of salvation through Christ; set before them the holiness and justice, or exhibit the abounding mercy of God; instruct or exhort, warn or encourage them." (*Ib.* pp. 28, 29.)

As to the intercourse of the Clergy with those who do not belong to our communion the Bishop writes thus:—

"In his intercourse with *ministers of the various Protestant denominations*, a Clergyman of our Church ought always to exhibit on the one hand the kindness and affability of Christian love, and on the other the circumspection of Christian prudence.

Although we most heartily approve the doctrines and Liturgy, and are most justly attached to the Episcopal Constitution of our own branch of the Church of Christ, we have no right to consider it alone as the true Church, and look upon all other bodies of professing Christians as schismatics. The Church of Scotland for instance, and the various Protestant Churches of the continent of Europe, have never seceded from the Church of England; and although they have thrown off the Episcopal, and adopted the Presbyterian, or some other form of government, this in no way affects their independence, or affords us any pretext for interfering with them, or any just ground of complaint against them. The order of Bishops, although we believe it upon most conclusive evidence to have been derived from the Apostles, is not anywhere in the Scriptures expressly commanded to be retained, and therefore is not in any of our formularies, or in the writings of any of our earliest and best divines, affirmed to be essential to the constitution of a true church. Hence, the Church of Scotland, which has lost that order, and the Church of England, which, through God's mercy, has preserved it, are to be regarded as sister churches; and so likewise are their respective branches in this colony. The ministers of the Church of Scotland may justly claim from us the same respect and kindly regard which we expect to receive from them.

With reference to those bodies which have separated themselves from the communion of our own Church, the case is somewhat different. Their original secession was justifiable only on the ground, that we had, as a Church, apostatised from the faith, and become incurably corrupt. This, of course, we deny; and, therefore, although we may confess that there was much in the state of our church at that time to palliate their conduct, we are of opinion that the founders of the different dissenting bodies did commit a great error in their secession. We are likewise of opinion, that all dissenting bodies have erred in their ecclesiastical systems, and many also in subordinate points of doctrine; and that their ministration of the word and sacraments is

irregular. Hence, while we may hope that the labours of faithful ministers among them have been, through the mercy of God, productive of much good, we cannot but consider Dissent itself to have been, upon the whole, prejudicial to the progress of pure religion and piety. Nevertheless, inasmuch as they are sound in all the fundamental doctrines of the Gospel, we ought to recognise individual dissenters as Christian brethren, and to made due allowance for the circumstances in which they are placed. It does not become us to judge them harshly. It would be wrong for us to break up against their will any of their establishments, or to impose silence upon their ministers. We ought not even to withhold from those ministers the titles which they assume, and which Christian courtesy requires us to concede to them." (*Ib.* pp. 36, 37.)

The Theological Critic, edited by Rev. T. Arnold, &c. London: Rivingtons. 1852.

The Scottish Ecclesiastical Journal, &c.

THE last number of Mr. Arnold's *Theological Critic* is more than usually valuable; amongst other most interesting papers, it contains a letter from Hugh Davey Evans, LL.D., Counsellor at Law, dated from St. James's College, Maryland, and addressed to the Rev. A. W. Haddan, of Trinity College, Oxford. This is an able, temperate, and elaborate exposition of the actual working of the Lay element in the American Church, and at this peculiar crisis, when the question of Synodal restoration is occupying a large share of public attention, is well worthy of careful consideration. Mr. Evans draws a broad distinction between Lay influence in the Church, and the Lay element in the Conventions; and he says, no doubt truly, that we in England confound the two, instead of keeping them separate. Of the former—the Lay element out of Convention—he states that it is very powerful, and, like every powerful influence in human hands, produces both good and evil; though more of evil than of good: but then, he argues, the same may be asserted of Lay patronage in England. Of the latter—the Lay element in Convention—that the effect of its presence there has been to give an additional security against change, a more practical character to legislation, and greater confidence in the action of the Synodical bodies to the Laity of the Church at large; further, Mr. Evans goes on to affirm, that the intellectual character of the Lay element in the general Convention is fully equal to that of any political body in America: as it would be in this country, if our Laity should ever attain a like position.

The Scottish Ecclesiastical Gazette also contains a letter on this subject, from Archdeacon Churton, who, in opposition to

the Warden of Glenalmond, observes,—“Unless we are prepared to say that the ‘whole Church,’ in Acts xv. 22, means those only whom we now mean by the Clergy, it is irresistible that the Laity, according to the earliest and Apostolic model, had a part in the deliberative counsels of the Church from the beginning; and the contrary view is as little supported by Scripture at it is by Church History, or by the plain reason of the case.”

A Short Memoir of the Rev. R. A. Suckling, M.A. By the Rev. ISAAC WILLIAMS, B.D. London: Masters. 1852.

THIS volume has no direct reference to the work of the Church in foreign lands; but as an illustration of the true missionary spirit it has a very important bearing on the subject. Mr. Suckling died last year, at the age of thirty-three years. Eight important years of his lifetime, from thirteen to twenty-one, were spent at sea; four more at the University of Cambridge; so that his career as a clergyman was limited to eight years, of which three were spent in a curacy at Kemerton, and five as incumbent of a small, obscure, and newly-formed district at Bussage, in Gloucestershire. His character possessed no extraordinary attractions for those who measure men by their intellectual endowments; and he appears at different times to have failed to satisfy representatives of the three different classes of opinion in our Church. But his name is one which, we venture to predict, all true members of the Church will hereafter rejoice to honour. We know not where to point to a better example of the patient pastoral work of an English Clergyman, of the carrying out of that parochial system, the mainspring of which is not irregular excitement, but steady energetic love of souls, spending itself with unflinching watchfulness upon individual cases as they occur. We heartily commend the book to the study of every true missionary of Christ, whether labouring at home or abroad.

It is of such importance to obtain good books for children, that we have pleasure in again noticing Mr. Mozley's *Monthly Packets*, and *Magazine for the Young*. Of the former we may safely assert that they are well calculated to interest; and of our own knowledge, do extremely interest those for whom they are intended. The Editor, or *Editress*, will pardon us for questioning the propriety of the selections from St. Bernard, upon a very difficult subject. If the subject is appropriate for such a work, some of our own divines would furnish the best teaching concerning it; this is not said in a carping spirit, but from a strong desire that nothing even of a doubtful tendency should mar the usefulness of this most useful periodical, which we value greatly. *Sunlight in the Clouds*, (Mozley's,) is a very good little book

indeed. Mr. Jackson's *Stories and Catechisings* (Mozleys) maintain their character; they are very useful; perhaps here and there a point is overstrained. *A Catechism on the Services of the Church of England*, (Rivingtons,) by the Rev. S. Dowell, is executed with great care, and is well adapted for our schools; it is also an excellent manual for the Clergy.

We may also in this place briefly notice *An Attempt to illustrate the Chronology of the Old Testament by a reference to the Year of Jubilee*, by the Rev. G. B. Sandford, Curate of Church Minshull, (Rivingtons.) Our readers will be glad to know that the profits of this book will be devoted to the Jubilee Fund of the *Society for the Propagation of the Gospel*; we trust that this generous act will lead them to study and appreciate Mr. Sandford's ingenious theory. They will find the germ of the work, now developed to a considerable size, in the *Colonial Church Chronicle*, vol. v. p. 183.

Colonial, Foreign, and Home News.

SUMMARY.

THE act of the CANADIAN Legislature, by which the disposal of the rectories is vested in the Church Societies, will be found in another place. It is remarkable for its clear enunciation of legal equality among all religious denominations as an admitted principle of Colonial legislation. A certain party in Canada is anxious for the secularization of the Clergy Reserves; on the other hand, the Imperial Government is disposed to regard with the most serious doubt and hesitation any measure which would place it in the power of an accidental majority of the Colonial Legislature, however small, to divert for ever from its sacred object the fund arising from that portion of the public lands in Canada, which, from the period of the British conquest of that province, has been set apart for the religious instruction of the people. This determination of the Colonial minister has met with a decided opposition from the Honourable Francis Hincks, a member of the Colonial Administration, who having, during a recent visit to this country, tried in vain to change the course adopted by the home government, has laid upon the table of the Canadian Parliament a series of resolutions in order to induce his colleagues to destroy chartered rights, which, as it has been truly said, have been held sacred by the Federal Government of the United States. The *Canadian Churchman* published in Toronto gives these resolutions in full; we quote from that authority the following specimens of Mr. Hincks's loyalty:—

“*Resolved*—That while the people of Canada are devotedly attached to Her Majesty's person and government, and most anxious to maintain inviolate the connexion which binds them to the Great Empire over which she rules, yet this House is bound by a high sense of duty to inform Her Majesty that the refusal of the Imperial Parliament to comply with the just demand of the representatives of the Canadian people, on a matter

exclusively affecting their own interests, will be viewed as a violation of their constitutional rights, and will lead to deep and wide dissatisfaction among Her Majesty's Canadian subjects.

Resolved—That this House desires to assure Her Majesty that in thus giving expression to the public opinion of the country, it is actuated by the strongest feelings of loyalty to Her Majesty, and by a sincere desire to prevent those lamentable consequences which must be the result of a collision between the Imperial and Provincial Parliaments, on a question on which very strong feelings are known to prevail among the people of this Province."

So that it appears that the crown of Great Britain must make up its mind to lose the Canadian Colonies, unless it chooses to perpetrate an act of confiscation, from which the republics of America would shrink with disdain. Since the above was written, Mr. Hincks's resolutions have been carried; and he remains for the present an attached and devoted subject of the British Crown. By a return of the religious census of Upper Canada, as taken in 1852, the number of the members of the English Church in that province amounted to 223,928, whereas, in 1842 the number was only 128,897.

We have not yet learned the result of the inquiry into the charges presented by Bishops Meade, McIlvaine, and Burgess, against the Bishop of NEW JERSEY. On the 7th October the House of Bishops were to assemble at Camden. A new presentment, containing four additional specifications, making in all thirty-one, has been served on the Bishop. "If the trial is conducted with dignity, faithfulness, and impartiality, it will promote the highest interests of the Church, however it may end; and we sincerely wish the Bishop a good deliverance; but we feel confident that nothing short of a full investigation, in which evidence shall be confronted by evidence, will satisfy the Church at large." The American Church has lost another Prelate in the person of its presiding Bishop, PHILANDER CHASE, D.D. of ILLINOIS. The good Bishop's death was the result of the injuries he received by being thrown out of a carriage a short time previously. He expired on the 27th of September, and is of course succeeded by the Right Reverend Dr. Whitehouse. The Rev. Dr. Wainwright, has been elected Bishop of NEW YORK; and the Rev. Dr. Hawks, Bishop of RHODE ISLAND. Bishop Brownell, now senior Bishop, in the place of Bishop Chase, is said to be seriously ill.

NOVA SCOTIA.—*The Bishop.*—(From the Church Times of July 31st.)—His Lordship, who has very recently returned from his tour round the western parts of the Province, (in the course of which there were baptized about 30 adults, and confirmed about 1,100 persons, between the ages of 16 and 70,) is again on the move, and is to sail this morning on a laborious visitation of the whole eastern coast, together with the large and important Island of Cape Breton.

Some of his Episcopal brethren in England would, we think, rather decline a passage with him on this excursion, if they could see the scanty accommodation at his command.

His conveyance is no stately man of war, no capacious steamer, with all its luxurious appliances—but simply a BOAT of some 20 or 30 tons, worked by two men, and with no *standing* room for persons even of moderate height.

In this small apology for a church-ship our Bishop is to work his way in and out of the numerous harbours indenting the rocky shores eastward of Halifax. But he will meet a hearty welcome, and will have much to cheer him as he proceeds. We trust the Lord will bless his labours and protect him from every danger, and bring him back in health and safety to his home. The Rev. Mr. Maturin accompanies his Lordship.

TORONTO.—(From the *Canadian Churchman of August 5.*)—An Act to repeal so much of the Act of Parliament of Great Britain passed in the thirty-first year of the reign of King George the Third, and Chaptered Thirty-one, as relates to Rectories, and the presentation of Incumbents to the same, and for other purposes connected with such Rectories.

Reserved for the signification of her Majesty's pleasure 30th August, 1851.

The Royal Assent given by her Majesty in Council on the 15th May, 1852; and Proclamation made thereof by his Excellency James Earl of Elgin and Kincardine in the *Canada Gazette* of the 9th June, 1852.

Whereas the recognition of legal equality among all Religious Denominations is an admitted principle of Colonial legislation; and whereas in the state and condition of this Province, to which such a principle is peculiarly applicable, it is desirable that the same should receive the sanction of direct legislative authority, recognising and declaring the same as a fundamental principle of our civil policy: Be it therefore declared and enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Legislative Council and of the Legislative Assembly of the Province of Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of the United Kingdom of Great Britain and Ireland, and intituled, 'An Act to reunite the Provinces of Upper and Lower Canada, and for the government of Canada,' and it is hereby declared and enacted by the authority of the same, That the free exercise and enjoyment of religious profession and worship, without discrimination or preference, so as the same be not made an excuse for acts of licentiousness, or a justification of practices inconsistent with the peace and safety of the Province, is by the constitution and laws of this Province allowed to all her Majesty's subjects within the same.

II. And whereas the provisions of the Act of the Imperial Parliament of Great Britain, passed in the thirty-first year of the reign of his late Majesty King George the Third, intituled, 'An Act to repeal certain parts of an Act passed in the fourteenth year of his reign, intituled, "An Act for making more effectual provision for the Government of the Province of Quebec, in North America," and to make further provision for the Government of the said Province,' whereby the erection of parsonages or rectories in this Province, according to the establishment of the Church of England, the endowment of such parsonages of rectories out of the clergy reserves, and the presentation of incumbents or ministers to such parsonages or rectories, is vested in the Government of this province, have been found to give occasion to doubts and apprehensions which it is desirable should be removed by the repeal of the same under the power for that purpose vested in the Provincial Parliament by the provisions of the said Imperial Act: Be it therefore enacted, That the thirty-eighth, thirty-ninth, and fortieth sections of the said Act shall be, and the same are hereby repealed; and that from henceforth, no Letters Patent shall be issued in this province by the Crown for the erection of any such parsonages or rectories, or for the endowment thereof, out of the Clergy Reserves or the public domain, or for the presentation of any incumbent or minister to any such parsonage or rectory: Provided always, that neither such repeal, nor anything herein contained, shall in any wise affect

any proceedings heretofore had, whereby certain parsonages or rectories were erected and endowed, or supposed to be erected and endowed, by the authority aforesaid, or whereby certain incumbents or ministers were presented, or supposed to be presented, under the same authority, to such parsonages or rectories, or any of them, but the legality or illegality of all such proceedings shall be left open to be adjudicated upon and determined as if this Act had not been passed: And provided also, that nothing herein contained shall extend, or be construed to extend, to limit or in any way affect or interfere with the provisions of the twenty-seventh section of the Act of the Parliament of this province, passed in the session thereof held in the fourth and fifth years of her Majesty's reign, intituled, 'An Act for the disposal of Public Lands.'

III. And be it enacted, That in the event of its being judicially decided that any of such parsonages or rectories were erected according to law, and until a judicial decision shall be obtained on such question, the right of presenting an incumbent or minister to such parsonage or rectory shall vest in, and be exercised by, the Church Society of the Church of England Diocese within which the same shall be situated, or in such other person or persons, bodies politic or corporate, as such Church Society, by any by-law or by-laws to be by them from time to time passed for that purpose, shall or may think fit to direct or appoint in that behalf."

UPPER CANADA COLLEGE.—We regret that we cannot, as we had fully purposed, enter into a detail of the recent examinations of the pupils of Upper Canada College. They passed off in the most satisfactory manner, and demonstrated that the system of tuition pursued at that excellent seminary is such as to ensure the moral and intellectual advancement of the scholars. Subjoined is a list of the premiums awarded:—

Prize List, 1852.

1. His Excellency the Governor General's prize, Walker, N.
2. The Classical Kingsmill, N.
3. The Mathematical Francis, W.
4. The French O'Reilly, J. E.
5. The English Gildersleeve, C. F.

Good Conduct Prizes.

1. O'Reilly, J. E.
2. Archibald, C.
3. De la Haye, A.

Resident School House, Walker, N.

Testimonial Prize from Principal and Masters,—Robinson, C.

Boys leaving the VII. Form with honour upon Examination,—

Walker, N. Kingsmill, N. O'Reilly, J. E. Gildersleeve, C. F. Robinson, C.

College Prizes,—

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|-----------------------------------|---------------------|
| Scripture, 1. | Gildersleeve, C. F. |
| " 2. | Moss, T. |
| " 3. | Ridout, Jno. |
| " 4. (Preparatory Form) | Webb, E. |
| Grammar (Greek) | Francis, W. |
| " (Latin) 1. | Francis, W. |
| " " 2. | Badgley, C. |
| Book-keeping | Moss, T. |
| Prize Essay | Robinson, C. |
| Prize Poem (English) | O'Reilly, J. E. |
| " " (Latin) | Kingsmill, N. |
| Elocution | Gildersleeve, C. F. |
| Reading | Gildersleeve, C. F. |
| Drawing (Geometrical) | Wadsworth, T. R. |
| " (Ornamental) 1. | O'Reilly, J. E. |
| " " 2. | Archibald, C. |

Greatest amount of Voluntary Extra Work,—Gildersleeve, C. F.

Prizes for Diligence and Proficiency during the Year. In Classics,—

7th Form,	Waker, N.	3d Form,	Badgley, C.
6th "	Francis, W.	2d "	Graham, O.
5th "	Moss, T.	1st "	Stanton, F.
4th "	Sampson, D.	Prep. "	Webb, E.

Commercial Department.

Wadsworth, T. R.

Arithmetic.

Francis, W. Archibald, C.

Mathematics.

Francis, W. Moss, T.

Geography.

Archibald, C. Denison, G.

French.

Francis, W. Badgley, C.

Writing.

Orris, F. B. Maynard, N.

Prizes for Proficiency in the subjects of Examination.

7th Form,	Walker, N.	3d Form,	Badgley, C.
6th "	Francis, W.	2d "	Doran, J.
5th "	Moss, T.	1st "	Archibald, C.
4th "	Sampson, D. A.	Prep. "	Webb, E.

Commercial Department,—Wadsworth, T. R.

Honours. First Class,—

7th Form,	Kingsmill, N.	3d Form,	Stayner, L.
6th "	None adjudged.	2d "	Jackson, H.
5th "	Jones, E. C.	1st "	Smith, James.
4th "	Stayner, F.	Prep. "	Buckland, G.

Commercial Department,—Jones, C.

Second Class,—

7th Form,	O'Reilly, J. E.	3d Form,	Smith, F.
6th "	Beard, G.	2d "	Graham, O.
5th "	Robarts, J.	1st "	Badenach, W.
4th "	Overfield, M.	Prep. "	Buchan, H.

Commercial Department,—Buchan, J.

(*Ibid.*)

TORONTO.—(*From the Canadian Churchman, September 30.*)—*Separate Church Schools.*—The following document requires no preface. As the energetic and dignified protest of a Christian Prelate against one of the most soul-destroying iniquities of the day, it is certain to command the attention of all who hold that Christianity and secular education ought never to be divorced:

To the Honourable the Legislative Assembly of the Province of Canada:

The Memorial of John, by Divine permission, Bishop of Toronto, in behalf of himself and people,

RESPECTFULLY SHEWETH:—

That on the first and second of May, 1851, the Clergy of the United Church of England and Ireland of the Diocese of Toronto, and Delegates of the Laity within the same being assembled in Conference in the City of Toronto, to take into consideration the state of their ecclesiastical affairs, and express their opinions thereon, among other things, resolved—

That this meeting desires to express its sense of the paramount duty of connecting religion with secular education, and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools, and that the assessments paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, whenever such appropriation is practical and desired.

That this resolution was passed unanimously; upwards of one hundred

and twenty Clergymen, and a like number of the most respectable Lay Delegates, being present, and representing, as it appears from the last census, a population of two hundred and twenty-three thousand nine hundred and twenty-eight (223,928.)

That, in consequence of this resolution, a petition was presented to your honourable House (a copy of which is hereunto annexed) during your last Session, but without any favourable result, although a concession was made in favour of our fellow-subjects, the Roman Catholics—with whom we have surely an equal right—and which, there is reason to believe, will be rendered more complete during the present session.

That the members of the United Church of England and Ireland are as anxious to have separate schools for the education of their children as their brethren, the Roman Catholics, because they cannot recognise any system for such a purpose which does not make Christianity the basis, and in which careful moral and religious training does not form the most prominent, as it is the most essential, portion.

That, with those who separate religion from education, we have no common ground of controversy: it is light against darkness; nor can we have any sympathy with those who speak in their profound ignorance of the non-essentials of religion, because there is nothing unessential either in the doctrines or precepts of the Gospel, nor ought any of them to be kept back in the instruction of our children.

That the School Act virtually excludes religious instruction from the common schools, and affords no opportunity to the parents of our Communion to bring up their children in the doctrines and duties of their faith.

That in the system which it establishes there is no direct reference to man as an immortal, accountable, guilty, and redeemed being; but all is secular, and noxious, because unsanctified; hence it is silently, but effectually, undermining every sacred and moral principle; and while thus promoting infidelity and socialism through the Province, it is sending forth thousands every year into the ocean of life with no compass to guide and direct them: it is a scheme in which the Bible is disregarded, and the chief purpose of God, the salvation of mankind, is altogether ignored.

That even the regulation of the Council of Public Instruction, which the friends of the School Act pretend to be so admirably calculated to satisfy the conscientious scruples of the religious, is a miserable snare and mockery. It ordains—‘that the public religious exercises of each school shall be a matter of mutual voluntary arrangement between the trustees and teachers; and it shall be a matter of mutual voluntary arrangement between the teacher and the parent, or guardian, of the pupil, as to whether he shall hear such pupil recite from the Scripture, or Catechism, or other summary of religious doctrine and duty, of the persuasion of such parent or guardian: such recitations, however, are not to interfere with the regular exercises of the school.’ Now, this seeming approach to religious instruction is most offensive and derisive. It appears to be drawn up by persons who are ashamed of religion. First, the trustee and school-master must agree; then the parents and teacher must arrange—and at the option of the trustee or teacher—if so inclined, a verse of Scripture, or question of a Catechism, may be asked, provided, nevertheless, the business of the school does not interfere.

Under the mockery of such a regulation, there is no guarantee that so much as the Lord’s Prayer is ever heard in any one School, or the Holy Bible ever reverently introduced, or the children taught not to take God’s holy name in vain; nor have we any assurance that either Trustees or Teachers are God-fearing men, or have any regard for holy things. Hence, whatever may be asserted by the promoters of the School system, it is evident that it contains no available provision for religious instruction; nor can it be effectually introduced without separate schools, as in England.

To prove the great injustice of the Common School system, your memorialists need only represent to your honourable House one simple fact, which is—that, although the members of the United Church of England and Ireland in Toronto are upwards of eleven thousand out of thirty thousand, the whole population of the city, and pay more than one-third of the educational rates, perhaps one-half, consisting, I believe, of some thousand pounds annually, they have not the power of establishing, out of all they pay, one single school. Hence, they are being compelled to establish Parochial Schools for each of their congregations, by private contribution, to protect their children from the growing evils of the present irreligious plan of education, in which nothing is attempted to be taught but worldly knowledge; while that knowledge, to which all others should be subservient, is entirely neglected.

In conclusion, your memorialist would most respectfully represent, for himself and his people, that they feel the established system of education oppressive; and that in operation it is enchaining the mind, and outraging the conscience; and ought no longer to be tolerated in a Colony of British subjects; that they have an undoubted right to be placed on an equal footing with their Roman Catholic brethren, by such a modification of the existing School Law as shall enable them to have separate schools, and the control of the education of the children that God has given them—a control which is recognised even in the most despotic governments—and which their brethren enjoy, to the utmost extent, in their fatherland. In the hope that so reasonable a boon will be granted,

Your Petitioner, as in duty bound, will ever pray.

JOHN TORONTO.

CHINA MISSIONS IN 1852. — (*From the Nova Scotia Church Times, of August 14.*) — *First Impressions of Shanghai.*—The following extracts from private letters written by some of the Missionaries to China who arrived at Shanghai on last Christmas-day, were not intended for publication; yet they will interest a very large circle of friends in Virginia, and may serve to indicate to others in the Church the spirit with which their Missionaries have gone to work:—

Extracts from a private Letter of the Rev. Robert Nelson.

“Shanghai, Jan. 22, 1852.

“Last Sunday, as I was walking along, I saw a large number of people filling an ice-house from a pond near it, the ice being only about three-fourths of an inch thick. Of course the Chinese work upon Sunday as upon any other day, and this is a sight seen every week. A special bargain has to be made with them to prevent their working on Sunday, as they consider it so much time lost to stop one day in seven.

The city of Shanghai, and the population all around, give many very different phases of the blighting influence of heathenism. The filth, the beggary, the crime that is shockingly apparent, is distressing proof of the blackness of darkness that broods over the whole country. But we trust that God is raising up His power to come among this benighted people, and that light will soon rise upon them. Already quite a number of Christian churches, in the heart of this densely-crowded city, rise above the poor shells of houses of the Chinese, and point to heaven, and from these the sound of the Gospel is heard several times a-week.

The density of the population here is inconceivable almost to one who has not seen such a state of things. The whole country around is populated nearly or quite as thickly as what we would call villages. These villages have a population ranking them with our towns, and the people, in all directions, are like swarms of gnats in a marshy place in the summer-time at home. This is the people among whom we live, and to whom we

have the freest access, except those in high life, and their females; but to the masses, the hundred of thousands, we can have free access as to any people on earth. We frequently go right into their houses, and they always seem pleased, and will show you anything in them. We walked out a few days ago, and they took us in one house into the sanctum, threw open the shrine, and showed us their idols; and everything of this sort they will do."

Extracts from a private Letter of Mrs. Nelson.

"Shanghai, Jan. 1852.

"Every Sunday evening, at seven o'clock, we have service at Mr. Syle's. This is the only English Service held in our Mission, save when we have communion. Last Sunday was the first Sunday in the Chinese month, so we had communion in our own chapel, and there, for the first time, knelt at our Lord's table with our Chinese brethren. The morning service and sermon were in Chinese, but the Communion Service was in our own tongue; and delightful indeed it was, to hear the voice of praise and thanksgiving from those who once were given up to idolatry and heathenism. The first time I saw any of the Chinese converts was the Saturday evening after Christmas, when there was meeting for prayer in the Bishop's parlour, and they were present. There are some of the boys of the school of whom the Bishop has great hopes; and to us, who had so long been without the society of Christian brethren, it was a delightful meeting.

During the past week we have had very cold weather, the thermometer being very little above zero, and we had to go about the house wrapped up, or there was no comfort. I spent the week in doing I may say nothing; but trust I soon will be able to do what my hands find to do earnestly and heartily. Oh, the work there is to do here! Could our brethren at home only see the numbers here that must perish in darkness, they would do more for the poor heathen. There is money enough subscribed for a hundred scholarships in the boys' school, and for a large number of girls; but there are not teachers enough, and so the money must lie idle; but I do hope this year just entered upon may have much in store for the heathen. Let us all pray for the Spirit to come with great power among this people. The Sabbath is no Sabbath to them. Their days of labour know no end, until death gives them rest; and they are the most miserable objects sometimes, though, generally speaking, they are the most cheerful people I ever saw."—*Spirit of Missions.*

A STRIKING STATEMENT.—(*Extract from Bishop Elliot's Address at the Consecration of Christ Church, Macon, Georgia.*)—It is just twenty years ago since a letter was placed in the hands of a lawyer, in the town of Beaufort, South Carolina, signed 'Seneca G. Bragg,' purporting to be a circular from the minister and vestry of this incipient parish, asking pecuniary aid in the building of the church which this now replaces. Had it been written in the ordinary strain in which such letters are usually composed, it would most probably have received the attention which men of business generally give to such communications; but, so much struck was he with its deep humility, that, although he had never heard of the man, and felt then but small interest in the town he represented, his heart was moved towards him and his flock, and among his friends he made some small collection, as a token at least of goodwill and Christian response. Is not reality stranger than fiction? Are not the arrangements of life more unknown than the wildest fancy can suggest? That lawyer has been changed into your Bishop—that unknown man is the inmate of his house, and the very friend of his bosom—that little flock has swelled into this large and growing con-

gregation—that money has increased at interest and compound interest until its value cannot be told in the souls it may have helped to save, and the children it may have conducted to train; and here we all stand to-day—that lawyer, that unknown man, that feeble flock, face to face, bound together by the highest interests which can unite Christian hearts. Truly in this case may we take up another part of the same Psalm and say, ‘Thy way, O God, is in the sea, and thy path in the great waters, and thy footsteps are not known.’”

UNITED STATES.—(*From the Banner of the Cross.*)—*Church Colportage in Mississippi.*—Mr. Editor,—For some years the writer of this, by conversation and otherwise, has endeavoured to call the attention of booksellers and others to the importance of Church colportage. But he has tried in vain, and it really seems as though it were almost useless to propose any *new* good work until every Christian denomination in the country has anticipated us some five years.

You may imagine my pleasure, then, on reading the following as to what Church colportage is doing in *Mississippi*:—“Mr. T. Bigelow made a report to Convention, stating that he had for the last three years been engaged in distributing Church books throughout the Diocese with the approval of the Bishop. He had travelled 9,000 miles, disposed of 10,000 religious works, besides books for instruction for Sunday Schools, small books and primers for children, and over 40,000 pages of tracts. Nearly one-half of the above has been disposed of to persons not connected with the Episcopal Church, and frequently to the infidel and sceptic.”

Now, if *Mississippi* has done this, what *might* be done in such states as New York, Pennsylvania, and Maryland? And might not some of our booksellers profitably get rid of valuable books now *fixtures* on their shelves?

But no: nothing will be done, perhaps, for some years; and then there will be a *rush* into the business. Every bookseller will probably have his colporteur, and all will wonder why a work so profitable and useful should not have been begun before.

TEXAS.—We have received the Journal of the Third Annual Convention of this diocese, and are happy to learn from it that the Church is steadily growing, though the want of earnest and zealous labourers is deeply felt. It now numbers sixteen parishes, with nine resident clergymen. Baptisms reported, 176; confirmed, 52; communicants, added, 78; whole number, 261. The Diocesan School, under the name of St. Paul's College, located at Anderson, Grimes County, is in successful operation. In Bishop Freeman's Address, he says:—

“The Church in this diocese is manifestly increasing in strength, but, I fear, is not advancing in anything like a just proportion to the growth of the country. Many more labourers in the field are needed than we have been hitherto able to command, and a greater amount for the support of Missionary labour is requisite than that which the General Missionary Society is able to appropriate. It seems to be necessary, therefore, that an effort should now be made to support one or more Missionaries among ourselves. Such an effort, I have no doubt, if rightly made would be successful. We ought to have a Missionary at New Braunfels, Seguin, and Gonzales; one at Victoria, Port Lavaca, and Indianola; one at Goliad; one at Bastrop, La Grange, and Columbus; one at Huntsville and Fireman's Hill, besides at Marshall and Brazoria. And it is high time that Churchmen in the diocese should put forth their strength for the accomplishment of these objects.”

I see more and more the necessity that the diocese should have a Bishop exclusively its own. But as I am unable to suggest a plan by which the means for his support can be obtained, I forbear to press the subject of an election upon you. Yet I may be permitted to suggest, whether—as it is by no means certain (even should I not resign my present episcopal charge altogether, to which, in view of my advancing age, my mind of late has been much inclined), that I shall continue to be able to make my visitations annual—it would not be wise to begin at once to make provision for the support of a Bishop, and to prepare your minds for an election at no very distant day.”

The Committee to whom was referred the consideration of the propriety of going into the election of a Bishop, reported as follows:—

“1st. That the *want* of a Bishop for the Diocese of Texas is so manifest that it would be idle to waste time in proving it to the members of this Convention.

2d. That the manifest *desire* of this Convention to go into the election of a Bishop, is the best evidence that the Church in Texas feels the *necessity* of electing a Bishop at *as early a day as possible*.

3d. *The desire to elect would imply a willingness to support a Bishop*, and we believe that the means of support can be had.

While, therefore, the Committee are thus persuaded that a Bishop will be supported, they cannot permit themselves to withhold their opinion, that it is our plain duty to elect.

God instituted his ministry in three orders. The Bishop holds the place of high priest in the Jewish church; without him the ministry is imperfect in its organization.

The Bishop is the father of the diocese in spiritual things, and (as in a *family*) when the *father* is lost, so it is in the Church without the *head* the whole body suffers. The body needs the head. We have now, *for the first time*, the canonical *right* to elect a Bishop. *Is it not plainly our duty to elect?*

But we need not consume time in showing further, why our diocese should go into an election.

We will only, before concluding, refer to the *blessings* that will be poured upon us when we have a Bishop of our own. These blessings are those of grace and faithfulness. These blessings come without fail. In every diocese in our country, where they have secured a Bishop for themselves, the same results have appeared. For the blessings, though *spiritual*, are visible in their fruits. The Clergy multiply, the parishes grow, the truth spreads, unity is promoted, and the Church is placed on high, like ‘a city that is set upon a hill.’ ‘It cannot be hid;’ and to those that are afar off, as well as to those who are nigh, it exhibits its *beauty*, and its *stability*, as well as its *claims* and *titles*.

We commend the election to all our brethren, and we pray God to direct us in our choice.

H. N. PIERCE, *Chairman.*”

On motion of Rev. B. Eaton, the Report was unanimously adopted. On motion of Rev. B. Eaton, the Convention decided unanimously to go into the election of a Bishop, which resulted in the unanimous election by the Clergy, on the first ballot, of the Right Rev. G. W. Freeman, D.D., hitherto Provisional Bishop of this diocese. This election, on the first ballot, was unanimously concurred in by the laity.

The Right Rev. G. W. Freeman, D.D. was therefore declared duly elected Bishop of this diocese.

Whereupon the Bishop, after thanking the Convention for this evidence of their confidence in him, stated, that as he had neither anticipated, nor

designed such a result, he was not prepared at present to respond to the action of the Convention, and must ask time for consideration.—*Ibid.*

SYDNEY.—(*From the Sydney Morning Herald of April 16th*):—

To her Most Gracious Majesty Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith.

The humble petition of the undersigned, the Bishop of Sydney, Clergy, and Lay Members of the Church of England within the Diocese aforesaid, Sheweth:—

That the Ecclesiastical Laws of England, not being wholly applicable to the Church of England in this Diocese, your Petitioners labour under several grave disadvantages.

That in consequence of the present position of your Petitioners in this respect, it is found impossible that proper discipline should be exercised over the Clergy and Laity without the appearance of harsh and arbitrary power, on the part of the Bishop of the Diocese.

That besides this serious disadvantage, the Church is much impeded in her legitimate efforts to extend the faith of Christ, and the means of grace, in this extensive Diocese, in proportion to the rapidly increasing population of the country.

That in the opinion of your Majesty's Petitioners, it would tend for the honour of Almighty God, the good and quiet of His Church, and the better government thereof, that there should be Synods of the Bishop and Clergy periodically assembled within this Diocese; and also that the laity, acting by representatives duly elected by the congregations of the several churches, should meet in Conventions in connexion with the Synod of the Bishop and Clergy; and that the Bishop, Clergy, and Laity, being thus assembled, should be qualified and authorized to debate and consult, under proper regulations, for the better ordering of the affairs of the United Church of England and Ireland within this Diocese; and to frame and enact proper rules, regulations, and canons, not being contrary to any law of Church or State, for the due ordering of the affairs of the said Church: maintaining nevertheless as heretofore its integral union and connexion with the Established Church of England and Ireland.

That doubts are entertained whether the Supremacy of your Majesty, as under God the only Governor of this realm in all spiritual and ecclesiastical things or causes, having been expressly admitted by all Bishops and Clergy when consecrated or ordained to their respective offices in the ministry, may not prohibit their assembling as is desired, in a Diocesan Synod.

That the practice of assembling Conventions of laymen, elected in the manner herein proposed, to take part in the management of ecclesiastical affairs, has not been heretofore recognised or appointed by law, or any known custom of the Church of England.

That your petitioners therefore submit with deference to your Majesty's royal consideration the expediency of removing the obstacles which at this time appear to oppose the execution of the design which they have presumed to lay before your Majesty, of better providing for the security, and for the more extended usefulness of that Church which, during many centuries, has flourished under the auspices of your Majesty's Royal Predecessors.

And your Majesty's humble Petitioners, as in duty bound, will ever pray.

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

DECEMBER, 1852.

THE CANADIAN CLERGY RESERVES.

IF "one member suffer, all the members suffer with it." This declaration must be our apology for again asking the attention of our readers generally to a subject which is chiefly of local interest, and which is associated with weary reminiscences of thirty years of contention.

Lord John Russell took an early opportunity, on November 12, of introducing the subject in the House of Commons. He is reported to have said that, "for his own part, he thought that if the people of Canada were content with the arrangements made by [the Imperial] Parliament, it would be very desirable that they should be continued; but, on the other hand, if it was the decided wish of the people of Canada, as expressed through their representatives in [the Canadian] Parliament, that a *different arrangement and distribution* should be made of the Clergy Reserve Fund, he thought, provided the interests of the present holders were secured, and that no vested interests were invaded, that it was a subject which the people of Canada were entitled to deal with for themselves."

Now in this deliberate expression of the sentiments of the late premier, it must be observed, first, that the point at issue between the Canadian Legislature and the Imperial Parliament is falsely stated. The actual demand of the Canadian Legislators is suppressed, and a much more moderate demand, which they have expressly disclaimed, is put in its place. It is a false statement, though it may have been made in ignorance, that the Canadian Legislature asks for a different arrangement and distribution of the Fund. Sir J. Pakington, in his despatch (dated 22d April, 1852) to Lord Elgin, the Governor-General of Canada, said that her Majesty's Government would be willing

to entertain any proposal for reconsidering the distribution of the Fund. This moderate suggestion of the Colonial Minister was rejected with something like scorn by Mr. F. Hincks, the official representative in England of the Canadian Executive Council. That gentleman, in his letter (17th May, 1852) to Sir John Pakington, replies: "I have no hesitation in stating it as my conviction, that the Canadian Parliament *will not invite* the legislation of the Imperial Parliament regarding the distribution of a local fund." Of course not. The Canadian Legislators ask for the unconditional surrender of the fund into their hands that they may apply it to secular purposes.

It is best to discuss such questions as the present apart from personalities. But we may venture to remark, that when an opinion is deliberately enunciated, after months of consideration, by the leader of the opposition in the British senate, it loses very much indeed of its weight and importance, if it can be shown to be plainly inconsistent with another opinion delivered on the same subject by the same personage when he was in a position much more favourable to the exercise of an uncorrupted judgment. Lord John Russell, who on the opposition benches, in 1852, is forward to satisfy "the wish of the people" by giving them the Church's patrimony "to deal with for themselves," is the identical Lord John Russell who, from the ministerial benches, in 1840, when he introduced the last Clergy Reserves Bill, spoke of it as "of course the final settlement of the whole matter;" and again, as "the permanent settlement of the dispute."¹

It is enough for our purpose to draw attention to this inconsistency, and to its damaging effect on Lord John Russell's recent declaration. If the present claim of the Canadian Legislature be a just one, then the Act passed under Lord John Russell's auspices in 1840, which fell short of satisfying that claim, was an unjust measure. But if that claim was justly disallowed by the Act of 1840, it remains for Lord John Russell to show what additional circumstances have occurred since that time to render the justice of the claim so evident, that the noble lord (as leader of the opposition) "cannot conceive that Englishmen should have the slightest wish" to disallow it.

Some persons who regarded the Act of 1840 as a sacrifice of principle to expediency, will trace, in the larger sacrifice which Lord John Russell now calls for, an instance of the operation of that moral law by which one sin entails the perpetration of

¹ Hansard, 54, pp. 706, 1188, quoted in the *Colonial Church Chronicle*, vol. iv. p. 376. The preamble of the Act of 1840 (3 and 4 Vict. 78) holds the same language.

another and another, not at first contemplated by the offender, yet necessary for the accomplishment of his object. A larger class of observers will call to mind that it is the traditional policy of a deposed statesman of small calibre to harass a successful rival, and to pamper a craving multitude, by means which a minister would deem inconsistent with his duty, and derogatory to his position.

But to turn from Lord John Russell. The subject of the Canadian Clergy Reserves will probably be brought speedily before Parliament, whether in the shape of an act from the local Legislature, or of a bill from a Colonial Secretary. Any measure before Parliament is submitted for the consideration of the plain-thinking, practical people of England, and if it be an ecclesiastical measure, for the special consideration of the clergy and the religious laity of England,—of all who are praying for the peace of Jerusalem, and labouring to “build up the wall of Jerusalem, that we be no more a reproach.” To all who are thus interested in the just settlement of this agitated question we address ourselves.

The question which the Imperial Parliament will be called on to answer is simply this,—Shall the majority¹ (four-fifths) of the population of Canada be permitted, by the sanction of the Imperial Parliament, to plunder the minority (one-fifth) of the religious endowment which belongs to them?

1. The first consideration of course is—Have the minority a good title to the endowment in question? Their title rests on the foundation which alone has given security to any property in Canada since the Provinces became, in 1763, a part of the British empire, viz. on an Act of the Imperial Parliament, on that very important Act (31 Geo. III. xxxi. anno 1791) which gave to Canada the first element of a representative government—its Legislative Assembly. The army which conquered Canada in 1759 agreed, in the Articles of Capi-

¹ In the following Table, the particulars respecting Upper Canada are transcribed from the Census Returns of 1852; those which respect Lower Canada, are calculated from the Census Returns of 1831, on the supposition that each denomination has doubled itself in the last twenty years. Only the first two classes are entitled to share in the benefits of the Clergy Reserves.

	Upper Canada.	Lower Canada.
1. Church of England	223,928	69,240
2. Church of Scotland	57,713	30,138
3. Church of Rome	167,930	806,944
4. Free and other Presbyterians	146,909	15,622
5. Wesleyan and other Methodists	208,611	14,038
6. Baptists	45,457	4,922
7. Other denominations	31,034	11,358
8. Not classed, or no creed returned	70,471	
	952,053	952,262

tulation, to leave its people (amounting to 70,000 Roman Catholics) in the possession of their churches, parsonages, and tithes. This stipulation was not in any way noticed, either for confirmation or reversal, in the Treaty of Paris in 1763, which rested in a general concession of liberty of religion to the Canadians. The contest between England and her American Colonies drove a large number of loyal British churchmen to seek refuge in Canada, and this circumstance made it necessary to define the rights of ministers of religion in that country. Acts of Parliament in 1774 and 1791 recognised, in order to limit, the accustomed rights and dues of the Roman Catholic clergy; and the latter of these acts contained further provisions, obviously framed with a defensive view to prevent the ultimate predominance of a form of Christianity which is repugnant to the genius of the Anglo-Saxon race, which experience has shown to be inimical to the British constitution, and which we believe to be peculiarly fraught with danger to the souls of men. In the Act of 1791, among other provisions for the gradual settlement and future government of the country, there was a distinct provision for the establishment and endowment of the Protestant religion. It was enacted, that when any new district or township should be reclaimed from the primitive forest, and disposed of for settlement, one-seventh portion of such waste land should be reserved "for the maintenance and support of a Protestant clergy." As the population advanced from the bank of the St. Lawrence and the shore of the great lakes, to the north and the west, these tracts of land accumulated, and became known as the Clergy Reserves. Acts were passed in 1827 and in 1840 authorizing the gradual sale of the lands, and the application of the proceeds for "the support and maintenance of public worship, and the propagation of religious knowledge" in Canada. One-third of such proceeds was appropriated to the Church of England, (to be expended under the authority of the *Society for the Propagation of the Gospel*), and one-sixth to the established Church of Scotland; the remaining three-sixths being left at the disposal of the Governor-General for similar purposes. The funds thus annually accruing are called the Clergy Reserves Funds; these, as they accrue, are invested, and the interest arising from the investment is appropriated to the religious purposes above specified. The yearly income thus appropriated to the Church of England in Canada can never amount (it has been stated) to £20,000 per annum.

Such, then, is the origin of the Clergy Reserves Fund, and such the title of the Canadian Church to that portion of the fund which forms her present endowment. When the Norman kings conquered England, and when the Tudors threw off the papal yoke, they bestowed freely on their followers the rich

lands which they had acquired by violence; and their grants remain in force to this day among a people who know how to yield a willing respect to law. But when the British conquered Canada the possessions of the inhabitants were left untouched, and a portion of the wild wood, claimed only by the moose-deer and the bear, was set apart by the conquerors for the perpetual maintenance of a succession of teachers, who, while they "hallowed the name," should keep alive the knowledge of God in the land, and extend the elevating and consoling influence of our pure faith to the growing nation. Scarcely have two generations passed away, when the pious grant is first made the subject of murmurs and bickering, then is tampered with, and next is threatened with annihilation. No charge is brought against the Church, as if she had abused the gift, or failed to fulfil the purpose which it was intended to enable her to fulfil. She has done nothing to forfeit her trust. Her ministers, very poor in this world's wealth, but having richer gifts to dispense, have been no slothful stewards. Scattered everywhere, stationary in the towns, or threading the back-woods, they have striven even beyond their power to offer the sacraments of Christ and the pure and entire word of God to every creature.¹

Justice would be satisfied with them if they had fulfilled their trust, whatever might be its effect. But a wise people would not fail even to own a debt of gratitude to the office which the Canadian clergy have discharged. For it cannot be that two hundred and thirty men should be employed, as they have been, administering the consolations and instructions of religion to the rich and the poor, without leavening in some degree the whole mass of society, repressing dangerous tendencies, and drawing out many better qualities of human nature, by which the happiness and welfare of the community are promoted. And, further, those who agree in the view of the Roman Catholic religion expressed above, will be of opinion that a great though invidious service is performed by the men whose teaching has been the principal check upon the predominance of that obnoxious form of Christianity in Canada.

It may suffice to have indicated these considerations, which might be easily enlarged. On them, rather than on any technical² grounds, we desire to rest the title of the Canadian

¹ See the *Annals of the Dioceses of Quebec and Toronto*; and the *Church in the Colonies*, 1, 2, 9, 18, published by the *Society for Promoting Christian Knowledge*.

² The only technical ground, as far as we know, on which her title has been challenged, is an interpretation of the power to "vary or repeal," given to the Legislature by the Act of 1791. This, however, is answered by the unanimous opinion of the judges of England, delivered on April 13th, 1840, in the following terms:—

"In answer to the question secondly put to us, we are all of opinion that the effect of

Church to her endowment;—a title derived immediately from the source of human property; a title cognate with the earliest germ of the civil constitution of Canada; a title to endowments which have deserved not forfeiture for abuse, but confirmation for their beneficial results.

Shall, then, the majority in Canada be empowered by the sanction of England to plunder the minority of an endowment to which they have so good a title, and which they have used to such purpose?

II. It may be well to consider who constitute this majority, by whom, or rather in whose name, so unjust a claim is advanced. Four-fifths of the people of Canada, or about a million and a half of persons, might derive pecuniary advantage from the proposed confiscation of the Clergy Reserves. Among these are (in round numbers) 1,000,000 Roman Catholics, 70,000 Free Kirk Presbyterians, 70,000 other Presbyterians not belonging to the Scottish establishment, 220,000 Methodists, and 50,000 Baptists. The Free Kirk Presbyterians, who, when they recently seceded from the establishment, ceased to participate in the benefit of the Clergy Reserves, are among the most importunate for the confiscation. The Wesleyan Methodists are said to entertain a general feeling against the confiscation.

The opinion of the recently-elected Canadian Legislative Assembly was tested last September, when a series of seven resolutions was moved by Mr. F. Hincks. These resolutions proposed an address to the Queen, condemnatory of Sir J. Pakington's refusal to introduce into the Imperial Parliament a bill for the repeal of the Clergy Reserves Act (3 and 4 Vict. lxxviii.) of 1840; they also re-asserted Earl Grey's declaration, (in his despatch dated 27th January, 1851,) that the decision of this matter ought not to be removed from the Provincial Legislature; they threatened Her Majesty with "deep and wide dissatisfaction" among her Canadian subjects, at the "violation of their constitutional rights," if their demand is not complied with; and they concluded with a singular protestation of "loyal

the forty-first section of the Statute is *prospective* only, and that the power given to the Legislative Council and Assembly of either of the Provinces, cannot be extended to affect lands which have been already allotted and appropriated under former grants; for the manifest import of the forty-first section appears to us to be limited to this, viz. the varying or repealing the provisions respecting the allotment and appropriation of lands, and not to comprehend the varying or repealing allotments or appropriations which have been already made under provisions of the Act whilst such provisions continued unrepealed and in full force. The provisions of the Statute of Wills might be varied or repealed without affecting the devises of land already made under it."

For this quotation we are indebted to the valuable letter of Archdeacon Bethune, published in the *Times*, November 19, since the greater part of this article was written.

feelings," and a "desire to prevent the lamentable consequences of a collision." The motion of Mr. Hincks was met by an amendment proposed by Mr. Boulton, to the effect that "it is not desirable to revive the agitation, or in any wise to legislate on this subject, which has heretofore produced such discord, strife, and hatred, in this colony." This amendment was negatived by a majority of 37 against 22, and Mr. Hincks's resolutions were carried by majorities still larger. An analysis of the votes on the amendment appeared in our last number, page 166; it may suffice to remark here, that the minority of 22 included a majority of Protestants, and a majority of the representatives of Upper Canada. So that a question affecting the property belonging to Protestants, is carried against Protestants by Roman Catholics; and a question affecting property belonging principally to the Upper Province, is carried against the representatives of the Upper by the representatives of the Lower Province.

Not without reason then, we deny in the strongest terms the justice of allowing the Canadian Legislature to confiscate the endowments in question. The majority in that Legislature has generally shown itself incapable of dealing with the matter with either justice or wisdom. Even in wrong-doing they have been inconsistent. It must not be forgotten that when Sir F. Head was Governor, they presented a report recommending a five-fold division of the (Protestant) endowment among the Churches of England, Scotland, and *Rome*, the Methodists, and the Baptists. They passed a bill in the time of Lord Sydenham, by which (had it not been disallowed in England) the annual proceeds of the Clergy Reserves would have been divided among *sixteen* different religious denominations, according to their respective numbers, to be ascertained once in every four years. They accepted the Act (3 and 4 Vict. lxxviii.) of 1840, as a measure professedly intended to "provide for the final disposition of the lands called Clergy Reserves," and in 1846¹ they adopted a report recommending "that no change or deviation from that Act should be sanctioned by the Legislature." Yet they now threaten rebellion unless the British Parliament repeal that Act, and surrender the property unconditionally into their hands, not for redistribution, as Lord John Russell stated, but for alienation to secular uses.

With significant good taste, when they sent last year an emissary to England to urge their request, they selected for this purpose Mr. F. Hincks, a well-known Unitarian. This is a pregnant fact. An Unitarian representative of a Roman Catholic

¹ See *Colonial Church Chronicle*, vol. iv. page 377.

majority came to demand from the Imperial Parliament the unconditional surrender of the property of the English Church in Canada. Was this step prompted by ignorance of English feelings, or by excessive confidence in their chosen advocate, or by a profound estimate of the character of Earl Grey? Had they any ground for imagining that the minister in whose eyes the appointment of Colonial Bishops is "a kind of perquisite" of the Colonial department, would show himself peculiarly ready to listen to the counsels of Dissenters with regard to the proper exercise of the influence of the State on the Colonial Church?

The feelings of Roman Catholics and of the Dissenters who do not participate in the profits of the Clergy Reserves, form the groundwork of the present opposition. The Roman Catholic Church in Canada comprises one Archbishop (Turgeon, of Quebec), seven Bishops (Baillairgeon of Tion, Bourget of Montreal, Prince of Martyropolis, De Charbonnel of Toronto, Guigues of Bytown, Gaulin of Kingston, and Phelan, coadjutor of Kingston), and between five and six hundred clergy. The income¹ of the Roman Catholic parochial clergy of Lower Canada, arising from tithes, dues, glebes, &c., is estimated at 100,000*l.* per annum; and the lands which they possess or claim for the purposes of education, are valued at more than 700,000*l.* This munificent endowment was not recognised by the Treaty of Paris, 1763, as is sometimes erroneously asserted. The title to a great portion of it is the grant from the French crown anterior to the conquest; a title afterwards merged in the recognition (not ratified by treaty) given to it in the Articles of Capitulation; and subsequently treated as not inviolable by the Act of 1774. In fact, the real security for the Roman Catholic endowments lies in the numbers and unity of members of that denomination, in the need which dissenters feel of their alliance in order to depress the English Church, and in the forbearance of members of the latter communion. The title of the Roman Catholics to a very great portion of their endowments is far from being so good as that of English Churchmen to their share of the Clergy Reserves. Yet, confident in their numbers, or masking the legal insecurity of their position, they have come forward, and given effect to the otherwise feeble blow aimed by dissenters at the Canadian Church. An unnatural confederacy exists in Canada between the same parties and for the same objects as those which distinguish the contemporaneous "religious equality" movement in Ireland: and which would be as easily baffled as that movement, if the political union of England were as intimate with Canada as it is with Ireland.

¹ Bishop of Toronto's *Letter to Lord John Russell*. Bell: Fleet Street. 1851.

Yet religious difference is not the only cause of the present agitation. There are more active elements at work. There is the small ambition of political orators, whose influence is dead without a topic of grievance. There is the cupidity of those who would save their share of some 50,000*l.* of annual taxation, by confiscating the Clergy Reserves Fund. There is a prospect of political revenge on the loyal Church of Canada, whose members were generally identified with the suppression of the late rebellion. There are some whose wishes are gratified by promoting an agitation which must tend, so long as it can be kept up, to alienate the affections of the Canadian people from England.

But all these motives constitute no ground for giving the sanction of the Imperial Parliament to the plunder of the religious endowment belonging to the minority of the people of Canada.

III. Before quitting these considerations, there is another point which may be touched on—the nature of the defence adopted by the Canadian Church. The activity of the Church Union of Toronto, though but recently evoked, is to be hailed with warm sympathy. But on the whole, the Canadian Church—including the laity as well as the clergy—has not defended its property with the vigorous unity of purpose which might have been expected. There are some signal exceptions; yet in general the laity seem not to fully realize their position in Canada, but to cherish the frigid feelings which characterise the laity of the *established* Church in England. They do not individually feel their interest in the question at stake. The taunt of their opponents is not without foundation:—they have looked to England for help, when they might have done more to help themselves.

Let it not, however, be supposed that this is said in the way of complaint. It is felt as a privilege to work for and to work with our Canadian brethren. But the present state of their affairs affords a striking illustration of the fact that no class of respectable individuals can possess much weight without habitual joint deliberation and joint action. If the laity of Canada had been in the habit of giving that attention to their own Church affairs which is given by the laity of any diocese in the United States, we should long since have ceased to be molested by agitation about the Clergy Reserves. The head may be active, the arms may do their work, but if torpor occupy the rest of the body, it is as a whole a feeble body, and invites the assault of an enemy. The bishops and clergy, and their immediate personal friends, do not constitute the Church, and cannot alone do the work and bear the burden of the Church. The whole body must be used to move together, if a vigorous existence is to be maintained. There are 300,000 persons having one heart, one interest in this

matter, as in all other matters affecting them as a Church. It seems the fault of their own internal mal-administration, their own want of discipline and organization, if their voice is not heard, and heard loudly and frequently, as the voice of one man on such occasions.

IV. But our remarks are intended chiefly for our English brethren. The line which ought to be taken on this question seems to be plainly indicated in the despatch¹ of Sir J. Pakington, dated April 22, 1852. If any distribution of the proceeds

¹ "MY LORD,—By a despatch of my predecessor, Earl Grey, of the 11th July last, you were informed that Her Majesty's then servants found themselves compelled to postpone to another session the introduction into Parliament of a Bill giving to the Canadian Legislature authority to alter the existing arrangement with regard to the Clergy Reserves.

2. With reference to that intimation, I have now to inform you, that it is not the intention of Her Majesty's present advisers to propose such a measure to Parliament this session.

3. They have, in the first place, taken into consideration, that since any opinion upon this difficult subject was expressed by the Legislature of Canada, a general election has taken place in the province, and it is as yet uncertain what the views of the new Assembly, as to the disposal of the Clergy Reserves, may be.

4. But, independently of that circumstance, Her Majesty's Government feel serious doubts how far they would be able to give their consent and support to an arrangement, the result of which would too probably be the diversion to other purposes of the only public fund, except that devoted to the endowment of the Roman Catholic Church, which now exists for the support of Divine worship and religious instruction in the colony.

5. While it appears to Her Majesty's Government that under the distribution, authorized by the Clergy Reserve Act, 3 and 4 Vic., chap. lxxviii., of the proceeds of the sale of the reserved lands, no ground is left for reasonable jealousy or complaint of undue favour to particular religious denominations, they think it may possibly be desirable, on account of the changes which may be effected in the character of the population through extensive immigration, or other causes, that the distribution in question should, from time to time, be reconsidered.

6. Any proposals of such a measure, Her Majesty's Government would be willing to entertain. But they are of opinion, that they could only regard any measure which would place it in the power of an accidental majority of the Colonial Legislature, however small, to divert for ever from its sacred object the fund arising from that portion of the public lands of Canada, which almost from the period of the British conquest of that province has been set apart for the religious instruction of the people, with the most serious doubt and

of the Clergy Reserves Fund can be proposed more fair and equitable than the present, let us hear it. But let us not, even by tacit assent, give way to the violence which would either alienate them from the support of the "Protestant Clergy," or sacrilegiously apply them to secular uses. If we were so feeble that we could not afford to act justly, we ought at least to mitigate our dishonour by protesting against a wrong which we should be constrained to permit. Let us not commit the unmanly meanness of evading our responsibility, by pretending that it is a question which affects exclusively local interests. Justice to the Canadian Church, the defence of our position against Rome, the bond which knits together members of one body, and the interests of religion in the widest sense, unite in demanding a different and decisive course at our hands.

CONTRIBUTIONS TO THE CHURCH HISTORY OF
NEWFOUNDLAND.—II.

(Continued from Vol. V. p. 410.)

THE "mission of St. John" was not long left vacant. The Rev. David ROWLAND, being recommended to the Society by the Bishop of St. David's, received the appointment, and arrived at St. John's on July 21st, 1810. He was to receive 100*l.* a-year from the Society, besides pay as an Army Chaplain, and local contributions. His *Notitia parochialis* for the year gives the number of inhabitants 7,217; of whom 1,955 belonged to the Church of England, 70 being communicants: 4,646 were Papists; and 120 Protestant Dissenters. The following extract is taken from one of his earliest letters, dated Sept. 5th, 1810:—

"I continue assiduously to discharge the duties of my function to the best of my abilities, and I trust with some success. The number of hearers in the afternoon is increasing. Indeed, this church is so

hesitation how they should be justified in advising Her Majesty to give her consent to such an enactment.

7. These views on the part of Her Majesty's Government with respect to a proposal so deeply and permanently affecting the interests of Canada, cannot but derive additional strength from the numerous petitions, having many thousand signatures, which have been addressed to the Parliament of the United Kingdom, praying that the existing Act relating to the Clergy Reserves may continue in force.

I have, &c.

(Signed) JOHN S. PAKINGTON.

The Right Honourable the Earl of Elgin, &c. &c."

constructed 'that the poor have not the Gospel preached to them' in the forenoon; there being no place appropriated for that class, they are subjected to the alternative of frequenting Dissenting chapels, or remaining at home. In the afternoon, I have the pleasure of seeing many of them occupying the seats where the soldiers sit in the morning.

The situation of schoolmaster to the Society being vacant here by the resignation of Mr. Chancey, who has been appointed Clerk of the Peace, I beg leave to recommend a Mr. Phillips as a person qualified to succeed him. His method of teaching renders great satisfaction to the parents who have entrusted their children to his care. His conduct in general, and his attachment to the Church of England, have gained to him the esteem of that communion. Should the Society be pleased to patronise him, he will, I am persuaded, express his gratitude by a due observance of their orders.

Respecting the Missionary's library, I am happy to state that most of the books have been found; and if Mrs. Harries and myself be favoured with a catalogue of them, we may probably find the rest.

I have visited some of the nearest harbours, and had the gratification to find the Protestants extremely desirous of hearing the word of God, and very thankful for such tracts as I distributed amongst them, promising to read them to their families and their illiterate neighbours.

The Romish priests are indefatigable in their exertions, and meet with too much success. They have great advantage over us in point of number. At Placentia, I am told, they have made many proselytes of late.

The Society complain of great difficulty in prevailing with proper Clergymen to go abroad in their service. The chief cause of this disinclination arises, no doubt, from a natural attachment to their relatives and friends, and the country that gave them birth. Few such characters feel disposed to transport themselves for life to this ungenial clime; but were they assured of being preferred in their native country after labouring ten or twelve years in foreign parts, our Missions would soon be filled."

In the next year, the work of enlarging the church was undertaken. An application by the Governor to the Prince Regent procured a grant of 250*l.*, and the inhabitants of St. John's subscribed the same amount for that purpose. The intention was, to give seats apart for the military, and to accommodate sixty poor persons whose circumstances would not permit them to purchase pews. A subscription was opened to provide an organ and a bell. Another event in this year, recorded by Mr. Rowland, is, that at a sermon for the benefit of the School of Industry, when 47*l.* were collected, the Protestant children were catechised, and publicly presented each with a Bible and Prayer-book.

The next year, 1812, witnessed the completion of the church,

when twenty-three new pews were sold for 883*l.*, a few being reserved unsold, to be let to temporary sojourners at St. John's. Mr. Rowland states his income this year at 220*l.* exclusive of perquisites and fees; but he adds that all the necessaries of life are more than three times the price which he used to pay in Wales. He mentions that several persons, sanctioned by the Governor, were in the habit of reading prayers in different parts of the island, and asks for a supply of plain and practical sermon-books for them.

The year 1813 was one of material prosperity. A large increase of the congregation took place; the Governor granted twenty acres of land for the use of the Missionary for the time being; the sum of 77*l.* is recorded as the amount of a collection after a charity sermon; the church was painted at considerable expense.

In the following year, the vestry authorized Mr. Rowland to draw on the churchwardens for the annual sum of 250*l.* Soon after, Mr. Rowland fell into a state of ill health. He tendered his resignation to the Society, but was induced to remain at St. John's during the year 1816. He established a District Committee of the *Society for Promoting Christian Knowledge*; and leaving a flourishing congregation under the charge of the Rev. Mr. Grantham, embarked for England in 1817. The evils arising from the irregular celebration of matrimony had grown to such an extent as to require the passing of the "Newfoundland Marriage Act."

After Mr. Rowland's departure from the island, the labours of his substitute, Mr. Grantham, were increased by the distress arising from two extensive conflagrations in St. John's. At the close of the year 1818, Mr. Rowland, not having derived the benefit which he expected from the air of his native country, resigned his appointment. Mr. Grantham having at the same time expressed a wish to be transferred to Nova Scotia, the Rev. F. H. CARRINGTON was removed from the Mission at Harbour Grace to St. John's in 1819; and here he continued to officiate until his death in the year 1839.

We shall next turn our attention to the Mission at TRINITY BAY. The Mission, after the retirement of the Rev. Mr. Lindsay in 1760, remained vacant for four years—Mr. Fotheringham, who was sent out, having died immediately after reaching Newfoundland—when Mr. James Balfour was ordained Deacon and Priest by the Bishop of London, and appointed to the Mission in July 1764, with a salary from the Society of 50*l.* He continued at Trinity Bay nine years. The history of his proceedings is best told in the following extracts from his letters to the Secretary of the Society:—

“ Trinity Bay, 23d Oct. 1764.

“ I sailed from Gravesend the 3d of August, and arrived at St. John's the 11th of September, where, by means of your letter, for which I am much obliged to you, I was kindly received, clearly and fully instructed in my duty by the Rev. Mr. Langman. On the 16th September, I sailed for Trinity Bay, in one of the boats belonging to that place; and on Sunday, 23d, performed Divine service in the morning and afternoon. I continue always to give two sermons on the Sunday, and shall, while the season will permit. Poor people! they declare themselves overjoyed at my coming, and still, books, such as Bibles and Prayer-books, are much wanted for them. . . . I have visited all the bay, but not the out harbours, which are, some of them, at the distance of fourteen leagues. I have appointed a vestry, by the general votes of the people and their own consent, to assist me in anything that is expedient to be done for them. Evil-disposed villains, in their drunkenness, have of late set the neighbouring woods of the harbour on fire, so that the inhabitants are obliged to go, some one way, some another, and some to great distances off, to build huts, and reside in the woods, until the last of April or May, for the sake of getting fire. By this means I have very hard getting a residence among them during the winter. Scarce nine or ten families will be left in the harbour. They all, in general, attend church, even the Roman Catholics; but I cannot say how much they are to be depended upon.

Trinity, 9th Nov. 1764.

We had almost met with a very fatal accident by sea. The 2d September, about two o'clock at night, our ship ran full against the stern of a French ship about 100 leagues from Newfoundland; and, in all probability, the French ship was sunk; ours was cut a foot deep in the prow, and lost all her fore rigging. The two ships gave a roar against one another like thunder; and we all imagined that we were fairly foundered. Our ship leaked much, and we were towed in by the boats to St. John's in great distress. For nine days, in spite of all changes of clothes, I was as wet as if I had lived in water. . . . And now that I am come here, the people are far from being humane, they are so very poor. The rich, you see by my notes, go to England; the rest that stay, dissipate through the woods for subsistence on venison-hunting, and for getting fire, and building boats, with their servants. There will be, I think, about seven or eight families in the harbour during winter, and I can scarce get any of them to condescend to board me, (although it be for ready money,) lest my presence should check some favourite vice. Against next fall I intend to have a small timber house of my own, and that I must even build, very possibly at my own expense. All the summer I will have a large congregation, but in winter very few. . . . I have found here several families, who live together as husband and wife, and have children, without ever having been married by any one. Sometimes they change wives. . . . I write you at large, that you may con-

ceive a notion of the disposition of these people. However, they are to be led, not driven; and I will always choose the mildest method possible.

People, 1897. Protestants, 668; Roman Catholics, 783; women and children, English and Irish, 446.

24th October, 1765, Trinity.

A teacher's business, as well as every one's, must be in the summer time: the winter season is so inclement, and ghastly beyond any description that I can give of it, that it is each one's care, chiefly, sometimes, to preserve themselves from being burnt with frost. The families that remain during winter, being store-keepers, contain above fifty people in each, of hardy men, being without either a woman or a child among them; while men, women and children are got into the woods, where they reside in little huts until seasonable weather.

2d November, 1765.

My parishioners have built me a good convenient new house, valued at one hundred and thirty pounds, English money. This is more than ever I expected from them. I have given them frequent opportunities of the Communion in seasonable weather; and yet, for all that, I have but ten communicants. However, I had the pleasure of ten children that distinctly repeated their Catechism in Church, which practice I continued during the summer months.

10th November, 1769, Trinity.

I have made my annual round of this bay during the summer season as usual, and publicly baptized at Heart's Content sixteen children and one adult, a woman of twenty-seven years of age: so ignorant that when first examined she did not know in the least who made the world or redeemed mankind. Before I admitted her, I taught her to repeat the Creed, the Lord's Prayer, and the Ten Commandments; and made her capable of answering several principal points which a Christian ought to know. And since, I am informed that she asks some very affecting questions concerning the Creation and Redemption of mankind, and a future state, and is become serious and more composed than formerly, that I verily believe she is a better Christian and a good deal more knowing now than several of her neighbours. I am in expectation of gaining three or four more adults next year when I make my round.

12th October, 1772.

The natives are very pliable now to receive instruction in comparison of what they were when I first arrived among them. But the settlers from England and Ireland are rather a little obstinate, and hold it in contempt. Several of them that have a little knowledge, much affect Deism. I have about forty sedate people of both sexes, that receive the Communion at the appointed times of the Church, and the first Sunday of every month during spring and summer. The unconstant, unsettled way of living peculiar to families here, prevents my increasing numbers to this ordinance. They often remove to

better their fortunes in some other harbour of the land, besides the transmigration of individuals either to Great Britain or America. I keep up a regular congregation here, twice every Sunday throughout the year, except a few bitter cold days in the middle of winter, and then once is as much as we can bear with. As I am delicate in burying anybody here, without knowing how they die, in May last I stopped a corpse to be looked upon by the people at the funeral, in the churchyard, where violent marks of murder were discovered. I took care that the man should not be buried, nor stole away, that prosecution might not be stopped. The neighbourhood, upon inquest, brought in their verdict a horrid cruel murder, and signed to it. It is since discovered to be the man's wife, and by proper trial at St. John's she is condemned to be executed. This has induced His Excellency the Governor to appoint civil magistrates here, which helps me the better to keep order, a regulation which we have not had this seven years before.

My residenters during this winter are :—Men, 307, one-half Protestants, the other Roman Catholics. Women, 114, all Protestants except ten. Children, 183, under twelve. Baptisms, forty; married, six couple; interred fifteen.

15th October, 1772.

In this, as usual, I give you an account of my labours; in which I inform you, that, according to custom, I have visited

Old Parlican, eight leagues south-east from Trinity, in which there are thirty families, and about five hundred people. Gave divine worship every day during the eight days I stayed with them; and endeavoured to bring them to the Communion, but could not prevail. Next I sailed to

Scilly Cove, twelve leagues south-west from Trinity; a most barbarous lawless place. Here it is their usual custom to divert themselves, during Sundays, with the music of a piper, carried in parade through the place. All my attempts could not bring them together to public worship. It would make any well-disposed person shiver to hear their horrid conversation of profane cursing and swearing. I shall, if spared in health, with the help of God, make another attempt upon them, to try if it is possible to break them of these vices. Here are sixteen wretched families. One league further westward, I visited

New Parlican, where there are eight families, one half English, the other Irish. They seemed to me in a state of war with one another. I endeavoured to reconcile them, but to no purpose. I gave sermon to about forty English people, and baptized three children. I departed from them,—one league still further to the westward, and fourteen leagues from Trinity,—to

Heart's Content, which contains fifteen families. Here I publicly baptized twelve children and three adults—viz. two men and one woman—having first properly prepared them; and married one couple, which was never done in this place by one in Orders before. Though an ignorant people, they seemed more agreeable and pious

than their neighbours above mentioned. These three last-mentioned places contain about four hundred souls, men, women, and children.

As I have here candidly described human nature when left to itself, I leave you to judge of their genius and dispositions. You may easily see, Sir, this cruising is a vast expense to me. Last year I abated, I may say, most of my subscription to repair the church, their poverty being such they could not pay to both; and if possibly I may gain some, have still continued this fatiguing way of cruising in the latter part of the summer, since I have been appointed Missionary here, without any emolument from these poor people. Bonavista, fifteen leagues northward, solicits me to visit it; but that I leave to the Society's pleasure. During these two years I have received no advice from you, which I suppose is owing to miscarriage. Should be glad once more to see England. It might revive my drooping state of health, as my continuance here is certainly equal to a long voyage upon salt provisions. I heartily wish you all prosperity.

24th November, 1773.

I have this summer cruised my annual course round this bay, being in circumference about forty leagues. I had the misfortune, by a storm of wind, to be cast away, in my return home. I undergo a great deal of bodily fatigue and hazard, and use all the condescending means of instruction that is in my power to these poor blind people that are in this scattered district. I have near forty of an unblemished moral character that partake of the Communion upon the Feasts of the Church, and the first Sunday of every month during summer."

THE COLONIAL CHURCH AND SCHOOL SOCIETY IN MONTREAL.

WE insert with pleasure the following statement relative to an article which appeared in the *Chronicle* recently:—

In the October number (page 125), of the *Colonial Church Chronicle*, there was a short article on "the Colonial Church and School Society," in the course of which, after having given an extract from the *Halifax Church Times*, the Editor remarks that, "if Bishop Fulford *has* become President of the Montreal Local Committee of 'the Colonial Church' Society,' we may be sure that the parent Society, in that sphere of its operations, has divested itself of its distinctive characteristics, built apostolic order upon an evangelic basis, deposed the General Superintendent, and restored the episcopate; otherwise he is not the man to sanction it. So we think, at least, though we do not know him."

It may not be generally known that the Newfoundland

¹ *Sic.* "School" being omitted.

School Society has long been assisting in the work of education in Canada, having had at one time about seventy schools in connexion with it in the Lower Province, and, up to a certain period, with the sanction and approval of the Bishop.

In the "Pastoral Letter," and other documents, published by the present Bishop of Montreal, objection was taken to the altered constitution of the Society as "a Church" as well as "a School Society," and to its claiming directly, through the Committee of the parent Society in London, the right of locating and removing, at will, its several agents; and, in the cases of schoolmasters and catechists, without any reference to or consultation with, any ecclesiastical authority within the Diocese. Feeling most deeply the great deficiencies that existed in connexion with education, the Bishop always expressed himself as being desirous of availing himself of the assistance of "the Society," in that branch of its work, if he could do so with any consistency. Several propositions were made for the purpose of forming a basis for their cooperation. At last it was mutually agreed that, a Corresponding Committee having been appointed of certain persons named, with the Bishop as *ex officio* President, that Committee shall have the entire management of all the affairs of the Society within the Diocese,—subject, of course, to the general approval of the parent Committee, which is to supply the funds for promoting the work of Education;—that all the official communications with local agents are to be carried on by this Corresponding Committee, signed by the President, or, in his absence, the Chairman for the time being; and that no catechist or schoolmaster shall be employed within the limits of any clergyman's charge without his consent.

The Bishop, having reason to hope that the principal objections to the operations of the Society would now be materially removed, felt bound to withdraw his opposition; and he trusts that, without any practical evil resulting, much good may be accomplished in a department where, at present, through want of means, the land is lying waste and barren.

Correspondence, Documents, &c.

ARRIVAL OF THE BISHOP OF SYDNEY.

THE venerable Metropolitan of the Australasian Dioceses arrived at Southampton on Nov. 19th, in the *La Plata*. We extract from the *Sydney Morning Herald*, of Aug. 16th, the account of his departure; and we beg to call the special attention of our readers to the important matters adverted to in his Lordship's touching address.

An extract from the (London) *Times*, of Nov. 20th, is subjoined, containing a statement of the interesting circumstances connected with the Bishop's arrival.

“ On Saturday morning, Aug. 14th, the Bishop of Sydney bade farewell to the Clergy of Sydney and the members of the Church, previous to his departure for England.

Divine service was celebrated in the Cathedral at ten o'clock in the morning, at which a large number of persons were present, and partook of the Holy Communion at the hands of the Bishop, assisted by the Venerable Archdeacon of Cumberland, the Rev. R. Allwood, and the Rev. George King.

After the service the congregation adjourned to St. Andrew's school-room, in the Cathedral Close, for the purpose of receiving the Bishop's farewell address.

The schoolroom was completely filled. His Lordship having taken his seat, the Venerable Archdeacon of Cumberland, in the name of the clergy of the diocese, addressed his lordship as follows :—

‘ To the Right Reverend Father in God, William Grant, Lord Bishop of Sydney, and Metropolitan.

May it please your Lordship,—We the undersigned licensed and officiating clergymen within your diocese, are unwilling to allow you to depart from the province, for England, without conveying to you an expression of our sincere attachment to the high office which you hold in the Church, and of our earnest hope that the important and pious objects for which you have deemed it necessary to undertake so long and perilous a voyage may be realized.

We desire at the same time to tender the warmest assurance of our own personal respect and regard for your Lordship : and fervently pray that it may please Him who ruleth the winds and commandeth the waves, and whose never-failing providence ordereth all things both in heaven and earth, to conduct you safely in your travels, “ by land or by water;” and to grant you a successful issue of all your self-denying endeavours to promote the glory of God and the good of His Church.’

The Bishop then read the following farewell address :—

‘ My dear Venerable and Reverend Brethren,—I thank you from the depth of my heart for the affectionate and brotherly address which you have now presented to me. It is indeed a good and joyful thing for brethren to dwell together in unity. As we have lived so long under the influence of that feeling, I trust that in now separating for a time we shall not depart from it. As I have been at all times sensible of the importance of your services in the Church, and now desire emphatically to recognise it, so I trust you are assured I have had no object in view in all that I have attempted or accomplished, but to co-operate with you, and to direct you in your endeavours to teach the people of the Lord the way of truth, and to lead them in a plain path. In acknowledgment of your devout supplication for the mercy of God to

watch over and protect me on the arduous voyage upon which I am now about to enter, suffer me to assure you of my earnest prayer, that the blessing of the same God may rest upon you in your lives, in your ministry, in your families, and in every undertaking by which you are attempting, with sincerity, and in a true spirit of faith, to promote the glory of God, and to set forward the salvation of mankind.

And now, having discharged imperfectly the debt of thankfulness which the clergy, by the unanimity of their proceedings, have entailed upon me, I desire my brethren of the laity, from whom I have experienced so many acts of personal kindness, and proofs of strenuous and disinterested earnestness to serve the cause of the Church, to address to you no less than to those who are set to watch for your souls the few observations which I have now to offer: conceiving that to the clergy their import cannot be greater than to you, who constitute with them the body of Christ's holy catholic and apostolic Church.

The progress of events, if watchfully observed in a spirit of self-surrender to the divine will, and under a conviction that all things are subject to its direction, affords the safest and surest guidance to those who are set for the work of the ministry in the Church. In forming a decision as to my own future proceedings, I have looked to that guidance, and entertain a humble persuasion that it bids me direct my course once more to the shores of England. I go, let me trust, for your benefit; to consult the judgment of the Church upon many important questions, and to abide by its decision. You will not require me to tell you that this is, personally, an involuntary exertion. My years are no longer such as to render a voyage of this extent and duration an easy task. To this country I am attached by long connexion, by the strongest sense of duty, and by all domestic ties and remembrances. To England, on the contrary, absence has rendered me comparatively a stranger, without an object to accomplish there excepting that which I have spoken of as impelling me to this undertaking; namely, your welfare. Let me earnestly solicit the benefit of your prayers and intercession for my preservation; and still more for my success in the important work which is now to be entered upon in faith. My trust is, that God will make me His instrument in assisting to stablish and strengthen this Church, 'whereof I am made a minister according to the dispensation of God which is given to me for you.'

Upon this point my mind is filled with confidence, derived from past experience of the divine blessing vouchsafed to a similar undertaking. Eighteen years ago, when I embarked for England, there was established here one archdeaconry; within which there were, in this colony, twelve clergymen licensed to minister. Eight churches then existed, and no more. The limits of that one archdeaconry contain, at this time, the province of a metropolitan bishop, having jurisdiction over five suffragan sees: and this, through the infinite mercy of God, has arisen out of that proceeding to which I was then directed,—and which I have now once more in contemplation; the same mercy, in both instances, let us hope, guiding my judgment. The bishoprics of New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle, have since

sprung forth from the smallest of seeds, which was sown at the epoch here spoken of. So also has the great increase of clergymen who have been introduced into, and are now ministering in, this and the other dioceses. With few exceptions, all the links in this wonderful chain may be traced to, and connected with, the appeal which was made in 1834-35, to the piety of the Churchmen of England, on behalf of their brethren in Australia. And to confine my notice to those additional churches which have been erected since 1836 within the principal portions of this diocese, let me explain to you that no more than one church, (St. John's at Canberry, built by the late Robert Campbell, Esq., aided only by the Colonial Government,) out of the entire number, has been or could have been erected, but for those large donations which have been entrusted to me for distribution towards these pious uses, by men of earnest zeal for the propagation of the Gospel with whom my former visit to England enabled me to form association.

While I pray that it may be Thy pleasure, O God, to direct my steps to the attainment of as important results in the present instance, I must press upon your observation that it is not the material so much as the moral constitution of the Church which now forms the subject of anxiety. My design was to solicit in the proper quarter the removal of those restrictions by which our Church is at present inhibited from the free exercise of those faculties of self-guidance with which she was originally endowed: that there might no longer exist any obstacle to the meeting of the Bishop, clergy, and laity in a lawful assembly, to consult and make regulation for the better management of the affairs of the Church within this diocese. But it appears that while we have been here engaged in these considerations, the attention of Parliament, prior to any application on our part, has been directed to the introduction of the same measures on behalf not of this diocese only, but on behalf of a very considerable portion of the Colonial Churches. By a bill introduced by the member for the University of Oxford, it is proposed to enact that in each of the colonial dioceses named in the bill, or to be hereafter included by the authority of her Majesty, it shall be lawful for the clergy and laity, under suitable regulations, and with the assent of the Bishop, to frame such regulations as by the concurrence of all shall be deemed most salutary and conducive to the welfare of the Church. So far as our acquaintance with the proposed measure at present extends, the purpose of it appears to be in exact agreement with the proposition of the Bishops assembled here in 1850—that is, to extend to the laity of the Church a degree of active influence, which from the outset they have never possessed directly, and perhaps hardly indirectly, in the management of its affairs. The concurrence of so many portions of the Church in the same views at the same instant, from east to west, from north to south, from the centre to the outermost limit, and the adoption of the same by the most distinguished statesmen, urged forward by no impulse or solicitation from us, but by their own thoughtful conviction that this is the path to be traversed in pursuit of the most

advantageous constitution for the Universal Church, are assuredly tokens and signals that this movement forms part of a providential arrangement of God under which He will provide that as her days are so shall the strength of His Church be. It is not in my power at present, from want of sufficient information upon the subject, to embody in description what the final character of this measure is likely to prove. So far, however, as I can read it, I read it in hope, and under a persuasion that its provisions will be so carefully drawn up, so maturely considered, and so cautiously adopted, that they may prove a benefit, a blessing, and a support to the Church of the Lord through many coming centuries; and, it may be, even to the end of the world. Had I been in a position to recommend a course of proceeding, my advice I acknowledge would have been, that previously to the initiation of any Parliamentary proceeding, Her Majesty should have been advised to issue a commission to inquire into and report upon the state of the entire Colonial Church: a subject, I have reason to think, imperfectly understood in England. This Report, after having been submitted to Her Majesty, I conceive it might have been serviceable to refer to sub-committees of Churchmen in each Colonial diocese; that they might have opportunity of examining into the proposed Constitution, and of expressing to the Queen their satisfaction with, or disapproval of, any particular portion of it. After this, considerations having been bestowed afresh upon any points against which objections had been raised, and the Report of the Commission amended accordingly, the same might have been again submitted to the judgment of the highest tribunal, and have been finally authorized by her Majesty as Chief Governor of the Church of England. Or it might, if deemed preferable, be sanctioned by Act of Parliament, which includes the Queen's assent.

The principles to be kept in view in giving the sanction of the civil authority to such an ecclesiastical ordinance, are three:—First, that all approach towards an Erastian character be scrupulously avoided; that is, that the State do not assume to itself the right to alter the existing laws of the Church, or to impose rules of government, unless the Church (both clergy and laity) shall have had a previous opportunity of examining into the proposed settlement, and judging whether it is fully agreeable to the law of Christ: Secondly, that all the fundamental rules of the Church of England, whether as to doctrine, or as to its rule of discipline, be duly maintained; and, Thirdly, that one uniform system be established throughout *all* the Colonial Churches, (uniform, I mean, as to all vital and essential observances,) whereby they may be bound together in one great system of unity, and so form collectively, one with another, and with the parent Church of England and Ireland, one great assembly of saints engaged throughout the world in spreading abroad the truth of the glorious Gospel, that all men may be brought to the knowledge of it, and the nations may be prepared for the appearing of the great God and our Saviour Jesus Christ. This, I entertain a strong hope, is part of the high destiny reserved for the Church of England by the extension of her colonial

empire. It may be that the motives which often impelled the agents and instruments in that extension were worldly or sordid. In many cases, we know they were so ; but all our fears may be composed by the remembrance that however the nations may rage together, in pursuit of objects of their own, the Lord is the Great King over all the earth. The fierceness of man shall turn in His praise, and the fierceness of them shall He restrain, and make them all work together for the establishment of His own glory and the redemption of His chosen people. And now, brethren, as numbered among those who have been called to bear a part in forwarding the development of the kingdom of heaven upon every inhabited shore of the world, in this moment of separation from you whose welfare has been the constant object of my anxiety, my earnest exhortation to you is, that you be at peace among yourselves, and let the fruit of the Spirit be shown among you in the love and joy, the goodness, the gentleness, the meekness, temperance, and faith, whereby as many of you as are called to the ministry may make full proof of it, and as many as are to seek knowledge from your lips, so study to adorn the doctrine of God in all things, that all who behold you may report that God is in you of a truth. For myself, I desire with much earnestness two things ; first, the benefit of your continual intercession for me before the throne of grace, that I may be preserved from bodily perils, and, much more, sustained in the spirit of a sound mind for the discharge of the arduous and solemn embassy to which the Lord has appointed me ; and secondly, that if in the discharge, during so many years, of the duties of my office, I have ever, through misuse of the discretion which is attached to it, given cause of offence to any, they will forgive the wrong at my present earnest solicitation, and on my humble confession of it. It has never been an intentional wrong, you may be assured. But I am so deeply penetrated with a sense of the infirmities of mind and character which are inherent even in those who most earnestly endeavour to do the best, that I can never be free from the apprehension of having given proof in my own conduct of the infirmity I am speaking of. Forgive me this wrong, I pray you, as I do most freely and from my heart forgive if any have offended me. We have partaken together, it may possibly be for the last time upon earth, of that blessed communion which is not only an outward symbol, but ought verily and indeed to fill us with the substance of that peace which Christ left as his last bequest to his followers ; and in the fellowship of which we are made one with Him. Thus let us separate, remembering the precept, Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you ; and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.'

The address was listened to with the greatest attention by the assemblage present, and many were moved to tears, particularly at those passages in which his Lordship alluded to the ties of affection and remembrance which bind him to this southern land, and those wherein he begged to be forgiven for any offence which he might

unconsciously have given to any of his brethren in the course of discharging the onerous and responsible duties of his office.

Mr. Charles Campbell said that he had been requested by many of those present to assure his Lordship that, had more time been allowed, he would have received an address from the laity, expressive of their affectionate and respectful sympathy, and of their earnest prayer that he might be providentially preserved, both in body and mind, during his long and probably eventful journey.

The Bishop then again wished his flock farewell, expressing his hope that every blessing would attend them until his return; and having shaken hands with his friends, his Lordship left the room, followed by the best and most earnest wishes of every one present for his safety and success."

The Bishop reached Southampton in the Royal Mail steamer *La Plata*, on Nov. 18. But the yellow fever had broken out on board during the voyage; and passengers were not permitted to land until after a favourable report of the state of the crew had been made by the medical officers. The correspondent of the *Times* makes the following statement:—

"Pratique having been given to *La Plata*, about noon on Saturday, Nov. 20, the vessel hauled down the quarantine flag, got under weigh, and steamed out into open water, where the ceremony of committing to the deep the bodies of two unfortunate men who had died was performed with due solemnity; the funeral duties being impressively performed by the Bishop of SYDNEY in person. After this, *La Plata* headed towards Southampton, and entered the docks about four o'clock, the passengers' baggage being immediately landed and cleared by the customs and dock authorities. The cargo and bullion will be discharged on Monday.

It is worthy of special remark, that although the bulk of the passengers landed on Friday, so soon as permission was communicated to them, the Bishop of Sydney, who was also a passenger, refused to leave the ship until the unfortunate invalids on board had either recovered or should be removed to more suitable quarters on shore. The venerable prelate was most assiduous in his attentions to the sick on board, continually visiting them in their affliction, and administering the spiritual consolations of religion at all times throughout the voyage. The Bishop also attended Captain Allen in his last moments, and performed the last offices of religion to most of those who fell victims to the yellow fever on the voyage, thus winning the admiration and esteem of all on board. Mr. Wiblin, the quarantine officer of the port, was detained on the *Plata* from Thursday morning to Friday night, and was most unremitting in his exertions for the welfare of the numerous invalids, alleviating the sufferings and attending to the wants of the unfortunate men who lay ill on board."

THE MELBOURNE GOLD FIELDS.

WE have much pleasure in inserting the following extract from a letter of the Bishop of Melbourne, dated April 30, 1852. We hope it may be the means of eliciting fresh sympathy with the Bishop and his clergy in their arduous labours. After giving an account of his journey to the gold fields, which is described in the extracts from a former letter, published in the *Colonial Church Chronicle*, (page 86,) the writer proceeds :—

“In our journey thus far, which was along a route formerly described to you, nothing of importance occurred ; but a little circumstance will show the expenses to which we are liable. At Kyneton, the township of Mount Alexander, where the Rev. J. Sullivan resides, we stopped for a couple of hours to lunch with him, and sent our horses to the inn. They had each a feed of oats and a mouthful of hay, for which we were charged 5s. for each horse. A few days after this one of our horses threw a shoe, which we picked up, and had nailed on by a blacksmith just by. The job occupied the man about ten minutes at the most ; and we had to pay him 7s. 6d. While I am speaking of prices, I may mention that hay in Melbourne is now at 20l. a ton, and wood at 3l. a load. The price of the former used to vary from 3l. to 5l., and of the latter from 4s. 6d. to 8s. The prices of other articles are in proportion. The charge for a horse at an inn is 10s. a night. Eggs are said to be 12s. a dozen in Melbourne. What a prospect for those who, like ourselves, have a certain fixed income to live upon ! In our case too, the evil is aggravated by the rate of exchange, which is ten or twelve per cent. on bills drawn upon London. I am not, however, discouraged. It is the Lord’s doing, and He will provide for His servants, and bring good out of that which now seems to be almost wholly evil. To return to our visit to the gold fields. F—— will doubtless have described in a letter to some one of the family the scenes which they presented, and the incidents of our sojourn in the camp ; so that I need not enlarge upon them. In consequence of the want of water where the gold is found, they were obliged to cart the earth several miles to a convenient place for the purpose of washing ; and the expense thus incurred greatly diminished the amount of their gains. A large number of the diggers had also recently crossed the ranges to another gold field,¹ which was reported to be yet richer than any of the former. This I visited a few days ago upon our return from Portland, leaving F—— at Mr. O.——’s, and riding thither with the Revs. J. H. Gregory and Sawyer. In my letters hitherto I have said little concerning the almost incredible amount of mineral wealth, thus suddenly become the object of scrambling for in these colonies. I ought not, however, to say an object of scrambling, for there is such an abundance, that, except in the case of a peculiarly rich hole, there is very little of jostling or disputing with one another. You may

¹ Bendigo.

imagine how vast the buried treasure is, and how easily procured, from the fact that two millions sterling of bullion has already been exported I believe, certainly raised, within the last six months ; and this merely by the use of the spade, pick-axe, cradle, and tin dish for washing. I can vouch for the fact, that no less than 40 lbs. 6 ozs. of gold were extracted in the space of two hours from a single hole ; but this was a very remarkable piece of good fortune. In general a party of four, which is the usual number, will pay all their expenses, and clear 300*l.*, 400*l.*, or 500*l.* each in six weeks, or two months. Some few are unsuccessful, but not many at Mount Alexander ; and on the other hand, many make much larger gains than I have mentioned. The fields which have produced the principal quantity are Ballarat, near to Buningong, and on the south-east and north of Mount Alexander,¹ and extend over districts of several hundred square miles. But gold has also been found in considerable quantities in other parts of the country, as for instance, the Pyrenees, the upper part of the Yarra, and the neighbourhood of the Ovens ; and I have no doubt that it will be discovered in many more. Ballarat has been already deserted for the richer and more easily worked field at Mount Alexander, and this last may perhaps be deserted ere long, for another more abundant than it.

The immediate result has been the emptying out of all the labouring population from South Australia and Van Diemen's Land, with a large portion from New South Wales, into this Colony ; the transformation of thousands of every class, and profession, and trade, into diggers or carters ; the increased cost of all articles of consumption and of every kind of labour, of which I have given you specimens ; the almost total destruction of the class of men-servants, and difficulty of procuring females ; and the abounding of robbery, drunkenness, and every kind of vice, the necessary consequence of our proximity to convict settlements. All this, you will say, is bad enough. Yet I am not without hope that the future will exhibit an improved state, and that we ourselves, or at least the next generation, will be able to trace the goodness of the Lord our God in this providential discovery. Even now many are, through it, enabled to extricate themselves from difficulties, and to provide an ample maintenance for their families. Not only the gold-diggers, but merchants and tradespeople, and many of the squatters also, are making unprecedented gains. The great question is, how shall this vast money-making multitude be brought under the influence of the Gospel, so as to become a Christian people ? It seems likely that the Scripture will be fulfilled in Victoria, 'A nation shall be born in a day ;' but what will that nation be ? Not, I trust, a nation of convicts. The English Government cannot, surely, continue to pollute our young community with hordes of ruffians—not, I trust, a lawless people like the state of California. At present there is no disposition on the part of any class to oppose 'the powers

¹ Forest creek and Fryer's creek lie on one side of Mount Alexander, and Bendigo creek on the other side.

that be,' except in a constitutional manner. There are in Victoria no self-constituted authorities, such as exist in the American State, either at the gold fields or in any of our towns; nor have I any fear but that the Government will be able to maintain order. But shall we become, in any proper sense of the word, a Christian nation? If the Lord raise up at this time 'men full of the Holy Ghost and of power' for the work of the ministry among us, men with something of the spirit and abilities of Wesley and Whitfield, then I do hope, that, notwithstanding all that is at present stormy and threatening in the moral aspect of affairs, we shall see all work together for the greater manifestation of the Divine glory, and the hastening of the kingdom of God. A doubt has been very naturally expressed with regard to the propriety of endeavouring to obtain additional clergymen from England, while we have difficulty in providing an adequate maintenance for those who are here already; but under the circumstances in which we are placed, we must 'have faith in God,' that, if He will supply the men, He will also supply the means of maintaining them. Nor, indeed, have I any fear, provided that we can obtain the proper sort of men. Most thankful should I be at this moment for half-a-dozen really efficient labourers for this extensive field; and I have little doubt that in six months we should want an additional half-dozen, so rapid is, and yet more rapid probably will be, the growth of our population."

To the foregoing letter, we are permitted to add an extract from a private journal kept at the same place.

Wednesday, April 21st, 1852.—Mr. P——'s, within fifteen miles of the Commissioner's tents at the Mount, as they call the Mount Alexander gold fields, to distinguish them from the Bendigo, twenty miles distant, and the Fryer's Creek, four miles.

Friday, 23d.—We left our kind friends early, and drove to the Commissioner's tents. After partaking of lunch, C—— and I went to call on Mrs. M——, a lady who is resident in that part of the gold fields, the wife of a medical man. She is a very interesting and excellent woman. Before she married her present husband, she was the widow of a Liverpool clergyman, and had been accustomed to regular female parochial work. Her delight was great when Mr. Gregory began to hold regular Sunday services in different parts of the gold fields. She has got a little Sunday-school in her new, large, comfortable-looking tent, well lined with drugget, and I hope will soon have a much larger one, for there are plenty of children about. It is curious how some men say they would not take up their wives there on any account whatever; while others take them, and find them a great comfort. I think, perhaps, different parts of the fields differ in point of respectability: at any rate, different parties do, and all join a party in going up. After seeing Mrs. M——, we inspected Mr. Sheridan's Bible-cart; and a most curious affair it is, very neatly and ingeniously fitted up,—the back part for books, and below cooking, &c. utensils; while in the front he sleeps and sits. He found much difficulty in the cooking part of the business, and therefore

when he is stationary for any time, he gets his meals at a neighbouring store. But his greatest difficulty is in wet weather; he has nowhere to go to change his clothes, and there he must sit wet and miserable. As soon as we go home, we shall look up our tent for him, and so bring it into use at last. We little thought, when we ordered it, that it would first be used (after a sleep of nearly five years) by our Bible-agent at the gold-fields. He drives two horses in his cart, one of which is our horse old Grimaldi. When he fixes himself for a time in a certain spot, he turns his horses into a neighbouring settler's paddock (the price of hay being 20*l.* a ton), where at present there is nothing for the poor creatures to eat, so that they can scarcely be said to live; and there they remain till he moves to another point. Each day he takes as many Bibles as he can carry, and goes round to the different diggings with them. He has sold great numbers, but there is little or no demand for other books. It is a life of much hardship and self-denial. Mr. Sheridan has given up very fine prospects to devote himself to the good of his fellow-creatures.

After spending about an hour and a half, we drove on to Mr. O——'s, sixteen miles, through a most extraordinary scene, the very heart of the diggings, called the Forest Creek, included under the name of 'the Mount.' The road, which on our first visit was considered unsafe, from the dust being so thick as to prevent your seeing your way amongst the holes, was now excellent from the late rains, which had dried up sufficiently to prevent it from being heavy; and moreover many bad parts had been mended up, and bridged across, by men employed by Government, who had been not very successful in their digging operations, and therefore were glad to work for enormous wages. The whole country here is hill and valley; and the holes occupy the whole of the valley, as it winds along, ascending in some parts a little way up the hill. There is just room left for the road, on each side of which are tents and wooden stores of every description, good, bad, and indifferent,—general stores, lemonade stores, shoe stores, &c. The dwelling-tents are also scattered about the hill-sides here and there, but not so much as in the valley; and the wood has been cut away, till the scene looks dreary and desolate in the extreme; for there is nothing approaching to grass upon the ground, nothing left but the stumps of trees standing a couple of feet out of the earth. The holes are some round, and some square; some very beautifully cut, others very slovenly;—they look like so many wells, and are just as close together as it is possible for them to be, with ridges of turned-up earth between them. Many have burrowed out chambers under ground to a great extent, which is very dangerous unless they are experienced miners, and understand the leaving of proper supports. Two men were killed this morning, while sitting at dinner, from the earth falling upon them, and there have been several fatal instances of a like kind.

PITCAIRN'S ISLAND.

WE are glad to have the opportunity of publishing the following characteristic account of a sailor's recent visit to Pitcairn's Island. The history of the community is well known to our readers;¹ and most of them are probably aware that Mr. G. H. Nobbs, the faithful and successful teacher for twenty-six years of this isolated flock, is now in England, and was admitted to Holy Orders on October 24th, by the Bishop of Sierra Leone, acting for the Bishop of London.

An Account of a Visit to Pitcairn's Island in 1852, given by an Officer on board one of H. M. Ships on the Pacific Station.

"We reached the island on the 30th January; and now I must give you a long account of that sweet little spot, of which I shall never be tired of speaking.

You have of course heard of the mutiny on board the ship *Bounty*, about sixty years ago, on this station; the present inhabitants of the island are the descendants of the mutineers. At daylight, on the *Dædalus* being seen from their shores, a whale-boat came off to us, and they breakfasted: after which we accompanied them to the island, and were received by about thirty young girls, who were all down on the beach to give us a hearty welcome to their secluded island home. (There is no anchorage here, and ships are obliged to stand off and on while the officers go on shore.) After shaking hands with most of them, they each took the hand of an officer, and led him up the steep rock which leads to their village, and we were soon in lively conversation; and really, to hear the frank, artless, and innocent way in which they conversed, was quite a treat to me; and then, again, to hear the dear English language spoken was truly delightful.

When we had ascended the hill they paired off with the officer they had at first taken by the hand on landing, to their respective homes, built in the English style; and there they made us eat fruit, poor things, for they had nothing more to offer, or we most assuredly should have had it. Well, after resting ourselves after our walk up the rock, which made us puff and blow, and elicited many a laugh from the girls (who, I dare say, did not think much of our walking qualities, to be so easily tired), we all repaired to the church, a neat little building made of thatch, where we found our captain and some more of the officers assembled, asking all sorts of questions respecting the religious education and government of the community. We remained there talking with them for some time (which was the most pleasant hour I have spent since leaving England); we then went to the singing-schoolroom, and *there* the greatest treat awaited me; the room was filled with men and women of all ages, from twelve to thirty, but most under twenty-five. On seats round the wall, all the girls who sang were seated; they were from fourteen to twenty-five years of age. The men and older women occupied the back part of the room,

¹ See *Colonial Church Chronicle*, vol. iii. pp. 334, 414, 472.

and in the centre of all these happy girls sat your honoured son, with the rest of the officers. The singing master (a native) was at a table at the upper part of the room, keeping capital time with a black cane. And now came the treat ; they all struck up a lively song to welcome us to Pitcairn's Isle. After that they sang a great number of hymns, and in beautiful style, really better than you generally hear in England, first, second, and third voices. They were instructed for only two months by a French music-master, who was accidentally left on the island by his ship ; and considering they have to pick up everything from books themselves, it is wonderful the progress they have made. I felt so happy amongst them to see these good innocent girls praising God in His own way, in psalms and hymns, with their arms round each other's necks ; it made me draw a comparison with those of our own land, and mark the difference. A strange thought entered my mind while I was looking with pleasure on them all ; it was this—surely the devil has no resting-place here ! and indeed, if one might judge from the simplicity of their manners and conversation, I almost think he has not. On our taking leave of them the next day, they came down to the beach with us.

I must now give you a description of my fair hostess, or the lass who took me in tow, as we sailors call it. She had a sweet expression of countenance, with a touch of melancholy in it, and was about five feet in height ; but I was struck with her large feet, caused by wearing no shoes ; they all go without, owing to their being dependent on charity for all European articles of dress.

Their general apparel is a petticoat of blue merino, or stuff, and a sort of pinafore that reaches to the knees, and fastens close round the neck, made of white calico—this completes their native dress ; but those who are fortunate enough to have friends who remember them on their return to England, have had gowns made in the European style sent out to them. I shall never forget their attention and kindness. The husband of my hostess was very agreeable, about twenty ; they had been married a year, and had one of the sweetest little boys in the shape of a baby I ever saw ; so good-tempered, the little thing would look up in my face, and stare with its beautiful black eyes, and then clutch my bright buttons in its tiny hands, and laugh—it appeared to be laughing all day. I have made up my mind, if possible, on my return to England, to send it out a present, as a token of remembrance for the attention I received while on shore.

I think altogether they are the most Christian people I ever met with in my life ; indeed, I feel certain there are none like them anywhere in the world, they are so very unadulterated with the bad thoughts and evil ways of the world around them. If people were only more acquainted with Pitcairn's Island, and had themselves seen the islanders, and their truly christian manner of living, I am confident that a considerable sum of money would be collected and expended in articles of clothing, &c. for them. I think that they are infinitely more deserving of notice than the inmates of *our* public institutions, schools, &c. in England ; but the misfortune is, they are

not generally known. I am sure, if I were rich, I would expend a thousand a year for these kind, good people, who are so completely dependent on a few friends for every comfort from Europe. I do hope many may become interested in the welfare of this little community, whose number does not amount to 200, and their island is but a mere speck on the ocean, about four miles in size.

February 26th, 1852."

PROPOSED UNION FOR INCREASING OUR STAFF OF
MISSIONARIES.

DEAR SIR,—The first "paper" in the *Colonial Church Chronicle* for November opens so wide a field of usefulness, is of so practical a character, and appeals to so many hearts, that I venture to suggest its being printed in a cheap form for parochial distribution. The subject has long been one of deep interest to me; and happening to possess a small property adjoining the district of which I am Incumbent, with a good house, readily capable of enlargement, in a healthy, cheerful situation, I am most anxious to make an effort to carry out that part of the writer's suggestion which relates to the three years previous to a young candidate for Missionary exertion entering St. Augustine's, Islington, or any of the Colonial Colleges.

I hope, therefore, that you will enrol me as a working member of the "proposed union for increasing our staff of Missionaries;" and should you comply with my suggestion, I would gladly take 100 copies of the paper, as a means of drawing attention to so important an object in my neighbourhood.

Yours faithfully,

T. D.

SIR,—The extracts from a sermon preached at Liverpool by Mr. Wray, with which you favoured your readers in the November number of the *Colonial Church Chronicle*, relative to a proposed union for increasing our staff of Missionaries, have afforded me much pleasure in the perusal, as I see in the valuable suggestions therein contained the germ of a most simple and feasible plan for the adequate extension of the missionary enterprise of our Church, both in the colonies and among the heathen.

On a perusal of the plan, the important question arises, Where and how are those youths, once selected, to be educated? and we may further ask, *At what age* are they to be selected? With respect to the latter, I am decidedly of opinion with Mr. Wray, that the course of training for so peculiar and arduous a work should be a long one, and that, as a general rule, promising and active *boys* of not more than fourteen years of age should be chosen. No doubt, youths of a much more advanced age might be selected, in whom a *decided individual* preinclination to missionary employment—not suddenly formed—had declared itself. Youths of this stamp—say, of eighteen years of age,

—(I should question how far an inclination of this sort was *to be depended on*, at a much earlier age)—would be likely to make valuable missionaries; and the diligent work of but a year or two with a private tutor, say under the tuition, if possible, of the parochial minister himself or his curate, would tolerably well suffice as a preparation for admission at St. Augustine's. But as we cannot expect youths so animated and on sure grounds to present themselves in anything like sufficient numbers, I maintain that we must absolutely mould anew, or even create, if need be, the proper stuff for our missionaries out of raw materials of a much younger age; and I am sure that boys well trained in an atmosphere purely missionary, would prove by far the best servants of the Church, whether in the colonies or among the heathen. I do not mean to say that boys should be chosen hap-hazard without any regard paid to a certain fitness, which might well be looked for even in boys still younger than the age of fourteen. May we not hope that not a few young Samuels and Timothys among us would be forthcoming, either at their own instigation, or at the bidding of a holy mother, to devote themselves to the Lord? And especially where parochial associations of the *Society for the Propagation of the Gospel* have been formed, and parochial monthly or quarterly meetings held, under the presidency of a zealous promoter of missions, might the clergyman look among his youthful auditory for more than one young heart that had been moved by the Spirit of God to the same high resolve. Is it too much to expect that 200 such, or even double the number, should be readily found scattered among the 10,000 parishes of England? Suppose we, then, that some such youths have been found, and the zeal of Christian men and women stirred up to a liberal supply of funds adequate for their proper training; where, I again ask, are they to be educated?—A most important question indeed, far more difficult to answer aright than the question of choosing boys or providing funds. In fact, herein consists the chief difficulty, for if these boys are not properly educated for missionaries, how great the disappointment and discouragement of those who shall have spent their money, and what is of far greater consequence, *built their hopes* upon them, in vain; and how incalculable therefore the injury to the cause of missions generally which such disappointment would inflict. Better far not to undertake a work of this kind at all, than to attempt it without due circumspection, and provision against its ill success.

It is not quite clear what Mr. Wray's recommendation upon this point is; probably he had not yet been able to mature his plans or to work them out in detail. But he appears to suggest that such an education as might be obtained at any of our best public or private schools would suffice: for he writes—"In some cases a boy who had lost his parents might be adopted by the congregation, who would, under the direction of the parochial minister, give him the highest education *which the neighbourhood afforded.*" Now although there is no question that some of our best qualified and most zealous missionaries have passed through the ordeal of such schools, yet I doubt

not they would all to a man acknowledge it as their decided opinion, that the atmosphere of none of our public or private schools is in any way calculated to excite or to foster a missionary spirit. Boys *may* enter such schools with a missionary spirit preformed, and may pass through the ordeal without loss of the same,—nay, perchance, may come out as gold purified seven times in the fire,—but no man will pretend that they are suitable gymnasia for the youthful missionary, or that they are in any respect likely to perfect men such as we want—“men well trained and devoted to the Gospel work, evangelists, prepared at the call of the Church to undertake any service assigned to them, in any part of the habitable globe.” Such men, I repeat, may doubtless be found, who have been educated in this way; but it has been *in spite* of the system, not that they have received any training there of a nature at all calculated to fit them for their peculiar work. And who shall say how many of our missionary youths shall lose, amid the many and strong temptations of ordinary school-boy life, that freshness of zeal, such as it was, with which they entered upon it, and find themselves either unwilling to proceed to St. Augustine’s, or at best in a far less favourable condition of mind than when they were first selected for education as the Church’s offering to the missionary cause? Mr. Wray has, I believe, most truly said, “Nothing but a band of men *expressly trained* to the work, self-denying, and animated by a love of souls, can labour in it worthily and successfully;” and I cannot believe that an ordinary school education—be it the very best and the highest of its kind—winding up with a term of study at St. Augustine’s, is a course of education likely to raise up a body of such men. Admirable as may be the training of the Canterbury College, it surely cannot compensate for the want of that long early discipline which ought to be provided for our missionary youth, and which is in itself the best foundation for St. Augustine’s to work upon with hope of the highest success. We must have, Sir, a *missionary school*—that is our want—a gymnasium for the special education of candidates for missionary work, and such candidates alone. Then may we hope for a band of highly gifted men, adequate for the emergency, men who shall have all that “express training” without which little success can be expected.

Your very obedient Servant,

X.

Reviews and Notices.

*The Calendar of the Missionary College of St. Augustine,
Canterbury, for 1853.* London: Rivingtons.

THIS small, but interesting volume, cannot be better introduced than in the words of the Preface:—“The Calendar has been printed entirely by students of the College, during the hours which could be allotted for this branch of preparation for

Missionary service. The Almanac furnishes, besides the usual information, a record of the most important *events* connected with the extension of the English Church, and of *men* who ought to be 'esteemed very highly in love for their works' sake.'"

The Calendar contains, also, a brief historical account of the ancient abbey, and full details respecting the present foundation, the exhibitions, and course of study. In the Appendix are added Examination Papers, extracts from the letters of Colonial Bishops respecting the qualifications of Missionaries, a syllabus of a course of Medical Lectures, and a list of works on Christian Missions.

The volume will be found full of interest by all who are helping to fulfil the Missionary duties of the Church of England. And we are assured that they are many throughout our empire, in whose thoughts and prayers St. Augustine's is constantly remembered, as a central spot from whence the duly authorized Missionaries of the Church shall hereafter issue, armed for their holy warfare.

The appearance of the work is, on the whole, very creditable to the diligence, accuracy, and taste of its printers. From the List of Students we learn that the College has already sent forth six labourers into foreign lands; and that it now contains eighteen students and three probationers, among whom we are pleased to observe natives of Guiana, Antigua, Greenland, and Bengal. The annual Collegiate expenses of each student are 35*l.*; so that a hundred guineas would pay those expenses for a student during his entire course, without aid from Exhibitions. Ought not many wealthy parishes, many wealthy laymen of our Church, to have their Missionary students in training at St. Augustine's?

Parish Sermons, &c. By the BISHOP OF SIERRA LEONE, late Incumbent of the Dicker, Sussex. London: Darling.

THIS volume contains twenty-four sermons, addressed, for the most part, to country congregations. We are informed in the Preface, that the Bishop was induced to publish them by the request and at the risk of an anonymous friend, who proposes to devote the profits to the benefit of the African Mission. The sermons seem to indicate a mind which has been peculiarly given to the study of the Epistles of St. Paul. As the production of a bishop, we are not disposed to criticise them; and regarding them as the parting gift of one who, for Christ's sake, and for the love of souls, has abandoned home, and gone to confront a deadly climate, we will only say, *non loquitur magna, sed vivit.*

Colonial, Foreign, and Home News.

SUMMARY.

OUR monthly news from British North America is not of a very important character. In NOVA SCOTIA the parishioners of St. Paul's, Halifax, have by a vigorous effort extinguished a debt of 4,162*l.* on their church. It is gratifying to record the removal of such a dead weight upon all parochial energy; but surely the debt would have never been created if a proper spirit had existed among the parishioners. The Rev. W. R. Cochran, recently ordained, has temporary charge of St. Margaret's Bay; and the Rev. J. Griffiths has been sent to Brier Island. Dr. Adamson was appointed, on Oct. 13th, Secretary to the Church Society of the Diocese of QUEBEC. We rejoice to see the Lay Committee of this Society in active operation. At a confirmation in the cathedral of MONTREAL, on Oct. 10th, 254 candidates from five distinct congregations were presented to the Bishop. On the same day the Bishop of TORONTO ordained at Trinity Church eight priests and four deacons. Among the latter was a student from St. Augustine's College, Mr. T. J. M. W. Blackman, who is to be stationed at Hamilton. The *New York Churchman* of Oct. 23d says:—"The Court of Bishops convened at Burlington, after a long and animated debate of several days, resolved not to proceed with the presentment against Bishop Doane, made under the names of the Right Reverend the Bishops of Virginia, Ohio, and Maine, because sundry of the charges had been examined into by the Convention of the Diocese, and he had been fully exonerated by it; and that, as to the new charges in the presentment contained, it was right and necessary that the Convention should examine them also; and that, as a special Convention had been convened on the 27th inst., the Court would not *now* proceed further with the presentment. This decision is a most important one, inasmuch as it maintains the rights of the Diocesan and the Diocese, and rebukes most forcibly that '*episcopizing*' in other men's Dioceses which some Right Reverend Prelates have indulged in of late.

The following preambles and resolutions were adopted:—

Whereas, Previous to the making of the Presentment now before this Court, the Convention of New Jersey had investigated most of the matters contained therein, and had determined that there was no ground for Presentment: therefore,

Ordered, That, as to the matters thus acted upon by said Convention, this Court is not called upon to proceed further.

Whereas, The Diocese of New Jersey stands pledged to investigate any charges against its Bishop that may be presented from any responsible source; and *Whereas*, a Special Convention has been called, shortly to meet, in reference to the new matters contained in the Presentment now before this Court; therefore,

Ordered, That this Court, relying upon the said pledge, do not now proceed to any further action in the premises.

The votes in the affirmative were Bishops Kemper, McCoskry, De Lancey, Whittingham, Chase, Upfold, Green, and Rutledge. Those in the negative, Bishops Hopkins, Smith, Lee, Johns, Eastburn, and Potter. It appears that the examination of the point involved was very full, and the decision made with great deliberation. After the passage of these resolutions, the presenters tried to fall back upon the first presentment; but this attempt was frustrated by the *unanimous* voice of the Court. We make no doubt that the new charges made against the Bishop of New Jersey will receive a full and thorough investigation."

A conference of lay delegates, at Hobart Town, was held on June 30, at the request of the Bishop of TASMANIA. The object of the meeting was to elicit an expression of opinion touching the petition lately sent to England by the Bishop and Clergy, asking for the establishment of a Church Constitution in Australasia. Twenty-nine parishes (out of sixty) sent representatives to the Conference: and these, by a majority of nineteen to eight, declined to adopt the petition of the Clergy, and agreed to certain resolutions and addresses of a controversial rather than a practical character, and expressed with more show of energy than of reason. Still we are glad to see the Laity, as a body, beginning to take part in the affairs of the Church. Their activity will survive when their prejudices are extinguished. We have chronicled elsewhere the arrival of the Bishop of SYDNEY in England.

ILLINOIS.—*The late Bishop Chase.*—The following letter from Mrs. Chase was recently received by some friends in England.

"Jubilee, September 23d, 1852.

"Very dear and beloved Friends,—Our dear and venerated friend, Bishop Chase, my beloved husband, has left us—left a life of toil and anxiety, for his Father's mansions, where no sorrow can enter. Afflictive as is the dispensation, and trying to our earthly affections, we are not without consolation; I had almost said we have joy in his release, assured of his happiness. 'When called' (he often said), 'grieve not for me, my Saviour has promised to receive those who trust in Him. I trust in Him alone, and will not dishonour Him by doubting His word.' The summons came, and in a manner most trying to the dear sufferer, and to the feelings of his sympathising family.

Tuesday afternoon he was riding out as usual for exercise; he returned to the house, and calling to me, said, 'it was cool and pleasant, and he wished I would accompany him.' We were in a Buggy, and had not got out of sight of the house, when a trace slipped from the whiffletree. We had just commenced a slight descent; the horse with a bound cleared himself from the carriage: I think my dear husband still held the rein, or it had slipped round his wrist. I had the agony of seeing him thrown with violence on the ground: his shoulder and hip struck first. I saw his head was not struck first, and deriving courage from it, I raised it. Consciousness returned, and he uttered a cry of agony; in a few minutes he was surrounded by students and labourers. His first words were, 'You may order my coffin; I am glad of it.' He gave orders calmly to send for a doctor, and for Dr. Chase; to assist in his removal. This was effected with much difficulty, by means of a settee borne upon the shoulders. When placed on

his bed he thanked those who had borne him, saying, 'You will have to lift me once more soon to my grave.'

Five days of agony followed. No bones were broken; but the shock to the nervous system was dreadful. The last two days his mind wandered, and Sunday night drowsiness came over him: we trusted he was not suffering: he spoke not, but was yet conscious. When taking his hand I spoke to him, he would press it. Breathing became shorter and shorter, when about three o'clock, Monday morning, without a struggle or a groan, it pleased our Heavenly Father to release His suffering servant. Two of his sons and his daughter Mary stood by his bed, and witnessed his departure. Our son Dudley was telegraphed, but was not at home, so that we have not yet seen him. Yesterday we committed his body to the earth, in a spot he often looked on with pleasure, in the burial-ground near the College. Our rides commonly terminated by a visit to this spot, 'It was so pleasant,' he always said, 'to look on our resting-place,' and very often expressed a desire that it might be soon, yet fearful that his impatience was sinful, would say, 'Make me ready, O my Saviour, and then take me to Thyself.'

Thus, dear friends, I have done in a hasty manner, what I know would be his wish—to inform you immediately of this blissful change. He has often expressed to you his gratitude for all your kindness, but he could never let you know how he loved you: it was a theme he never tired on. This friendship, begun on earth, will, I trust, be renewed in Heaven, for heavenly was its origin,—to build up the kingdom of our dear Redeemer.

A 'Motto' is in the press; you will soon receive it, and learn the state of the Institution you have so often aided.

The bill for 37*l.* shall be given to the Treasurer of Jubilee College, and I have no doubt will be faithfully applied.

The acknowledgment of 175*l.* was made immediately by my dear husband: I trust you have received it. And now, dear friends, will you not pray that God may sanctify to us this dispensation of His Providence, and quicken in us a desire to do His will, that the blessed example of the departed be not lost to us?

With every sentiment of love, esteem, and gratitude, believe me,
Your sincere friend, SOPHIA M. CHASE.

I cannot forbear to mention, that a sweeter smile than life can give lingered on the countenance of our beloved friend, as if he would assure us of his happiness."

WISCONSIN.—*Nashotah Institute*.—In a letter from the Rev. Azel Cole, D.D., President of this most valuable Mission, he desires to acknowledge gratefully the receipt of \$75.88 from the offerings of Trinity Church, Pittsburgh, through the Rev. T. B. Lyman, Rector; and \$20 from Miss Hoffman, of Virginia, per the Rev. Dr. Coleman, of Philadelphia. He adds:—

"Twenty-seven young men are here now, and several wholly without means to sustain them. I have allowed them to come, because the Church needs clergy in the great Western field, and they were desirous to enter upon the duties and labours of Missionary life. Now that they are here, they are too good to send away; yet, if I have been too rash in hoping that alms and offerings would come sufficient to support them, what can I do but say that I regret my encouraging them to come here, and with sorrow am compelled to ask them to retire? If such necessity constrains me, it will be surely a sad task.

Already Nashotah numbers nineteen alumni, and has now thirteen candidates for Holy Orders, and fourteen preparing for candidateship, from three different dioceses. Nashotah is a Theological Seminary, a

training school for western Missionaries, and receives only young men who are purposed, if the Lord will, to enter the holy ministry of the Church. For candidates, a regular systematic course of study for three years is appointed, and strictly adhered to. Year after year, on Trinity Sunday, those who have completed their course of study are presented to the Bishop for ordination.

It has occurred to me, that perhaps an effort might be made to supply Nashotah with means to pay the salary of the Rev. Dr. Adams, whose reputation as a teacher of Theology is drawing the attention of many young men hither. Are there not forty merchants who could give \$10 per annum, and thus confer a blessing upon the West? May there not be some one, blessed with the means, would rejoice to have such an agent in the work of doing good? As he pursues his daily round of business, it would surely be a source of thankful joy that though he could not directly toil for the Church, he was still advancing her highest and best interest by thus providing that her clergy be 'workmen that need not be ashamed, rightly dividing the word of truth.'—*Banner of the Cross, Oct. 30.*

NEW YORK.—*Consecration of Dr. Wainwright.*—While the *Chronicle* is passing through the press, we have received the New York *Morning Courier* of November 11th, containing a glowing description of the Consecration of the Provisional Bishop on November 10th. We regret that we are obliged to limit ourselves to a mere extract:—

"The doors of Trinity Church were opened yesterday at half-past nine o'clock A.M., and the Church was almost immediately filled. Every available portion of space was occupied with seats, and yet thousands were unable to procure tickets, and other thousands were turned away from the doors."

Various portions of the service were allotted to Dr. Hawks, Dr. Vinton, Dr. Kip, Rev. G. T. Bedell, the Bishops of Montreal, Pennsylvania, and Maryland. The Bishop of New Hampshire preached. The Bishop of Indiana and Bishop Williams presented Dr. Wainwright to the Bishop of Connecticut, who, as senior Bishop, presided. Dr. Haight and the Rev. Mr. Eigenbrodt read the testimonials. The Bishops of Wisconsin and New Jersey proceeded with the office of Consecration. The hands of the Bishops of Connecticut, Montreal, New Jersey, Wisconsin, Western New York, Maryland, New Hampshire, and Pennsylvania, were laid on the head of the new Bishop. The alms (amounting to 400 dollars, and devoted to the Nashotah mission) were collected by seven deacons and Dr. Haight. More than five hundred of the laity partook of Holy Communion. Our contemporary says that many thousands were disappointed in consequence of the want of accommodation in Trinity Church, some of whom had travelled hundreds of miles to be present. A general cry for a Cathedral was the result.

"The crowning incident of the day was the presence and participation of the Lord Bishop of Montreal, and his Chaplain, the Rev. Dr. Leach. Clergymen of the Scotch Church, and from Jamaica, were also present in the church among the other Clergy. All the nearer Bishops of British North America were invited. Letters were received from the Lord Bishops of Quebec, Toronto, and Fredericton, deeply regretting their inability to attend, owing to important appointments in their own Dioceses, and warmly acknowledging the kindness of the invitation. Only the Lord Bishop of Montreal was enabled to be present. For the first time since the Church of America received the Succession, an English Bishop has consecrated the Holy Eucharist according to the American form, and has united in laying

on hands in the consecration of an American Bishop. He also signed and sealed the Letter of Consecration.

This, coming so closely after the visit of our Bishops, by invitation, to England, and their enthusiastic reception there, adds another and yet stronger to the many bonds that already bind the two Churches in one body. Nor will the union remain even as it is. It must grow yet closer and dearer; and the hearts of both are even now ready.

In close connexion with this was the interesting coincidence, that the splendid gilt Alms Basin, presented to our Bishops in Oxford on behalf of the American Church, was on this day used for the first time. It was placed with the offerings on the altar by the Bishop of Western New York, one of those to whom it was given; and the occasion was the consecration of Dr. Wainwright, who accompanied, or rather preceded, the two Bishops on their mission of brotherhood. This Alms Basin is truly a magnificent affair."

SYDNEY.—*Board of Missions.*—The following statement is extracted from the *Sydney Morning Herald*, July 17, 1852:—

"This noble enterprise (the Australasian Board of Missions) in which all classes of the Church of England, from her Prelates to the humblest member, so heartily united, when the Bishop of New Zealand proposed to the colonies comprised within the province of Australasia the reclamation of the heathen population of the islands of the Southern Seas, seems to need revival.

The establishment of a fund, by which, in the first instance, a suitable vessel should be placed at the disposal of the Bishops of New Zealand and Newcastle, to enable them to visit different islands, and to select from the native youth pupils to be trained in New Zealand, in the truths of Christianity and the arts of civilized life, was promptly effected by the Diocese of Sydney; but the necessity of making provision for the further expenditure which must necessarily be attendant upon the increased efforts, by which it was proposed to follow up these first steps of the Bishops, has apparently been lost sight of for far too long an interval.

In the course of last year the Bishops of New Zealand and Newcastle proceeded on a voyage to various Melanesian Islands, and brought back with them different youths, numbering thirteen in all.

The Bishops, it will be remembered, touched at Sydney on their return, but the rapidity of the movements of the Bishop of New Zealand scarcely afforded time for the colonists interested in the expedition to assemble in public meeting, so as to receive the Bishops, and hear the details of their mission.

The Bishop of Newcastle has been also silent on this deeply interesting and vital subject.

The period has, however, again come round when further visits to the islands can best be made, and the youths instructed in religion and in the arts may return to introduce these blessings among their countrymen, and fresh native pupils come back with the Bishop to be qualified in like manner.

On the 15th of June last, the *Border Maid* accordingly left her moorings off the College Bay, and went up to Auckland to take in stores; intending, D. V., to sail on the ensuing Wednesday afternoon for the islands.

The Bishop of New Zealand, we are informed, is desirous of reaching the Solomon's Islands, from one of which a boy has been in the College at St. John's now nearly two years. He is spoken of as a very remarkable boy, as most sensible and English-like, (for an aboriginal,) and one who is

likely to come back another year to reap the further advantages of the College.

A young chief of the Neugoné accompanies the Bishop back to the islands, who, from his real desire and thirst for truth, is expected to return, on a subsequent voyage, to be baptized. He has made much progress, and will carry back with him knowledge enough to qualify him to give intelligent instruction to his people. On his return from the islands, the Bishop of New Zealand intends to stop at Sydney; a circumstance which will rejoice every member of the Church of England amongst us. We trust that before his arrival something will be done to place the Society in a position to show the good Bishop, on his arrival, that Churchmen have not been unmindful of their duty in this matter."

CONVOCAATION.—Two incidents in the late meeting of Convocation at Westminster, must be placed on record in our pages. The Bishop of CAPE-TOWN sent in (through the Bishop of OXFORD) his claim to a seat and vote in the Upper House. And in the Lower House, on November 16th, the Rev. Henry CASWALL, Proctor for the Diocese of Salisbury, proposed the following Resolution:—"That this Lower House of Convocation, desirous of promoting intercommunion between distinct portions of the Church, beg to represent to his Grace the Lord Archbishop, and to the Right Reverend the Bishops, that they have derived great satisfaction from the affectionate invitation to unite in solemnities interesting to the whole reformed Church, addressed by his Grace, during the past and present year, to the Bishops of the Episcopal Church in Scotland and in the United States of America: and from the cordial manner in which that invitation was accepted."

Mr. Caswall said, that all who were present in Westminster Abbey at the Jubilee Services, in June last, must have felt that such solemnities tend powerfully to strengthen and consolidate the interests of our Reformed Church. To himself, individually, nothing had ever appeared more delightful than the communion then enjoyed and exhibited between Bishops, clergy, and laity, from England, Ireland, Scotland, the United States, and our distant colonies. Having been himself during eleven years a clergyman in the United States, where also he had been ordained, he felt himself in a position to speak confidently upon the reciprocal advantages of such intercommunion, both to England and to America. To England it was beneficial, for we thus imbibed a portion of the energy and youthful activity which belong to the American Church. To America it was beneficial, for the American Church thus shared in a portion of the firmness and solidity which belong to the ancient establishment of England. The American Church sympathised deeply with the Church of England in her successes and in her trials. The ancestors of American Churchmen were also our own ancestors, and had erected those noble institutions which are the glory of the mother country. The American Church stood ready to fight, side by side, with our own against error and sin; and would rejoice in co-operating with us in hastening the time so eloquently alluded to by Archdeacon Garbett on Friday last, when the Anglican Church, in its various branches, would girdle the world with its religious institutions, and wield the sword of the Spirit with glorious effect.

Archdeacon Grant, in seconding this Resolution, alluded to the kind feelings entertained towards us by our brethren in America, and hoped that we should heartily reciprocate those feelings. He mentioned the deputation of Bishops sent from America, and spoke, we believe, of the desirableness of sending a deputation in return, in accordance with a wish expressed by Churchmen across the Atlantic.

The motion was carried unanimously.

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

JANUARY, 1853.

GLEANINGS FROM THE COLONIAL BLUE BOOK.

It seems impossible in the present day to obtain a comprehensive and distinct view of the progress and position either of the Church of England or of almost any of her colonial branches. The "progress of the nation" is accurately recorded year after year, in obedience to that spirit of inquiry which is generated by Parliamentary discussion. Men care about it too much to leave it to be guessed at by the imperfect researches and inferences of solitary observers in various places. Is it not worth our while to survey exactly the breaches and restorations, the decay and the growth, which are going on in the spiritual edifice of which we are a part? Or must we wait for the restoration of synodal action, to see the temporal affairs of the Church militant meet with the same degree of watchful attention which the business of every other corporate body receives from those who have a concern in it? Will a yearly "Blue Book" of the Anglican Church ever issue from the primatial see of Canterbury? Our transatlantic brethren set us a good example in this respect. Each diocese in the United States publishes annually its Report of Convention; containing, in addition to the deliberations of its representative body, a compendious account of the state of every distinct parish, and of the services of each Clergyman, the daily proceedings and acts of the Bishop, and a discriminating address from him, of comfort or encouragement or admonition, according to the circumstances of the various portions of his diocese.

Without at all disparaging those triennial episcopal charges which are customary among ourselves, it may be asked, "Is not such a document as we have described likely to be far more useful both to the present and to a future generation?" The periodical answers to a Bishop's Articles of Inquiry would readily supply materials for the compilation of a Diocesan Report anywhere. And whatever be the character of the knowledge so acquired, the Church would be the better for it. If we are making successful progress in our warfare, it would be well in such times as the present to "comfort one another" with the tidings. Or if we are driven backward before the enemy, we have reason, like the Grecian warrior, to pray that our destruction may at least take place in the light of day. (II. xvii. 646.)

Meantime, it is part of our own function to draw to one focus any scattered rays by which the present position of the Colonial Church is illustrated. Few of our readers, probably, are extensively acquainted with the solid folios in dull blue covers, which are from year to year "presented to both Houses of Parliament by command of her Majesty." A Blue Book has been recently published, comprising the reports made for 1851 to the Colonial Secretary by the Governors of thirty-seven British Colonies. Many of the reports contain valuable and authentic information respecting the state of the Church abroad, which will be not unacceptable to our readers. The character and position of the several writers are such as to forbid the suspicion of any partial leaning towards the "established" Church. The Blue Book itself, valuable as it is, is not a complete document. Some of England's colonial offspring are apparently too independent or too careless to render to their parent any account of their weal or woe. From the pages before us we shall proceed to make extracts, and to comment on them with the view of bringing together some additional testimony as to the present condition of the Colonial Church.

NOVA SCOTIA.—A complete census of the *province* of Nova Scotia was taken in the year 1851. Its population was found to amount to 276,117 persons, among whom were 1,056 Indians (chiefly Miemacs, we presume) and 4,908 coloured persons. There are 288 persons returned as clergymen; and 567 buildings described as churches. The religious denominations in the several counties are thus stated:—

Counties.	Church of England.	Roman Catholics.	Kirk of Scotland.	Presbyterian Church of Nova Scotia.	Free Church.	Baptists.	Methodists.	Congregationalists.
Halifax	10,245	13,317	1,868	3,559	1,997	3,525	2,457	515
Lunenburg	5,128	679	39	568	2,168	2,727	1,565	20
Queen's	1,176	564	11	56	2	1,699	1,501	858
Shelburne	1,529	107	197	568	42	3,461	2,245	23
Yarmouth	634	2,810	19	349	106	4,931	686	353
Digby	1,972	5,259	74	89	12	3,918	792	15
Annapolis	3,000	565	52	213	104	7,356	2,705	14
King's	972	1,143	155	402	764	6,859	2,309	288
Hants	2,731	1,005	79	3,921	113	2,173	2,982	125
Cumberland	1,349	617	624	1,379	340	1,661	3,413	9
Colchester	771	311	760	7,908	755	1,811	466	19
Pictou	1,105	2,031	9,886	7,665	3,588	197	314	1
Sydney	372	11,260	86	949	498	276	14	—
Guysboro'	2,518	2,895	154	912	250	809	1,282	167
Inverness	278	8,349	930	118	4,189	264	120	159
Richmond	546	7,229	541	18	1,984	45	60	—
Cape Breton	2,156	11,493	3,452	103	8,968	531	685	73
Victoria								
Total.....	36,482	69,634	18,867	28,767	25,280	42,243	23,596	2,639

In addition to these, 4,087 persons, almost entirely in Lunenburg, are enrolled as Lutherans; 580 as Universalists; 101 Sandemanians; 188 Quakers; and 3,791 of other denominations.

It is instructive to compare the above statement with the census of 1827, which (excluding Cape Breton) gave the following numbers:—Church of England, 28,659; Church of Scotland, 37,225; Dissenters from those two Churches, 4,825; Roman Catholics, 20,401; Baptists, 19,790; Methodists, 9,408; Lutherans, 2,968; Quakers, Universalists, &c. 255; doubtful, 317: total, 123,848.

No reason is given for attributing to emigration any change in the relative numbers of the several denominations, or for impugning the general accuracy of either of these statements. Yet there is something on the face of them very discouraging and unsatisfactory to Churchmen. The Church of England has decidedly, and to a large extent, lost ground. Can any of our readers in Nova Scotia explain from what cause? While the population of the province has just doubled itself in 24 years, the Church of England has increased by only 21 per cent., and the Presbyterians by 54 per cent. In other words, the former body has lost 79 members out of every 200 who should naturally have belonged to it in the present generation; and the latter body has sustained a corresponding loss of 46 out of the same number. On the other hand, the Roman Catholics have increased in 24 years by 180 per cent., the Methodists by 143, and the Baptists by 111; all three considerably outstripping the growth of the general population of the province; and leaving the other two religious bodies very far indeed behind.

PRINCE EDWARD ISLAND, though a separate colony, forms a part of the diocese of Nova Scotia. Its ecclesiastical establishment is thus described by the Lieutenant-Governor, Sir A. Bannerman:—

“This establishment consists of seven Clergymen, stationed respectively at Charlotte Town, George Town, Saint Eleanor, Port Hill, Crapaud, Cherry Valley, and Melton. The Rector of Charlotte Town, who is also Ecclesiastical Commissary, receives 100*l.* a-year from the Imperial Government, 100*l.* a-year from the *Society for the Propagation of the Gospel*, and 36*l.* a-year as Officiating Chaplain to the garrison, beside surplice fees. He has no parsonage-house, and is assisted in his duties by a Curate, whose services are paid for by the parishioners.

The other six Clergymen are in a great measure supported by the *Society for the Propagation of the Gospel*, which has also liberally contributed to the erection of all churches in the island. Nearly one-half the population consists of Roman Catholics. The different religious persuasions, according to the census taken in 1847, were as follow:—Roman Catholics, 27,147; members of the Church of England, 6,530; members of the Church of Scotland, 9,895; dissenters from ditto, 10,507; Wesleyan Methodists, 3,659; Baptists, 2,900; other denominations, 1,710. Total population, 62,348.”

NEWFOUNDLAND contributes no ecclesiastical information to the Blue Book. It is, however, satisfactory to learn that the financial condition of the local government is flourishing. The value of fish exported in 1851 was 523,574*l.*; oils and skins, 396,573*l.*

CANADA and NEW BRUNSWICK furnish no Reports whatever.

In JAMAICA, where, as throughout the West Indies, the Clergy are chiefly supported by the local government, a custom prevails which might advantageously be imitated elsewhere. A Rectors' Fund and Curates' Fund are deposited in the public Treasury, being composed of fixed drawbacks on clerical stipends, and dedicated to the purpose of providing for the widows and children of Clergymen. The grant of the Legislature in 1851 for ecclesiastical payments amounted to 31,036*l.*

From BAHAMAS, Lieut.-Governor Nisbett makes the following report:—

“There are thirteen parishes in the Colony. Provision is made by law for clerical duty in the whole of them, though in some instances one Clergyman has several parishes under his superintendence; and most of the parishes, consisting of islands separated by water, have not efficient clerical visitation.

Number of Churches and Members.—The episcopal churches (Church of England), by the return from the Venerable Archdeacon Trew, are nine in number, besides eleven chapels, with 4,078 Church members, among whom there are 988 communicants, and 1,399

Sabbath-school children, besides 858 children in connexion with the day-schools.

Clergy.—In 1851 there were resident in the Colony, Archdeacon Trew and twelve Clergymen of the Church of England, one of these Clergymen being Officiating Chaplain to the garrison, who has under his spiritual superintendence, as such, 239 men, 19 women, and 21 children; one Presbyterian Minister, five Wesleyan Missionaries, two Baptist Missionaries in connexion with England, and others of African descent.

Presbyterian.—There is a Presbyterian church in Nassau, endowed by the Bahama Legislature.

Wesleyan.—There are two capacious Methodist chapels in New Providence; one at Green-turtle Bay, Abaco; one at Dunmore Town, Harbour Island; and some minor ones at other settlements at Eleuthera and Abaco.

Baptist.—There is also a very capacious Baptist chapel in Nassau, in connexion with and superintended by a minister of religion sent by the Baptist Society in England; and there are also other Baptist chapels in New Providence and the provinces, but not all in connexion with the Baptist Society in England.

Sections of Religion.—The sections of religion into which society is divided in this Colony are, 1. Church of England; 2. Presbyterian Church; 3. Baptists and Anabaptists; 4. Methodists.

The Baptists and Anabaptists are composed, with the exception of the minister and a few other persons, entirely of Africans or their descendants.

The other three denominations consist of all classes, though the white numerically predominate.

There were 300*l.* sterling voted by the Legislature in 1851 towards the erection of three Methodist chapels.

Parties are not agreed as to the proportionate numbers attached to the respective religious denominations which exist in the Colony, and it was deemed inexpedient to make such somewhat invidious inquiry when the census was taken."

BARBADOS.—The following general statement of ecclesiastical matters is furnished by Lieut.-Governor Hamilton:—

"The provision made by the Legislature for the support of the ministry of the Established Church (for none other has received any support here from public works) is very liberal.

There are eleven Rectors, who, beside a glebe and parsonage, each receive a stipend of 320*l.* 10*s.* 3*d.*: total, 3,525*l.* 12*s.* 9*d.* Compensation paid to them annually, in lieu of marriage and burial fees, 743*l.* 15*s.* 11½*d.*; eighteen Curates, at 150*l.*: total, 2,700*l.* Two Legislative Chaplains, 60*l.* 0*s.* 6*d.* Total, 7,029*l.* 9*s.* 2½*d.*

The following is a summary of the state of the Church in this island, at distant intervals, from the formation of the diocese to the present time:—In 1825, the number of Clergy, 15; churches and chapels, 14; number of sittings, 5,030. In 1834, number of Clergy,

29; churches and chapels, 23; number of sittings, 7,750. In 1841, number of Clergy, 31; churches and chapels, 35; number of sittings, 22,502. In 1851, number of Clergy, 34; churches and chapels, 42; number of sittings, 24,967. Although there are 42 places of worship belonging to the Established Church in the island, affording church room for about 25,000 people, I am informed that there is still a great want of church accommodation. Last year, considerable additions were made to the several churches and chapels, for the purpose of affording additional sittings; and one or two new chapels in the country are in contemplation.

There is very little Dissent in Barbados; less, probably, than in any British Colony. The Wesleyans and Moravians have been the only Dissenting Churches having Missionaries here; and both ministries deserve the highest praise for their energetic pursuit of their calling, and their prudent abstinence from all interference in public matters.

There is also a small Roman Catholic place of worship, built and supported by private contributions. The number of residents of that persuasion is very limited, not more perhaps than thirty-five or forty; but the congregation receives a considerable accession from the troops in garrison.

Under the head of fees, I have to report a very satisfactory arrangement made last year. The fees of the Clergy on marriages and burials used to be a source of great heart-burning and complaint in some of the parishes, and had often the effect of placing the pastor in a false position towards his flock. They have all been abolished, and the present incumbents have been compensated by a yearly payment from the Treasury, calculated upon an average of the fees, not actually received by them, but to which they were entitled by the law. The fees of the clerks and sextons still continue, but provision has been made for their ceasing as vacancies occur, and for giving salaries to their successors."

The last paragraph is worthy of the special consideration of the Clergy both at home and abroad.

Some useful information is given regarding the state of education in Barbados; and a well-deserved acknowledgment is paid to the important services of the Rev. Principal Rawle. In 1850 an Act was passed for providing for the more extensive education of the people, and a sum of 3,000*l.* was placed at the disposal of an Education Committee, to be appointed from members of the Legislature. The measure, we are informed, contemplated the participation in the grant of—

“All public schools for primary instruction connected directly with the Established Church, or with any other Christian congregation, and under the immediate superintendence of their respective ministers, and in which the Holy Scriptures in the authorized version of the Bible should be read and taught, and in which there shall not be less

than fifty children in actual average attendance, receiving moral and religious instruction."

Under this Act, aid has been afforded to 34 primary and 18 day-schools in connexion with the Church of England, and to four Moravian and five Wesleyan primary schools.

GRENADA.—This island is in the diocese of Barbados. The population is stated at 32,671; including 10,025 of the Church of England, 264 of the Church of Scotland, 1,657 Wesleyans, 34 Moravians, 20,675 Roman Catholics, and 16 Mahometans. There are 10 churches belonging to the Church of England, at which the average attendance is only 1,805; one Presbyterian and four Wesleyan chapels, the former attended by 100 persons, the latter by 1,500. Of a truth the Protestant population of Grenada does not seem very solicitous to maintain the public worship of God.

ST. VINCENT is likewise included in the diocese of Barbados. The ecclesiastical report of Lieut.-Gov. Hamilton is subjoined. The particular attention of our clerical readers should be given to the third paragraph; and of those who are interested in missionary proceedings to the last.

"The returns in the Blue Book enumerate only the Rectors of the different parishes, with their salaries, the churches, amount of church accommodation, and average number of attendants on Divine worship. In addition to these are four Curates attached to the Establishment, paid by the Colony, and who officiate in different localities throughout the island, in buildings hired for that purpose. Provision has also been made for a salary to an additional Curate in Charlotte parish, which is so extensive as to embrace fully one-third of the island; but none has as yet been appointed. The church which was mentioned in the Report for last year as intended to be erected by subscription in the populous valley of Buccament has not been commenced; but as the subscriptions now amount to a respectable proportion of the estimated expense, there is a prospect of the work being undertaken at no distant period. A site for a church has been obtained in the growing town of Chateaubelair, and great exertions are being made to procure the means of its formation. It is also contemplated to build a small chapel in the town of Layon.

All these exertions in aid of the services of religion ought to render them of greater value in the eyes of those for whose benefit they are more especially intended, and it would appear accordingly that additional interest has been excited. The Vestry Act, by giving a larger share in the management of Church affairs to the people themselves, is also calculated to keep alive interest, and in this respect at least to have a good effect.

The abolition of fees for baptisms has had a remarkable influence upon their number. In 1850 the baptisms in the Established Church were returned as 516; in 1851 they are 692. No doubt can exist as

to the cause of this increase, as it has been ascertained to have happened subsequent to the 1st of August, on which day the Vestry Act became law. The baptisms out of the Established Church have also increased, though not nearly in the same proportion; and it would therefore appear that the exaction of fees deterred parents from having their children baptized at all,—a state of matters which certainly called for amendment.

With regard to the other denominations of Christians—Presbyterians, Wesleyans, and Roman Catholics—I have no remarks to make in addition to those contained in former Reports. Much change does not appear to take place, at any time, in the relative numbers of the adherents to the different sects, and it is not believed that the people often move into or quit the Establishment, or go from one sect to another.

There is cause to apprehend that the introduction of Africans has in some measure revived certain superstitious and pagan practices among a few of the most ignorant and lowest of the population. These are of the nature of witchcraft, and a belief in the working of charms, and proceeding from grossness of ignorance and debasement of the intellectual faculties, ought generally to be combated by means of the minister and schoolmaster; but when, as sometimes happens, for the gratification of revenge or other evil passion, they aim at injury either to the mind or body of the object against whom they are directed, it is the duty of the magistrate to take cognizance of them, and to him the law gives power to inflict a severe penalty.”

ST. LUCIA.—The population is stated at 24,318 souls. The Report mentions that “there appears to be a decrease in the number of Protestants at and in the vicinity of Soufrière, and a still further decrease at and in the vicinity of Choiseul.”

ANTIGUA.—Governor Mackintosh, with reference to educational matters, “regrets to observe that, owing in a great measure to unhappy discussions between the authorities, lay and clerical, of the metropolitan parish of St. John, the Church school, situate within the shadow of the lately-erected costly cathedral of this diocese, was actually for some weeks closed, after the stipends to the masters, at the time long in arrear, had been defrayed by the proceeds of a public subscription. No day-school whatever is in existence in connexion with the large and comparatively wealthy congregation which meets at the Wesleyan chapel in the city of St. John. The Moravians continue to afford an example of assiduous and unostentatious attention to this most important of all duties.”

GUIANA.—A census was taken on March 31st, 1851. Total population, 134,695. In the year 1851, the immigrants numbered, from Calcutta, 598 (in addition to 4,017 previously in the Colony); Africans, 462; Portuguese, 1,351; Europeans, 21. There were in the Colony 112 churches and chapels; of which

there were, Church of England, 41, with an average attendance of 10,210 persons: Church of Scotland, 15; Wesleyan, 15; Roman Catholic, 3; London Missionary, 19; various dissenting chapels, 12; Plymouth Brethren, 6; these latter denominations together having an attendance of 22,874: so that 33,084 persons, or one-fourth of the entire population, may be reckoned as habitual attendants on Divine worship.

SIERRA LEONE.—Population in 1851, was 44,501; consisting chiefly of liberated Africans, (20,461,) and native Creoles, (21,250). The following “creeds” are enumerated:—Wesleyans, 13,946; Episcopalians, 13,863; Pagans, 6,192; African Methodists, 5,134; Lady Huntingdon’s connexion, 2,849; Mahomedans, 2,001; Baptists, 462, &c. Governor Macdonald appears to be at open issue with the representatives of the Church Missionary Society, as to the merits of the system of education adopted in their schools at Fourah Bay, Freetown, and elsewhere. He admits, however, that missionaries generally have largely contributed in extending the blessings of civilization to the native population. There were, in 1851, fifty-six schools in operation throughout the Colony, attended by 6,586 scholars.

WEST AUSTRALIA.—Population, 7,096, of whom only 2,444 were females. The increase during the past year was 1,803, of whom 836 were free persons. The country is said to maintain “its character of being perhaps the most healthy on the globe, there having been only 37 deaths recorded during 1851.” Five thousand acres of land have been subscribed towards the erection of a bishopric. A Bishop, the Governor reports, “is much required.” The Roman Catholics seem to be aware of this want. They have presented the Colony with two Bishops, between whom, Governor Fitzgerald states, an unfortunate dispute has taken place. They are evidently making great efforts in the way of education.

SOUTH AUSTRALIA.—Population in 1852, excluding military and aborigines, 61,218. The Lieutenant-Governor, Sir H. E. F. Young, makes the following report with reference to education and religion:—

“The number of schools receiving aid from the Colonial Treasury in 1851, was 132; the amount of aid, 3,310*l.*; the number of scholars, 4,276. The number of churches and chapels was 103, of all the various religions and denominations; and the amount of aid for buildings and stipends was 4,431*l.* The new Legislative Council refused to sanction the principle of expenditure from the public purse in aid of religious establishments, even though given in the most perfectly equal manner to all religious denominations; and consequently an Act to provide moderate and equal aid, proportioned to

a specified amount of voluntary contributions, to all Christian churches and ministers, which had been by a former Legislature expressly limited in its operations to the 31st March, 1851, was not suffered to be renewed, although commended to the favourable consideration of the Legislature in the following terms:—‘The frugal maximum of 150*l.* for churches, and 200*l.* for stipend, which may be reached in either case only conditionally on private contributions at least of an equal amount, seems to me to ensure as large an infusion of the voluntary principle into the ecclesiastical system of all Christian congregations, as the present circumstances of the colonists can bear; but it remains for you, if you see fit, to affirm the principle hitherto adopted, or to modify its application.’”

A long and favourable account is given of Archdeacon Hale’s plans for educating the aborigines, which are not unknown to our readers.

MAURITIUS.—Population in 1851, 180,823. The immigrants from India in 1851 were, from Calcutta, 4,986; from Madras, 2,612; besides nearly 2,000 women and children.

We transcribe Governor Higginson’s report of Ecclesiastical matters, with a caution to our readers to compare it with the Bishop of Colombo’s recent *Journal of Visitation*, pp. 126—139.

“The Protestant Church Establishment remains in the same condition as last reported, unattached to any episcopal see, and not subjected to the controlling authority of an archdeacon, which latter provision would, in my opinion, be attended with good effect, and would perhaps be more easily attainable than the nomination of a separate bishop. But one or other measure would certainly give greater impetus to the ministrations of the Church, and evoke steadier zeal and greater unity of action amongst her members. The necessity of appointing more chaplains has been represented by my predecessor, and this still exists, not from the actual number of the inhabitants professing the doctrines of the Established Church of England, but from the manner in which they are dispersed over the different quarters of the island. The active exertions of the Mauritius Church Association, formed under the auspices of the Bishop of Colombo, to enlighten the spiritual darkness which still envelops numbers of the emancipated race, is greatly to be commended. And I have recently been much gratified to witness the encouraging success that has attended the efforts of their most zealous and devoted minister, the Rev. Gideon De Joux.

A clergyman of the Established Church of Scotland has recently, and for the first time, been appointed. He has been warmly welcomed by the members of that communion, by whom, with the assistance of Government, a suitable edifice for the performance of Divine worship is about being erected in Port Louis.

Two additional chapels have been opened by the London Missionary Society, whose ministers continue to evince unabated earnest-

ness in the discharge of their sacred calling. The establishment of the Roman Catholic Church remains unchanged, both in regard to its numerical strength, and to its laudable efforts to elevate the standard of religion and morality amongst the masses within its fold, under the supervision and direction of its zealous and energetic bishop. Two new churches have been erected by voluntary subscriptions and labour, for the service of which additional priests are required, and will, I believe, be shortly appointed, under the provisions of Ordinance No. 54 of 1844.

The progressive improvement observable in the moral and social condition of the lower orders, bears testimony to the diligence of the Gospel ministers of all denominations."

CEYLON.—Sir G. W. Anderson states that some little expression of uneasiness was exhibited by the Cingalese chiefs, on the violent attacks in the newspapers on the Buddhist religion; but that he in a great measure satisfied them "by the assurance, that though the British Government could in no way have any connexion with their religion, yet that their rights in property therewith connected, would be carefully and steadily protected and maintained."

Before reprinting the Governor's ecclesiastical and educational report, we feel it right to advert to the singular want of candour in the allusions which have been made by Government officials in England, to the unhappy disputes here mentioned. No one would imagine, from the way in which they are alluded to, that those disputes originated in the unhappy or rather heathenish blunder, which the Government made when it acquired possession of the island, in identifying itself to an intolerable extent with the support of Buddhism. It is true that blunder has been in some degree corrected. But the Governor of Ceylon is still often placed in a position somewhat embarrassing to a Christian man. The Bishop recently incurred much newspaper abuse, by refusing to join in the ill-timed and very energetic remonstrance made by some of the clergy against certain acts, which the Governor felt bound by existing treaties to perform. These antecedents should be remembered in reading such statements as that with which the following report commences:—

"On ecclesiastical matters I have little to say, having lately reported in different despatches on the unhappy disputes existing between the Bishop and some of his Clergy. These disputes once settled by the decision of your Lordship, I anticipate no renewed differences.

Nor do I enter upon the subject of what is called the Buddhist question, on which so much has been written, and which can only also be disposed of finally by the decision of your Lordship.

The Bishop is anxious to establish churches at some few different

stations, with ministers appointed thereto, and proposes to pay the expense, partly by contribution from the funds at his Lordship's disposal from the *Society for the Propagation of the Gospel*, partly by the people, and partly at the expense of Government.

The Executive Council, however, is opposed to grants of money from the Government for these purposes, under some doubt of their necessity, and the view that too much is demanded of Government in this way for our own particular Church.

I propose to request the Bishop to favour me with the extent of what he desires, and then to take into review the whole of the ecclesiastical establishments, and report to your Lordship on the subject in a separate despatch.

The School Commission, with whom rests the control and management of education, report favourably on the whole as to its extent; and I believe its quality, from some examinations at which I presided, is fair; but I am not certain if the whole system is not open to some improvement, and I propose early to take-up the subject for consideration.

The different Missionary establishments engage strenuously in education, and I think with much success. Especially this is reported to me of the American Missionaries at Jaffna. The Wesleyans are earnest too in the work, and in time good results will appear; but education is of slow growth,—is silent in its progress,—and is only sure in its end when steadily persevered in, and I think this is the case with the establishments I here speak of.

The subject of a medical college or institution at Colombo, for the instruction of the burgher youth, has been brought to my consideration, and has been earnestly pressed upon me by petition from some of the most intelligent members of the Colombo community. I have collected information on the subject from India, and I hope to be able to submit a scheme to the Legislative Council at its next meeting, promising to accomplish what is desired."

Correspondence, Documents, &c.

CHURCH REFORM IN LOMBARDY.

FOR some months past well-founded rumours have been in circulation, to the effect, that a desire is extensively felt among ecclesiastics and laity in Lombardy, for a purer faith and a more simple and primitive ritual than those which the Church of Rome allows to her children. That desire, we understand, has been repressed for the present, by the strong hand of the Austrian police. But in connexion with the subject our readers will be glad to have the following authentic copy (taken from the *Ecclesiastical Gazette*) of an important letter, parts of which have been translated and printed in various

papers at home and abroad. It was written in consequence of representations made, in the month of February last, to those whose signatures it bears, by a certain Lombardo-Venetian priest, the Abbate Cassiano de Col. This individual appeared in London provided with documents, the object of which was to show, that he was the accredited envoy of an extensive organized association of ecclesiastics in Lombardy and Piedmont, several of whom were dignified clergymen, including, among other recent converts to their views and measures, a mitred abbot Monsignore Pianton, of Venice. The professed aim of the association was represented to be the restoration of pure and primitive doctrine, worship, and discipline in the Church; and their delegate exhibited his instructions, which directed him to put himself in communication with members of the Anglican Church, with the view of obtaining from that Church information, advice, and co-operation in the important work which it was their desire and object to accomplish. On his return to Piedmont, the Abbate Cassiano de Col carried with him the letter which we now publish in its original form:—

Viris spectatissimis, Presbyteris et Diaconis Ecclesiæ Catholicæ Lombardo-Veneticæ puriori Sanctæ Scripturæ et veterum Patrum doctrinæ studentibus, compresbyteri quidam ex Ecclesia Catholica apud Britannos reformata,

SALUTEM PLURIMAM IN CHRISTO!

Maxima sumus lætitia affecti, quum intelleximus tam ex literis vestris quas Orator vester, amicus vero et compresbyter noster, CL. ABBAS CASSIANUS DE COL, S.T.P. pro humanitate sua nobis impertivit, quam ex sermone ejusdem, quantum inter vos, Fratres Charissimi, doctrinæ Catholicæ instaurationi profecerit. Nos enim, quibus in restituenda religione id potissimum curæ fuit, ad Sacras Scripturas et ad antiquissimas ecclesias provocare, magni nostra interesse putamus, extare tandem nonnullos, eosque gravissimos viros, qui de istiusmodi rebus idem sentiant, idem velint, idem faciant, quod olim proavi nostri ante annos trecentos senserunt, voluerunt, fecerunt. Neque id profecto sine Numine Divino evenisse credimus, quod, sponte vestra, nullo externo auxilio freti, nobis inconsultis, inscientibus, ac pæne incognitis, eandem tamen nobiscum viam salutis ingressi estis, eandem quam nos erga scripturas reverentiam, eandem Patrum Catholicorum observantiam, eandem in Ecclesiæ statu renovando moderationem, eandem disciplinam, eandem denique Fidem pro virili colitis.

Ne vero latius evagetur epistola nostra, tria potissimum sunt quæ, quantum opere simus vobiscum *σύμφυχοι, τὸ ἐν φρονούητες*, documento esse possunt. Credimus ergo, quod et ipsi profiteamini,

1. Imprimis optimam esse in Scripturis Sacris enodandis interpretem Primitivam Ecclesiam, quæ quidem veritatem Catholicam ex ipsis canonicis libris Veteris et Novi Testamenti fideliter hausit, atque regulam Fidei in tribus Symbolis, Apostolico scilicet, Nicæno, et quod Athanasii vocatur, in perpetuum fidelium usum, definivit atque consecravit.

2. Deinde, quod ad cultum Dei et ad sacros ritus peragendos attinet, singulas quascunque Ecclesias, Ecclesiæ Universæ propagines, Liturgias antiquissimas sibi ante oculos proponere debere; easdemque, purgatis quibuslibet, si qui lapsu temporis irrepserunt, erroribus, ressecatis otiosis ceremoniis, omnibus denique ad amissum cultus primitivi redactis, hodierno usui quam proxime accommodare, et in linguam ubique vernaculam transferre.

3. Omnem denique Ecclesiam rite constitutam tres sacrorum Ministrorum ordines semper retinuisse, Episcopos nempe, Presbyteros et Diaconos,

eosque tres gradus, ex ipsis Apostolis oriundos, successionibus numquam intercentibus, pro Dei optimi singulari benevolentia, perpetuo fuisse fidelibus traditos et continuatos.

Quæ cum ita sint, Viri ornatissimi, id impense cupimus ut eadem apud vos, inter veritatem Evangelicam et institutiones Apostolicas concordia et conspiratio perpetuo servetur, qua Ecclesiæ Britannicæ stabilitæ sunt et auctæ. Faxit Deus Optimus Maximus, ut vobis ita liceat pristinam puritatem revocare, ne quis in Republica rerum novarum cupidus, nedum in Ecclesia schismaticis, hæresiarchis, Rationalistis quos vocant, ἀθέοις detur locus; ita liceat doctrinam, cultum, πολιτείαν denique Primitivæ Ecclesiæ (quod facitis) observare, ne quam aut civilibus magistratibus justam suspicionis causam, aut plebi occasionem tumultuandi præbeat. O miram Ecclesiæ unius, vestræ nostræque, felicitatem! si quando eveniat, ut Italia Septentrionalis, qua nulla unquam regio vel natura uberior, vel ingenii vel artium liberalium, vel pietatis opibus ditior atque illustrior fuit, tandem avitæ suæ gloriæ reminiscatur, et sublatis geminis istis Romæ Pseudo-Catholicæ fœtibus, Superstitione scilicet et Infidelitate, totam sese ultro in Christi Evangelium conferat.

GULIELMUS HALE HALE, A.M. Archidiaconus. Londini. necnon Eccles. Cathedr. S. Pauli. ap. Lond. Canonicus.

JOHANNES SINCLAIR, A.M. Archidiaconus. Middlesex.

RICHARDUS GULIELMUS JELF, S.T.P. Ædis Christi ap. Oxon. Canonicus. necnon Coll. Reg. Londini. Principalis.

ALEXANDER M'CAUL, S.T.P. Eccles. Cathedr. S. Pauli. ap. Lond. Præbendar. necnon Ling. Hebr. in Coll. Reg. Lond. Professor.

RICARDUS BURGESS, B.D. Eccles. Cathedr. S. Pauli. ap. Lond. Præbendar.

JOHANNES DAVID GLENNE, A.M. Societati pro Prom. Doctrin. Christian. a Secretis.

Londini, e Colleg. Reg. Londini. Id. Mart. A.D. 1852.

MEETING OF THE TORONTO CHURCH SOCIETY.

(From the *Canadian Churchman* of Nov. 11, 1852.)

YESTERDAY the special general meeting of the incorporated Church Society of the Diocese of Toronto to consider what steps should be adopted for the purpose of carrying into effect the provisions of the Statute 14 and 15 Vict. clxxv., took place in the St. James' Parochial School. The meeting had been summoned to meet at the Society's House, but from the number of members who came to town during the morning, it was resolved to assemble in the above more spacious premises.

Prayers having been said by the Lord Bishop, the Secretary read letters from several persons who had been prevented from attending, containing suggestions as to the course which they conceived should be followed by the meeting. These parties almost unanimously recommended that the appointment to rectories in the diocese should be vested in the Bishop.

The Right Reverend Chairman then addressed the meeting as follows:—

REV. GENTLEMEN AND GENTLEMEN,—This special meeting of the Church Society has been summoned to take into consideration the

14th and 15th Victoria, chap. 175, entitled, "An Act to repeal so much of an Act of the Parliament of Great Britain passed in the 31st year of the reign of King George the Third, chap. 31, as relates to Rectories, and the Presentation of Incumbents to the same, and for other purposes connected with the Rectories."

When this statute passed the Legislature of the Colony in August 1851, I happened to be absent Confirming, and knew nothing of its provisions till my return: this I very much regret, because it would have been my duty to petition against it, as not only invading the prerogative of the Crown, and inconsistent with the respect due to the National Church, by ignoring the Bishop in matters in which he is officially interested, but as introducing a mode of transacting Ecclesiastical business unknown to the Church Catholic in any age or country. I had, nevertheless, some consolation in the hope that it would not be sanctioned by the Imperial Government, and that its reference to England would be the last we should hear of it.

In this I am disappointed; for while on a journey of Confirmation last summer I learned that the measure had been returned with the Queen's approbation, and, having been proclaimed by His Excellency the Governor-General, in the usual manner, had become the law of the province. No copy of the Act has ever been officially sent to me, nor was it without some difficulty that I procured one late in September: and on the first assembling of the Society in October steps were taken to convene this special meeting.

What the motives may have been which suggested this Statute in its present shape, I am unable to conjecture; but the greatest opponent of the Church could scarcely have devised a measure more pregnant with trouble and perplexity, as is already mournfully proved by the numerous and conflicting schemes set afloat to arrange its requirements. Let us, then, my brethren, earnestly pray that the Divine Spirit may preside at our present deliberations, and overrule them for good.

So much has been said about the Rectories in an unfriendly spirit, and so little in their defence, that very few persons possess any correct knowledge respecting them, while numbers conceive them to be a monstrous evil, which ought as soon as possible to be abated.

This being the case, a few remarks on their origin, number, and present value, may not, on the present occasion, be unseasonable. For were it generally known that lands equal in quantity to the whole of the endowments attached to the Rectories might have been purchased for a trifling amount, even so late as 1818, and that they confer on their incumbents no power beyond what a lease for life gives to its holder, we might reasonably hope that the prejudices and hostility against them would soon pass away, or become too feeble to produce a renewed agitation.

The number of Rectories established by Lord Seaton towards the close of 1835 and beginning of 1836, was 57, but of these only 44 were completed before his Lordship's departure: these were endowed with lands amounting in all to 17,368 acres, giving an average of about 400 acres to each Rectory. Thirteen remained incomplete.

The necessary documents were, indeed, prepared ; but the Governor's signature was, for some cause, not affixed to them.

A considerable portion of the land which forms the endowment of the Rectories was set aside at the first settlement of Upper Canada, during the time of General Haldimand, Lord Dorchester, and General Simcoe, and the remainder was made up of Clergy reserves. At that early period the waste land of the Crown had acquired no money value, and while bestowed gratis on all applicants, they continued at a mere nominal price. In 1798 only ninepence per acre was offered for School lands, and so recently as 1818 lands might have been purchased in the shape of Military and U. E. rights, at about one shilling per acre—that is, a quantity of land equal to the whole endowment of Rectories might have been obtained for less than a thousand pounds, and, although the colony has greatly prospered since that period and lands are much enhanced in value, this sum exceeds all that the Rectories can, with any plea of justice, be said to have cost the public.

Such is the true estimate of the property belonging to the 44 Rectories about which so much clamour has been raised.

These Rectories are scattered over the whole province of Upper Canada, an area of more than 30,000 square miles; some of them having been more than half a century in possession of the Church, are much improved, and have churches and houses built upon them. A few still remain a wilderness, but the greater number have been partially cleared at the expense of the Incumbents and their congregations.

If it be asked why a matter of so little value and importance could excite so much violence and obloquy, the answer is, that to pull down the true Church of God—the Church of the Sovereign and of the English Nation—appears to be the favourite object of the greater number of Protestant denominations with which we are surrounded ; and while blind to the increasing power of Romanism, they take delight in crippling and destroying the only Church capable of withstanding that of Rome. No matter how pitiful the case may be, if it can in any manner be nourished and worked up into a grievance to damage the Church of England—the acknowledged bulwark of the Protestant Faith—they rejoice in its application.

In regard to the legality of the Rectories an attempt was made some years ago to set them aside as having been established without authority. From inadvertence, or some other cause, the principal portion of the required evidence was withheld, and under this defective statement of the case, the present Chief Justice of England, Lord Campbell, was induced to pronounce them invalid, but the moment the wanting documents were supplied, he changed his opinion and declared them legal.

A similar wish to discover some fatal error in establishing the Rectories moved the House of Assembly, in 1837, to examine them carefully, but after a searching inquiry all was found honest and upright, and, as some amends, the Assembly resolved, by 38 to 20—

“That the House regards as inviolable the rights acquired under the patent by which the Rectories have been endowed, and cannot, therefore, either invite or sanction any interference with the rights thus established.”

In reference to the proceedings Lord Glenelg, in his despatch of the 26th of December, 1837, says—“On the part of her Majesty’s Government, I cannot hesitate to avow our entire adoption of the principle by which this resolution was dictated.” We have, therefore, no ground whatever for apprehending a different result from any future investigation, than that arrived at by the Crown officers in England and the Legislature of the Colony.

From the constitution of the Protestant See of Quebec in 1791 to 1833 our Missionaries were all appointed at the recommendation of the Bishop. In 1833 the Parliamentary grant for the support of the Church in the Colonies was withdrawn, and the *Society for the Propagation of the Gospel* assumed the support of the Church in Canada. Since that time the Bishop under their instructions has made all the appointments, and although reference was sometimes had to the Government in regard to such as were still supported from the Crown Revenue, no obstacle was thrown in the way of the Bishop in filling up vacancies. Nor after the creation of the Rectories was there any change or interference with the Bishop in recommending to vacancies, because the Government well knew that a land endowment of 400 acres in a great measure unproductive was of little use, till the Bishop stepped forward in behalf of the *Society for the Propagation of the Gospel in Foreign Parts* to supply the stipend. In fact the recommendation of the Bishop even when required was deemed a matter of form, for the Government never stood in the way of his nominations, not even with respect to the appointments of Archdeacons. Thus all such matters went on in the greatest harmony. Nor indeed in my simplicity did I anticipate any change in the mode of appointment, notwithstanding this offensive law—although a meeting of the Society was necessary to sanction its continuance.

The statute under consideration enacts an entirely different mode of filling up vacancies from the former practice, so far as the Rectories are concerned, but offers no reason for the change, and yet its provisions cannot be carried out without the assistance of the Propagation Society and the Bishop.

Let us suppose that on creating the Rectories the Government had insisted on appointing without reference to the Bishop—their nominees might indeed have been put in possession of the respective endowments, producing in some cases a small revenue, and in other cases nothing; but if the Bishop saw good reason to withhold his consent, there would have been neither stipend nor institution, for both must pass through him. So will it be now unless due care be taken to prevent it, for the Society cannot possess more power than the Crown from which it has been transferred. And though no such difficulties might occur, it is well to notice them, in order to show the necessity of adopting, not some wild and agitating theory, but a prac-

tical and equitable arrangement. From all this it appears that the power of appointment has ever been virtually in the Bishop, and of this the Government was fully aware, and therefore never questioned his recommendations.

And who, it may be reasonably asked, is so well acquainted with the merits and demerits of his Clergy as the Bishop; and who is prepared to deal with them so tenderly and considerately? With no one else can the responsibility of appointments be more safely lodged; for if the responsibility be divided among many, it ceases to be felt. Who can judge so accurately of the claims of each individual Clergyman as the Bishop? and who so anxious to give weight to the long tried and successful services of the aged Presbyter, or so ready to attend to the just expectations of the people, when not frivolous, but of a substantial character?

In fine, this Act surrenders the power of nominating to the Rectories, which was theoretically in the Crown, to a large public body, which from its numbers can have little or no feeling of individual responsibility; but as the Crown could not surrender more than it possessed, and never did or could act except through the Bishop, so must it be with the Society, for it can no more dispense with the concurrence of the Bishop than the Crown could do.

The Church patronage known in Europe, is either part of the prerogative of the Supreme Power, the Emperor, King, Prince, &c., or arises directly or indirectly from the establishment and endowment of a Parish or Parishes, by individuals or small societies, such as colleges, corporations of towns, &c.; but the Act under consideration is a novelty in the management of Ecclesiastical affairs, and requires the spirit of love and conciliation to bring it into useful operation. It must not be forgotten that the Rectories are not yet benefices in the true meaning of that term, nor will many of them be for a great number of years. Only one or two can at present support the Incumbent in common decency and comfort. The rest of the 44 must depend, as they have always done, on the *Society for the Propagation of the Gospel* for their maintenance, dispensed through the Bishop of the Diocese.

Were the Rectories rich or comfortable livings, there might perhaps, in this calculating age, be some show of reason for changing the manner of appointment; but when there is in truth little or nothing to give away, contention about the nomination becomes unseemly, and for the present in some degree ludicrous.

It may perhaps appear to some that I am pleading for myself, but there is no one present more free and independent in this respect than I am. The appointments to Parishes and Missions have been to me, as they must be to any one, an anxious and onerous duty; it is a power not to be coveted by any who have experienced the many perplexities with which it is accompanied. Moreover, I have had no relatives or friends to provide for or to promote merely as such, and I fearlessly challenge any one to bring forward a single instance of my preferring an applicant, except from long and faithful services,

superior acquirements, or a necessary regard to the peace and well-being of the Church. But even were I of a grasping disposition, surrounded with expectants and flatterers and sufficiently weak to yield to their solicitations, I have, in truth, almost next to nothing to give, and were it otherwise, my time is too short to work much evil. A very few years at the most will terminate my labours and separate me from all earthly cares, and this among the rest. It would not, therefore, be worth my while to contend on my own account for any particular sort of action; but feeling that the office of Bishop has been overlooked, and his acknowledged rights interfered with, not merely by this statute, but in the various plans which our obliging, but, I fear, inconsiderate friends have, without solicitation, offered for our adoption, it is due to my function and character, and that firm integrity of purpose, which I hope ever to maintain, to appeal from, and oppose any course which may in the slightest degree infringe the undoubted rights of our holy Catholic Church and her ministry; for it shall never be said that the first Bishop of Toronto permitted, without decided remonstrance, the curtailment of privileges which our Prelates in Canada have always exercised, because from a false delicacy he was ashamed to defend them.

In all my appointments I have proceeded without fear or favour, weighing with an honest mind the just claims of my elder brethren, who had served faithfully, and paying due regard to the upright feelings and opinions of the people of the Parish, who being now called upon to assist in the support of their Clergymen, have acquired the title to increased consideration.

From these remarks it appears obvious that the practical operation of the Act under consideration, in any other way than the one I suggest, must, from the small value of the endowments, be somewhat distant; and long before that period can arrive the division of the Diocese will have taken place, and the patronage, coming through the hands of three Bishops, under such regulations as may be thought good, will cease to be an object of much solicitude and envy.

Hitherto the great difficulty has been to find Clergymen to fill vacancies, and to meet applications with promptness, and in this not excepting the Rectories, some of which are far less desirable than many of our Missions. I have at this time a Rector who has resigned in order to retire on a pension granted him by the *Society for the Propagation of the Gospel in Foreign Parts* for long service; but, although I have been anxious to relieve him for some months, I have not been able to effect it; for no settled Clergyman is disposed to take it.

The truth is, our livings are so poor that our respectable families decline to bring up their children to the Church; and hence it frequently happens that we cannot, till after long delays, fill vacancies or open new Missions.

I am at this moment writing to the *Society for the Propagation of the Gospel in Foreign Parts*, urging upon them to send me four or five Clergymen to fill stations of importance.

Were the different Parishes to do more for their Ministers, and to

consider it a pleasure—as it is certainly their duty—to support them in decent comfort, our Students in Divinity would increase, and the pressing and embarrassing wants of the Diocese would be more promptly remedied.

Now, if it be desirable for a parish to acquire a just influence in the nomination of their minister under such regulations as the peace and order of the Church render necessary, that congregation has only to provide wholly for his maintenance, and enable the Parent Society to transfer his salary to some one of the remote settlements, where the inhabitants are yet struggling with the forest for their daily bread. To pursue this course is not merely the duty of every respectable congregation which at present draws assistance from the small public fund at the disposal of the *Society for the Propagation of the Gospel in Foreign Parts*, and which may soon be swept away, but imperative upon every Christian who sincerely prays for the extension of the Church to the waste places of the diocese.

In the meantime, every exertion should be made to render the endowment of each Rectory, with the aid of its congregation, available for a comfortable income, that the support it now requires from the funds of the Church may be given to missions less favoured. And this wished-for object, when accomplished, will enable us to open forty-four new Missions without increasing the charge on the public fund. And it would have the further advantage of leaving the appointment as a matter of amicable arrangement between the Bishop and the congregation, instead of placing it in the hands of comparative strangers.

The like mode of settling the patronage in a friendly and paternal way, would extend to all parishes supporting their ministers, for when they do so, and there are no valid objections or canonical impediments, they become deserving of a prevailing voice in the appointment.

In regard to an advisory council to keep the Bishops in order, it is hoped that they will have their Deans and Chapters, their legitimate advisers, long before the patronage of this poor Missionary Church can produce either suspicion or inconvenience.

THE CANADIAN CLERGY RESERVES.

SIR,—For the present, the confiscation, not the redistribution, of the Clergy Reserves is delayed; and so long as the present Government continue in office, it is not likely that so flagrant an act of spoliation will receive the approbation of her Majesty's Secretary for the Colonies, or the sanction of the Imperial Legislature; but we cannot always reckon upon this; and it becomes us well to consider, while the opportunity is permitted us, whether the blow can be averted altogether. Now, while I for one do not despair of seeing this effected, and while I feel that it is a subject which demands the

strongest sympathy from the Church at home, I agree most fully with your remarks in the last number of the *Colonial Church Chronicle*, that if the Clergy Reserves are to be saved, it must be through the exertions of the Clergy and laity in the Colony. You say, "On the whole, the Canadian Church, including the laity as well as the Clergy, has not defended its property with the vigorous unity of purpose which might have been expected. There are some signal exceptions; yet in general the laity seem not to fully realise their position in Canada, but to cherish the frigid feelings which characterise the laity of the *established Church in England*. They do not individually feel their interest in the question at stake. The taunt of their opponents is not without foundation:—they have looked to England for help, when they might have done more to help themselves." Now, supposing this to be true, the question suggests itself, whether this feeling may not have been in a very great measure created by the large support so long given to the Church in Upper Canada by the *Society for the Propagation of the Gospel*. It is hardly to be wondered at that the laity should have felt comparatively little interest in what concerned the support and maintenance of the Clergy, when a large proportion of their income has been received from this country, and while the Clergy were commonly spoken of as the Missionaries of this Society. I cannot but think, therefore, that it would be sound and wise policy on the part of the Society to withdraw altogether its support from Upper Canada; not at once, but in the course of five years. It may seem a strong measure, but I believe that it would be attended with the very best results, and would do more than anything else to save the Clergy Reserves from the threatened act of confiscation.

In conclusion, I would suggest to the leaders of the Religious Equality movement in Ireland, that the conduct of their co-religionists in Canada is hardly in keeping with the principle of religious equality; and that it might be as well for them to cease from clamouring for the plunder of the endowment of the English Church in Canada, lest haply it should form a precedent for the future spoliation of the far larger endowments belonging to the Roman Catholics.

Yours faithfully,

BRITIUS.

Dec. 10th.

PROPOSED UNION FOR INCREASING OUR STAFF OF MISSIONARIES.

DEAR SIR,—In common, I doubt not, with all who are anxious for the development of the Church in her Missionary character, I hailed the proposal contained in the November number of your Journal, "for increasing our staff of Missionaries." It is the first step in the right direction, and the hearty and excellent spirit in which it has been already taken up, in the subsequent number, shows that it is one which will commend itself to earnest practical minds. It is very satisfactory to find that Churchmen are at length beginning to unlearn the

easy theories which have been so extensively prevalent; and are coming to feel, that our future missionaries are not to be met with at pleasure, ready to hand, but that they must be actively and systematically sought out, and trained during a long process of patient education. How should all this be accomplished without much persevering prayer, trouble, and diligence? It is impossible: and if the Church of England is to effect anything commensurate with her duties and opportunities, this must be continually kept in view. A work of *faith*, such as is that of Missions, must needs be preeminently, from first to last, a work of *labour*. A Missionary, such as he ought to be, is the finest character in the world; and cannot be made under very great cost of something more valuable than money. Till we arrive at worthy conceptions on this subject, till the whole Church is practically alive to the necessity of co-operation, our supply of Missionaries will always be miserably insufficient. It is far beyond the power of a few persons, however zealous, to compass such a vast work as the fulfilment of responsibilities coextensive with the Church of England.

The wisdom of Mr. Wray's plan will be best tested by experience. It may be susceptible of improvements; but it is well to remember, for the sake of losing no time in fruitless discussion, that the very best machinery established for moral ends will never work of itself.

I may be permitted, however, to make one or two practical remarks. The proposed age of fourteen is, I should think, not at all too early at which to select boys with a view of preparing them for Missionary service. At the same time, special and separate education ought to be grafted on, not to go before general education. A judicious teacher will be careful not to force the former before its time; and will quietly watch over and direct the special tendencies of a boy's mind, without intimation to him of what he is doing. The development of desire and intention to become a Missionary needs to be gradual and spontaneous, if it is to be ultimately firm and lasting. But the teacher, knowing the end he has in view, may adapt his own course accordingly; and I would venture to say, that that course will be most successful, which is conducted with the most constant reference to the character intended to be formed. We will suppose a person wishes to mould a future Missionary; one, that is, of fervent piety, strict self-denial, untiring industry, firm self-control, genuine kindness of heart, ardent affection towards the souls of men,—all these are, properly speaking, habits: and the formation of them in the boy may be going on, consciously to the teacher, unconsciously to him, among the innumerable opportunities furnished by the school, the parish, the church, the poor, and all the incidents of daily life.

I ought to apologize to you, Sir, for unintentionally occupying so much of your space; but I feel, that the discussion of this vast subject, so new, I am sorry to say, to most Churchmen, ought to be thoroughly ventilated, and followed up by a vigorous course of simultaneous action, in all quarters. Whether this will be best promoted by periodical meetings of delegates from different parts of the country, interested in this subject, or by other means, I leave to others better

able to judge. Only let us resolve, in the name of the Lord, that something shall be done, and that without any further delay : and let it be understood, that *St. Augustine's College is pledged to co-operate to the utmost of its power.*

I am, dear Sir, yours very faithfully,

HENRY BAILEY.

St. Augustine's College, Dec. 1852.

PROPOSED UNION FOR INCREASING OUR STAFF OF MISSIONARIES.

SIR,—I am thankful to find that the scheme which I ventured to propose, and which you have been so good as to insert in the *Colonial Church Chronicle*, has called forth the valuable remarks and suggestions of your correspondents, "T. D." and "X."

As the latter writer seems to invite further explanation of my meaning, I will take the liberty of adding a few words upon the kind of education and training for the missionary work which I supposed such boys might receive in their respective neighbourhoods, before being drafted into schools or colleges established for this express purpose.

By "the highest education which the neighbourhood afforded," I did not for a moment contemplate their being sent to *boarding* schools, but that they might receive some of their instruction as *day scholars*, from the age of 14 to 17, or even longer, at good public schools, or with a clergyman's private pupils. And I doubt not that, in most instances, such instruction would be given gratuitously to a youth who was dedicated to the Missionary work, and was preparing himself to go forth at the bidding of the Church to any part of the world. That which is so difficult to afford in public schools—the moral and religious training—I would secure by having our pupil board with the parochial minister, the curate (?), or schoolmaster, whose special charge it would be to impress him with a proper estimate of his high calling. In the course of a few years, a "*Missionary school*" would offer advantages probably unattainable by any other means. But the *commencement* of the youth's training might very well be in his own neighbourhood, and this would tend to awaken that sympathy between himself and his patrons, which would prove so advantageous to both parties, and which should be religiously maintained through life.

The present system of pupil-teachers, and the regular instruction they receive from the schoolmaster, affords an opportunity of elementary training to our pupil, if he joined their class, without any trouble or expense. And this, with the addition of religious teaching from the clergyman, would be a good foundation for a higher course of studies hereafter. If, therefore, I am correct in this view, there is no reason why the selection and initiatory training of well-disposed boys should not be commenced without delay. And while this is going on, the more difficult work might be considered, of providing Missionary

schools—the more difficult, because here different religious views might have to be consulted,—into which to draft our Missionary pupils.

One point, however, I would urge as of the utmost importance to the success of this or any plan for training Missionaries, and as the true security against failure and disappointment,—viz. that these youths must be taught, from first to last, that the life to which they are called implies a self-dedication of themselves to God, a life of self-denial, for the sake of carrying the glorious Gospel of the Redeemer to the ends of the world ; and that they must be ready to die, if need be, in the prosecution of this work. In Roman Catholic countries, they call forth the heroism of their novices, and test their sincerity, by placing before their eyes representations of the cruelties to which former missionaries have been subjected ; and *our* pupils, if we would avoid sowing the seeds of unhappiness and failure, must at least be told the truth—that a life of hardness is before them ; nor must they be tempted to seek holy orders from any worldly considerations, such as the respectability of position to which they may thereby be elevated, or the maintenance to which they may be entitled. Let them be familiarized from the first with the idea of self-sacrifice for religion's sake ; and then they will not shrink from the trial when the time draws near for receiving their final call to go forth to their arduous task. In early youth they will, indeed, be unable to realize the full extent of their undertaking ; but God's grace will neither fail us nor them, if we train them aright, but will gradually reveal what is in store for them, and confirm them in their good resolutions.

I speak of training Evangelists—men who shall be pioneers of the Church in new and uncivilized countries ; and if the Church would have such men single-minded, what better and more appropriate language can she address to them than that which our blessed Lord addressed to his own disciples whom He sent out, two and two, through Judea—"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, &c. . . for the workman is worthy of his meat" ? "Having meat and clothing," our missionary must "there-with be content." Beyond his first outfit by the *Society for the Propagation of the Gospel*, and an annual supply of clothes from his patrons or friends at home, the less property he possesses the better. Nay, his very poverty in this world's goods will prove his best introduction to the strangers among whom he sojourns. The very fact of a well-educated man expatriating himself, and forfeiting all opportunities of worldly advancement, for no other purpose than to minister to them the Bread of Life, will assuredly win for him a home and a welcome, and will open their hearts to make some return for such disinterestedness, and their consciences to receive the message which he comes to deliver.

Let this, then, be one principle of our scheme ;—to send to the Colonial Bishops carefully trained men, who will be no tax upon their pecuniary resources, but who are prepared to go forth, and make their way as they can, *for the love of Christ*, among the people to

whom they are sent. Acts of Christian heroism do not admit of recompense in this world, and an offer of reward only repels the noble-minded. If, when men are required for a missionary enterprise of extraordinary difficulty and danger, our Bishops had the courage to call upon the Church's sons to offer themselves to the work *for nothing*, we should see brave men step from the ranks equal to the occasion. The very call itself would kindle a spirit of enthusiasm, which would break down the cold conventionalisms in which we are educated; and many, whose zeal is now fettered by the prudential considerations of the day, would rejoice to dare more and suffer more in the vast and glorious field of Evangelical labours to which the Church of England is summoned by the providence of God.

I will conclude by observing, in reference to your correspondent's suggestion that this proposal for increasing the staff of missionaries should be printed for circulation, that I am ready to carry out the suggestion in any way that may be thought advisable. The best plan, probably, would be to ask advice of the Committee of the *Society for the Propagation of the Gospel*, under whose sanction, and in whose name alone, the paper could be printed and circulated with the fairest hopes of general acceptance.

I am, Sir, yours faithfully,

CECIL WRAY.

Liverpool, Dec. 8, 1852.

THE MISSIONARY WANTS OF INDIA.

(From the *Calcutta Missionary of August, 1852.*)

"The Urgent Claims of India for more Christian Missions." By a Layman in India.—This is a very earnest attempt to give statistical definiteness to the complaint so often made, that India has not her due proportion of sympathy from the friends of Missions. The facts brought forward to exhibit this are such as the following:—

In the year 1850, there were 430 Protestant Missionaries in India for 150 millions of people; or about 1 Missionary to 350,000 people.

New Zealand, with 100,000 population, has 40 Missionaries; Delhi, which is much more populous, has not one.

The five ports of China and Hong Kong have 70 Missionaries crowded into them; the whole province of Bengal has only 69.

In the West Indies there are three hundred and fifty Missionaries to instruct a population of two millions and a half. India, to be proportionately supplied, ought to have twenty-one thousand Missionaries.

In the whole presidency of Agra, comprising 54,000 towns and villages, and peopled with the finest races in India, there are only as many Missionaries (57) as are engaged in the small Negro settlements on the West Coast of Africa.

Within fifty miles of Calcutta, there are many towns and villages

with 30,000, 20,000, and 10,000 inhabitants, that never saw a Missionary till the present year.

Ceylon, with a million and a half of people, has 38 Missionaries; in Bengal we have *districts*, like Midnapore and Rajshye, with fully as many people, and quite as accessible, and they have no Missionary at all.

Many parts of India are quite unknown even to the residents in India. Draw a series of lines from Nagpore to Vizagapatam, to Cuttack, to Midnapore, to Bancoorah, and to Mirzapore; or from Agra to Peshawar, to Mooltan, to Surat, to Ahmedabad, and to Indore,—and of all the intervening spaces what is known, even here in India? Rajpootana, a great country, teeming with antiquities, with a hardy and intelligent population,—what is known of it? Glance at the important and populous countries of Gwalior, Bhawulpur, and Bhopal, and let any one say where any full and authentic information is to be had about them. They are almost as dark and neglected as they were 100 years ago.

People require to be told, that India is inhabited by races speaking twelve different languages: that there are races in it who differ as widely as the Malay from the Negro: that a Missionary in Bengal is more distant from a Missionary in the Punjab, in Scinde, on the Malabar coast, or at Tanjore, than London is from St. Petersburg:—that the whole continent of Africa contains not one-half the population of India, and the whole of North and South America little more than one-third.

Yet feebly as Missions are supported here, this India has the highest claims on the services and self-devotion of Christians:—committed to our keeping by Providence, heavily burdened with vice and ignorance, so situated as to be capable of sending forth her influence over all the surrounding nations; and, perhaps, destined to be illumined with the light of the Gospel, while an eclipse passes over the old Roman world.

Oh, if we have faith to see the issue of things, who would not this day consecrate his service to the Lord, and share in the glorious retrospect—when they who sowed and they who reaped shall rejoice together!

How many who have been attracted to India by the monitions of the Holy Spirit, have declined the call,—to their own grievous injury, as well as to the injury of the Church. “Young men say they can’t come out to India, because the heathen thousands of Manchester and St. Giles have a prior claim on their labours, and so having pacified their consciences, they take—a nice curacy in a village or country-town.”

“If thou forbear to deliver them that are drawn unto death and are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?”—Prov. xxiv. 11, 12.

In proportion to the willingness and entirety of soul with which a man gives himself up to the service, will be his reward. God grant us

such ! Men who are “determined to know nothing among their people but Jesus Christ and Him crucified:”—men who have not merely eloquence or energy or physical power, but the persuasive influence of a godly life, and that fragrant “ointment that bewrayeth itself”—the secret power of a prayerful spirit ; men who know, and act upon the knowledge, that a Missionary’s chief work is personal, and out of sight, and consists in maintaining the life of grace in his own soul ; men, who, having devoted themselves to the work, “hold on,” having “respect unto the recompense of the reward.”

For such a one shall certainly be rewarded ; God will assuredly bless his labours, “though now for a season, if need be, he is in heaviness through manifold trials.” “The bruised reed Christ will not break, and the smoking flax He will not quench, until He bring forth judgment UNTO VICTORY.”

The following table brings together some of the principal statistics connected with India as a Mission field :—

BRITISH POSSESSIONS.				
	Area sq. miles.	Population.	Language.	No. of Missionaries.
Bengal Presidency, including Bengal, Behar, Orissa, Assam	173,000	35,000,000	{ Bengali Hindui Ouriya Assamese }	{ 102: viz. 69 for Bengal; 12 for Behar ; 21 for Orissa and Assam.
Agra Presidency, or N. W. Provinces, including Bundelcund	170,210	23,000,000	{ Hindui Urdu }	{ 59
Presidency of Madras, including Mysore	126,000	18,000,000	{ Tamil Telugu Canarese }	{ 145
Presidency of Bombay	68,000	8,000,000	{ Marathi Guzerathi }	{ 26
Punjab	65,000	4,000,000	{ Punjabi Hindustani }	{ 5 lately sent.
Scinde	50,000	1,500,000	{ Scindi	{ 1 lately sent.
Ceylon	25,000	1,500,000	{ Tamil Singalese }	{ 38

TRIBUTARY AND ALLIED STATES.

Oude	24,000	6,000,000	{ Hindui Hindustani }	{ None.
Sikim	4,000	500,000	{ Nepalese	{ None.
Rajpoot, Jyepore, Marwar, Indore, Bhopal, and other principalities in the N. W.	120,000	17,000,000	{ Hindustani Hindui }	{ None.
Gwalior	33,000	4,000,000	{ Hindustani Hindui }	{ None.
Guzerat	25,000	2,500,000	{ Guzerathi	{ 6
Hydrabad in the Deccan	89,000	10,000,000	{ Tamil Canarese }	{ None.
Berar or Nagpore	57,000	3,000,000	{ Marathi	{ 2
Sattara, Sawantwari, Kolapur	12,000	1,500,000	{ Ditto	{ 1
Travancore and Cochin	6,500	1,000,000	{ Malayalim	{ 19

INDEPENDENT STATES.

	Area sq. miles.	Population.	Language.	No. of Missionaries.
Daudputra territories . .	30,000	1,000,000	{Hindui Hindustani }	None.
Nepal	36,000	2,000,000	Nepalee . .	None.
Butan	20,000	1,000,000	Mixed dialect	None.

FOREIGN POSSESSIONS.

French possessions . .	530	210,000	{Bengali Telugu }	None.
Portuguese	1,200	500,000	{Malayalim Portuguese }	None.
Total	1,135,440	146,000,000		404

DISTRICTS OF BENGAL PROPER.

	Sq. miles.	Population.	No. of Missionaries.
24 Pergunnahs (including Caleutta)		2,000,000	37
Hooghly		1,200,000	4
Midnapore	7,000	1,500,000	None.
Burdwan	5,000	2,000,000	3
Bancoorah		700,000	None.
Birbhoom	3,858	1,500,000	1
Moorshedabad		1,200,000	2
Maldah		200,000	None.
Dinagepore	3,519	800,000	1
Rungpore	2,676	700,000	None.
Kooch Behar			None.
Bogorah		200,000	None.
Rajshye		1,500,000	None.
Pubna		400,000	None.
Mymensing		800,000	None.
Sylhet	2,861	700,000	1
Chittagong	3,000	1,000,000	1
Tipperah	7,000	1,000,000	None.
Dacca	8,000	1,000,000	2
Dacca, Jelalpore	7,000	500,000	None.
Backergunge or Barrisaul		400,000	2
Jessore	5,000	1,200,000	1
Nuddea or Krisnagur	3,115	1,000,000	7

SOME OF THE CHIEF TOWNS THAT HAVE NO MISSIONARY.

Midnapore	Population. 70,000	Poona	Population. 100,000
Delhi	150,000	Ahmedabad	100,000
Lucknow	300,000	Joudpore	60,000
Saugur	70,000	Jeypore	300,000
Bareilly	65,000	Hydrabad in the Deccan	200,000
Surat	160,000		

Besides Gwalior, Lahore, Furruckabad, Azimghur, Masulipatam, Bangalore, Tanjore, &c.

Reviews and Notices.

Parochial Sermons. By Rev. JOHN PUCKLE, Incumbent of St. Mary's, Dover. Vol. II. 8vo. pp. 323. London: Rivingtons, 1852.

Sermons on Christian Union. By Rev. JOHN PAUL, Minister of St. German's, Blackheath. 8vo. pp. 118. London: Rivingtons, 1852.

Sermons Preached at Rome. (Second Series.) By FRANCIS B. WOODWARD, Chaplain to the English Congregation. 8vo. pp. 356. London: Rivingtons, 1852.

Four Sermons on the Deity and Incarnation of our Blessed Lord. By Rev. BENJAMIN WILSON, Curate of Fordham. 12mo. pp. 106. London: Rivingtons, 1852.

SERMONS issue from the press in really astonishing profusion; and in all shapes. Singly or in volumes they flow forth in an unbroken stream, as if the supply were quite unequal to the demand. This is not a theological journal, and therefore it would be quite out of place to enter into an elaborate critique of those now before us. It is only just, however, to say that they are characterised by ability and learning,—by thoughtfulness and, generally speaking, by careful statement. A century ago, perhaps, the publication of these works, or such as they, would have brought their authors into a prominent position in the Church. And now, however uncomplimentary it may appear to them, and however discreditable to the discernment or discrimination of the “religious world,” we venture to say that we run no risk in predicting, that exclusive of those taken by the congregations and personal friends of the respective writers, not forty copies will find their way into general circulation. Booksellers tell you the market is glutted with homilies; and no doubt at Christmas the publisher will have sent in a debtor and creditor account which will not be very flattering to the self-love of these gentlemen, if they have any. There is not, in our judgment, anything calculated to provoke even a snile in this excess of our theological literature. On the contrary, it seems to us a proof that the acquirements of our English clergy are of no mean order. Certainly we believe we are correct in the assertion, that no other church on earth possesses such a large theological literature, as we called it just now. There is nothing like it in France or Italy, we are sure. Romanism is unfavourable to the exercise of freedom of thought; and men are so bound to its system, and trained in it, that they can hardly exercise their powers of reflection with that independence and energy necessary for authorship. No doubt there are advantages in

this latter state of things. It produces apparent unity. How far Truth can live under it, is another thing. Discussion seems necessary to the existence of truth; and men had better live under apparent discord, than expire under an apparent unity, which, may be, is only another name for intellectual torpor. Rome cannot brook discussion; and seems almost to hate literature. The *Index* is a proof of this. And then who could write only *cum permissu superiorum*? We cannot help thinking Mr. Puckle's volume to be by far the best of those under consideration. There is a reality in the sermons which imparts a freshness to hacknied subjects. His style is cultivated, yet easy; and likely, one should think, to make him popular in the pulpit. They are the thoughts, apparently, of a good man. Mr. Woodward's discourses are clever and elaborate; argumentative, but wanting in persuasiveness. Mr. Paul's seem to be the result of much reading. The last on the list are compilations, very useful for a rural auditory.

Annotations on the Apostolical Epistles, designed chiefly for the use of Students of the Greek Text. By THOMAS WILLIAMSON PEILE, D.D. &c. Vol. IV. *Epistle of James. Epistle of Jude.* 8vo. pp. 279. London: Rivingtons, 1852.

ONE of the great wants of our Church at the present day would seem to be that of good manuals of devotion: not thefts; or travesties of Romish works, but the legitimate offspring of our own communion. And next to this, we seem to be deficient in good exegetical works. It is curious how the Germans, orthodox and rationalistic, excel us in this latter point. Dr. Peile has done much to take off this reproach. His work is extremely valuable to those for whom it is designed; but it must be studied carefully, or it had better be left unread; and that, no doubt, is the best possible eulogy of his learned labours. Dr. Peile makes frequent use of his writings whom Hooker described as "incomparably the wisest man that ever the French Church did enjoy since the hour it enjoyed him;" but, as it strikes us, a careful and judicious use. His labours were, indeed, as mighty as his learning. We have no disposition to extenuate Calvin's faults and peculiarities; but he has received but a scant measure of justice from many who have written about him, apparently without much study of his works. With all his faults, more are laid to his charge than ever he was guilty of—as a theological writer we mean, of course—as they who have read his Commentary on the New Testament will perhaps bear witness. His statements of sacramental doctrine, for example, would scare the Calvinists of modern days; and

they who most pique themselves on his name, would, if they ever read his writings, accuse him, as kindred spirits in former times accused Laud, of a "secret tending towards Latium."

Letters to a Seceder from the Church of England to the Communion of Rome. By W. E. SCUDAMORE, M.A. &c. Sm. 8vo. pp. 326. London: Rivingtons, 1852.

MR. SCUDAMORE'S case is a hard one. In the southern hemisphere he has been denounced as a wilful abettor of Romanism, a papist in disguise, fattening on the revenues of his Norfolk living;—in good company, however, the author of *Lectures on the Apocalypse* being arraigned with him in the same indictment! From this charge Mr. Scudamore exonerated himself, not long since, in our pages. In the northern hemisphere, on the other hand, Mr. Scudamore's erudite and undaunted defence of the English Church, in the *Letters to a Seceder* (who had, it appears, made up his mind to secede at the moment he was asking advice whether he ought to secede or not), has brought down upon him the unrestrained wrath of the *Dublin Review*, which, with Hibernian eloquence, accuses him of conduct that would not only disgrace him as a controversialist, but degrade him as a man. From this latter accusation Mr. Scudamore has defended himself in the last two numbers of Mr. Arnold's *Theological Critic*. We must say as of his defence so of the work before us, they evince both learning and judgment; and are, we had almost said, unrivalled for calm, temperate, unimpassioned statement, and a sincere and single desire for truth. We will conclude this notice of the *Letters* with a single brief extract. Speaking of Mr. Oakley's secession, he says:—

"It is acknowledged that among the late seceders to Rome, very few, if any, have even *professed* to leave us after a careful investigation of the question, whether the English Church or the Roman bears the greater resemblance in doctrine and discipline to the uncorrupted early Church, that is, to the Church of the first three centuries. The confession of Mr. Oakley will explain the principles and conduct of nearly all." [A passage from Mr. Oakley's writings is here quoted, in which, among other things, he says, "*Without knowing definitely how Rome makes out her pretensions from past history . . . I bow myself before her.*"] "It might, possibly, have been well for Mr. Oakley, if some faithful friend had suggested to him, that in following the 'impressions' which his own previous habits had left on his 'moral and spiritual nature,' while he had neglected to secure the correctness of those impressions by conscientious examination of such matters of fact as ought to have influenced his belief, he was in reality allowing himself to be guided by mere 'inclination,' and that inclination irregular and sinful, in proportion to the duty, which he was neglecting,

of seeking 'to know definitely how Rome makes out her pretensions from past history,' before he deserted the Church of his baptism. . . . Such men, then, neglected and put out of sight the historical question, without troubling themselves to explain how they were justified in dispensing with its consideration. . . . There was one man, however, whose great attainments in theology insured his deep acquaintance with that question . . . to his expected elucidation of it Mr. Oakley refers in the above extract. How, then, did Mr. Newman conduct the investigation? . . . He knew that testimony to be more or less adverse to Rome, and therefore sought to show that it was not of the importance of which he once thought it. He looked about for an explanation which would justify Rome, by accounting for those variations from the primitive model, the existence of which he could not deny, though he had brought himself no longer to condemn them, and he found what he sought in the theory of a gradual development and slow growth of Christian doctrine, from its Apostolic germ to the mature and finished system of the present Roman Church. Adopting what he terms a suggestion of M. Guizot, that 'Christianity, though represented in prophecy as a kingdom, came into the world as an idea rather than an institution, and has had to wrap itself in clothing and fit itself with armour of its own providing, and to form the instruments and methods of its prosperity and warfare,' he made it his object to show how it developed in the form first of a Catholic, then of a Papal, Church. . . . Mr. Newman and his followers do not deny that the modern Roman Church is, in doctrine and discipline, very unlike the primitive, and attempt to account for the fact by an ingenious theory, which, though not altogether new, is yet so far a novelty that it will probably be regarded hereafter as the most remarkable invention of this inventive nineteenth century. It is impossible for an honest Roman Catholic of competent learning to examine the testimony of antiquity with due care, and not perceive the novelty of many Roman doctrines."—*Letters*, pp. 17—19.

This work is deserving of careful study; but who can expect it will be studied when Laud's *Conference* remains unread? We have also received Mr. Scudamore's thoughtful and interesting *Essay on the Office of the Intellect in Religion*. (Rivingtons, 1850.) We hope to devote more space to it at some future period.

Colonial, Foreign, and Home News.

SUMMARY.

THE CANADIAN Legislative Assembly has exalted itself to a bad eminence, and is adorned by the dishonour which it has earned. Our readers are aware that the Canadian Romanists, led by an Unitarian, Mr. Hincks—Rome and Infidelity, as usual, in close juxtaposition and cordial alliance—have lately passed through one estate of the Provincial

Parliament a resolution which directly involves the secularization of the Clergy Reserves. A correspondent, writing under the signature of "Britius," hints—rightly or wrongly, we do not profess to say—that Canadian Churchmen have stood by unmoved while men spoiled them of God's gifts. If the venerable Society should adopt "Britius's" suggestion, perhaps their latent energies may be developed by this stimulus. At all events, we in England find it is hard work enough to gather funds for the Canadian Church. The Legislators of Canada, however, are not content with a single act of hostility against the English Church. They meditate another. They appear to be quite infatuated with sheer ungodliness; and in their eyes it seems to be an extravagant anomaly—a mere erratic prejudice of the human mind—that religion should be associated with education. Whatever may be the dogmas of those who in general are accounted wise, Canadian wisdom is that their youth should *not* be trained in the nurture of the Lord. A bill has been printed for the establishment of an University at TORONTO, after the model of Her Majesty's University of London. "There is to be no religious Professorship or Teachership therein." It is to examine candidates for degrees in the several faculties. No religious test or profession of faith is to be required of officers, servants, or students. If any College affiliated to the University shall receive assistance out of the University chest, "the receipt of any portion of such sum by any College shall be held to imply an abandonment by such College of any clause in its charter providing for or authorizing any religious test or profession of faith on the part of any student, professor, or teacher therein, except—(wondrous exception!)—*the professor of divinity* (!), and to be a declaration by such College that no such religious test or profession of faith shall be required of any professor," &c. &c. Perhaps few minds out of Bœotia, or even Canada, can exactly understand the necessity of a Professor of Divinity in a College which abandons all professions of faith. Well may the *Canadian Churchman* say that "the University in its new shape will be as godless as ever, but with less learning within its walls." The same authority also observes that "Mr. Hincks has apparently exercised his utmost ingenuity to exclude the Church of England from the possibility of deriving the slightest benefit from the distribution of money proposed to be made."

The Bishop of VICTORIA has recently consecrated a cathedral for his Chinese Diocese. The Bishop of MONTREAL was present with his chaplain at the recent consecration of the Rev. Dr. Wainwright, as provisional Bishop of NEW YORK. The American Church newspapers speak with evident gratification at this occurrence. His Lordship paid a friendly visit to the Right Rev. Dr. Onderdonk, Bishop of NEW YORK, during his stay in that city. Diocesan meetings have been held at CAPETOWN and in GUIANA, to consider the subject of synodal action in the Colonial Church.

UNITED STATES.—*Mission to Oregon.*—We understand that the Domestic Committee of the Board of Missions have appointed the Rev. John McCarty, D.D. a missionary to Oregon. Dr. McCarty, it will be remembered, accom-

panied the American army in the conquest of Mexico, as Chaplain to General Scott, and was eminently distinguished for zeal and devotion to the duties of his important station while attached to the American forces. Dr. McCarty sails in a few days for this distant field of labour, in which he has been preceded by only two of our clergy,—the Rev. Messrs. Richmond and Fackler. We earnestly hope that the Committee will be enabled by the generous contributions of Churchmen not only to sustain those who have already devoted themselves to this noble work, but to increase its number of missionaries both in Oregon and California.

CHAPEL FOR THE MOHAWK INDIANS.—(From the *New York Churchman of Nov. 20th.*)—We have, in the course of the past week, had the pleasure of a visit from Mr. John Hill, one of the Mohawk tribe of Indians, settled in the diocese of Toronto, Canada West, who are now visiting the United States to obtain aid in building a Chapel for the Church of England Mission among them. We learn that this mission has been established about twenty years. The Mohawks, as is well known, dwelt in the colony of New York, on the Mohawk river, previous to the revolutionary war, and removed to the province of Canada at its close. They at first settled between Montreal and Lachine, and remained there seven years. Land was then granted them by the Government on the Bay of Quinté, at the lower end of Lake Ontario, where they have since remained. The name of the township is Tuyendinaga, after their celebrated chieftain, commonly known as *Brandt*. They had at first a wooden Chapel, which, becoming dilapidated, was pulled down, and a stone Church, called *Christ Church*, built in its stead. This Church, however, was built at one end of the township, which is ten miles, and they therefore determined to build another in a more convenient situation. The new Church will be called *St. John's*. It is to be built of stone—42 feet long by 28 wide, and will cost two thousand eight hundred dollars. The Church contemplated is recommended as necessary by the missionary of the station, the Rev. G. A. Anderson, by the Bishops of Toronto, Montreal, and Quebec, the Right Rev. the Provisional Bishop of this Diocese, the Bishops of Massachusetts and New Jersey, and several of the clergy of this city. We learn the Messrs. Hill purpose visiting Philadelphia in the course of the ensuing week, and we bespeak for them a cordial reception.

VISIT OF THE LORD BISHOP OF MONTREAL TO NEW YORK.—(From *New York Churchman of Nov. 20.*)—The recent visit of the Bishop of Montreal, the Right Rev. Dr. Fulford, forms a marked epoch in the history of the reformed Church of Christ. Invited to be present and participate in the solemnities of the Consecration of our Provisional Bishop, as one of the chief pastors of the flock of Christ in a sister Church, with which we are united by the closest ties, by the ecclesiastical authority of the diocese, acting with the concurrence of the senior Bishop of the American Church; in the spirit of catholic love and unity, he accepted the invitation, and came among us in his official character. The design of the invitation to him and the other Bishops of the Church of England in the immediately adjacent North American provinces, was to reciprocate in some small degree the kind courtesies recently extended to the Church of the United States by the Mother Church, and to give to the world another evidence of the vitality of that communion which exists between the several branches of the Reformed Catholic Church. The Bishops of Quebec, Toronto, and Fredericton were severally prevented, by imperative duties at home, from attending. Fortunately, the Bishop of Montreal was able to leave his diocese, and arrived in New York on the evening preceding the consecration. Of the part which he took in the services of that eventful day, our readers are

already aware. The place assigned him in the Church was at the left of the altar, next in rank to that of the presiding Bishop. He consecrated the Holy Eucharist, he united with the seven senior Bishops present in the laying on of hands on the candidate for the episcopate, and joined with them in the letter of Consecration. The world has witnessed no such acts of Catholic intercommunion among the reformed Churches, since the eventful period when the yoke of Rome was thrown off. And added to the many deeply interesting circumstances by which the late jubilee year was marked, especially the visit of two of our Bishops to the Church of England, and their cordial reception by the prelates, clergy, and laity of our ancient mother, they speak a voice full of comfort and hope to all who are looking for redemption in Jerusalem.

The Bishop of Montreal remained in the city for several days. On Friday evening he delivered an address, replete with wisdom and piety, in the Chapel of the General Theological Seminary, after Evening Prayers. It was listened to by both professors and students, with the deepest interest. The Provisional Bishop, who was present, and the professors, united in requesting a copy of this eloquent production for publication. On Sunday his Lordship preached three times,—in the morning in St. John's Chapel, in the afternoon at Trinity Church, and at night in St. Paul's Chapel. On each occasion, the Bishop of Western New York, and the Provisional Bishop of the Diocese, were present in the chancel, in their robes, and also several of the Clergy. The congregations were very large throughout the day, and at night St. Paul's was crowded to its utmost capacity; and all who had the privilege of hearing the Bishop's thoughtful and earnest sermons will long bear them in their memories, as among the most edifying and impressive discourses to which they have ever listened.

During his brief stay his Lordship had several opportunities of seeing and conversing with some of the principal clergy and laymen of the city, on the many points of mutual interest which the circumstances of the times have rendered prominent. By his affability and kindness, his sound judgment and eminently practical good sense, and his deep interest in all that pertains to the welfare of the Church, he won the regard and esteem of all. Many hearts will follow him in their sympathies and prayers, and fondly cherish the hope that they may again be permitted to take him by the hand, and listen to his words of wisdom and affection.

TASMANIA.—(From the *Tasmanian Church Chronicle of August 7th*).—*Tasmania Missionary Society*.—At a Meeting of the Committee of this Society, held in Hobart Town, on the 26th ultimo, the following regulations were unanimously adopted, and ordered to be printed and circulated, with the view of enlisting public support to the Society:—

1. The *Tasmanian Missionary Society* was established on the 27th Jan., 1852; His Excellency the Lieutenant-Governor being Patron, the Right Rev. the Bishop of the Diocese, President, and the Venerable the Archdeacons, Vice-Presidents; with a Committee of Management consisting of the President and Vice-Presidents, all Licensed Clergymen within the Diocese, and a number of Elected Laymen; the said Committee having power to add to their number, and to appoint their own Secretary, Treasurer, and Auditors.

2. The objects of the *Tasmanian Missionary Society* are twofold:—1stly, to co-operate, as far as possible, with the Provincial Board of Missions at Sydney in promoting "the Conversion and Civilization of the Australian Aborigines, and the Conversion and Civilization of the Heathen Races in the Islands of the Western Pacific;" 2dly, to receive and forward any subscriptions given to particular Missionary Societies, or special Missionary objects, approved by the Committee.

3. It shall be the duty of the Committee to promote these objects by collecting subscriptions throughout the Diocese, and applying the same according to their discretion, rendering to the subscribers, at the close of each current year, an account of the receipts and expenditure.

4. In order to interest the community in the work to which they are to be invited to subscribe, the Committee shall maintain a constant communication with the Provincial Board and with the Missionary Bishops, and shall circulate in Tasmania any information thus obtained.

5. The Clergy of the several districts of the diocese shall be requested to promote the cause of the Society by Annual Sermons, Branch Associations, or any other means that may seem to them most likely to prove effective.

6. An Annual Meeting of Subscribers shall be held at such time and place as the Committee may appoint, when the report of the preceding year, and audited accounts, shall be presented, and the Committee for the ensuing year elected. The report, as approved by the Annual Meeting, shall be printed for the use of subscribers.

7. The Committee shall meet on the last Monday in January, April, July, and October; five to form a quorum. A Special Meeting of the Committee may be called at any time by the President or the Secretary, or by the latter on his receiving a requisition to that effect from five members of the Committee. All meetings shall be opened with prayer.

Some of the non-commissioned officers and privates of the 99th Regt. have forwarded *3l. 11s. 3d.* as their contribution to the funds of the above Society.

DIocese OF VICTORIA.—(From *Overland China Mail of 20th Sept.*)—*Consecration of the Cathedral.*—On Sunday morning (September 19) St. John's Cathedral was consecrated by the Bishop of Victoria; the building having been opened for divine service above three years ago by licence from the Bishop of London, but, through delays of a technical nature, never before having been formally consecrated.

On this occasion the garrison were present, in addition to the ordinary morning congregation.

According to the usual form, the Bishop was met at the west door by the trustees of the Church, and by them conducted to the vestry. On his Lordship's appearing at the communion-table, the deed of petition for consecration was presented to him by the Honourable W. T. Mercer, Major Hope Graham, R. D. Cay, Esq., C. St. G. Cleverly, Esq., Trustees in behalf of the Government; the Honourable J. F. Edger, and T. C. Leslie, Esq., Trustees elected by the pew-renters. Immediately after this, the Bishop and Clergy present proceeded down the middle aisle of the Church to the western door; at the same time reciting the 24th Psalm in alternate verses. When the Bishop, with the Chaplains, had returned to the space within the communion-rails, the Ordinances of the local legislature, authorizing the erection of the church, and giving to the trustees the power of liquidating all sums due on the building, were presented on the part of His Excellency the Governor by R. D. Cay, Esq. The usual form of Consecration Service was then read by the Bishop; at the conclusion of which, the formal Sentence of Consecration was read by the Rev. S. W. Steedman, Colonial Chaplain.

Morning prayer was then said, being varied by lessons from the Old and New Testament, and a collect, epistle, and gospel, suited to the occasion.

Morning prayer being ended, a sermon was preached by the Bishop, from 2 Chronicles vii. 12, in which, after referring to the earliest instance of a consecration on record in the Old Testament, and drawing a contrast

between the material splendour of Solomon's temple and the higher spiritual glories of a Christian temple, he alluded to the very peculiar circumstances under which St. John's Cathedral had been dedicated to Almighty God, standing on the borders of the vast empire of China, and on the farthest outpost of Christendom. Attention was also drawn to the many providential events which stamped a peculiarity on the present period in the history of mankind; and to the vast responsibilities which rested upon the European community in China in connexion with the extension of Christianity and civilization through the world. His Lordship concluded by pressing upon the congregation the duty of clergy and laity uniting their efforts in promoting these important objects.

The whole service was marked with great attention on the part of the assembled congregation; and at the close a collection was made at the doors, amounting to between 300 and 400 dollars, in aid of the current expenses of the church.

CANADIAN CLERGY RESERVES.—We reprint from the *Times* the following report of what took place in the House of Commons on December 3d, with reference to this subject:—

“Sir W. MOLESWORTH, in putting to the Secretary of State for the Colonies the question of which he had given notice, said he must first ask whether the right hon. gentleman had received an address to the Crown to which the House of Assembly of Canada agreed, on the 17th of September last, by a majority of 54 to 22, and in which they assured Her Majesty that they deeply regretted to learn the contents of a despatch, in which the right hon. baronet had stated that it was not the intention of Her Majesty's present Government to fulfil a promise which had been made to the Canadian Legislature by the late Government. That promise was, that Her Majesty's Government would recommend to Parliament that an Act should be passed to enable the Canadian Legislature to dispose of the proceeds of the Clergy Reserves, subject to the condition that the vested interests of persons should be secured during their lives. He wished to ask what were the present intentions of Her Majesty's Government, and whether they intended after Christmas to recommend to Parliament the measure which he had just described.

Sir J. PAKINGTON, in answer to the first question of the hon. baronet, which had not been mentioned in the notice-paper, had to state that he had received from Canada the address to which the hon. baronet had referred, and which was founded upon certain resolutions which had been adopted by the House of Assembly. He had no objection to proceed to answer the more important question, of which the hon. baronet had been kind enough to give him ample notice; and he begged to state to the House that he felt very great regret that the forms of the House precluded him from accompanying his answer to that question with the explanation which it would be strongly his desire to give on this subject. Bound, however, as he was by those forms, he would only state to the hon. baronet that Her Majesty's Government had given the fullest and most anxious consideration to this difficult and important subject, and to the whole of the circumstances under which the question had been forced upon their attention; and his answer was that, considering that this was essentially an Upper Canadian question, and that the representatives of Upper Canada were as nearly as possible equally divided upon the subject; considering that the majority who had carried the resolutions to which the hon. baronet had referred consisted in a large proportion of Roman Catholic members of the lower province, whose religion had been amply and munificently endowed; considering that the Act of 1840 was proposed and accepted by all parties as a final settlement of this long-discussed and most difficult question; considering, above all,

that that Act of 1840 was part of the arrangements which attended the Act of Union, and was intended to guard against those dangers to Protestant endowments which were dreaded at the time of the Act of Union;—considering all these circumstances, it was not the intention of Her Majesty's Government to introduce any bill for the purpose of repealing the provisions of that Act.

Sir W. MOLESWORTH then gave notice that, immediately after the Christmas recess, he should move for leave to bring in a bill to enable the Legislature of Canada to dispose of the proceeds of the Clergy Reserves, subject to the condition which he had just mentioned."

GOVERNMENT CONNEXION WITH IDOLATRY IN CEYLON. — The *Times* gives the following report of speeches on this subject in the House of Commons, Nov. 29th and Dec. 2d:—

Sir R. INGLIS, on Nov. 29, asked the Secretary of State for the Colonies,—
 ' 1st. Whether the connexion between the Queen's Government in Ceylon and the Idolatry of any part of Her Majesty's subjects therein be or be not severed? 2d. Whether the custody of the Buddhist relic be or be not transferred to those who regard it as sacred? 3d. Whether any act of the Queen's Government be or be not required to entitle the priest of a Buddhist temple to exercise any function in respect to the property of such Buddhist temple? and, 4th, Whether it be or be not the intention of Her Majesty's Government to transfer to the Buddhist priests all the concerns of their own religion in Ceylon?'

Sir J. PAKINGTON said, that in answering the series of questions put to him by his hon. friend, he must beg the indulgence of the House while he made a few explanatory observations, although it was quite impossible, in answering questions of this kind, for him to enter into the complicated details with which they were necessarily surrounded. His hon. friend must be aware that the subject to which his questions referred was one that had occupied the attention of successive Administrations in this country, and had caused very considerable difficulty and embarrassment in Ceylon. The Christian community in Ceylon, and also many persons in this country, had taken objection to anything like a connexion between the Government of Great Britain and their representative in Ceylon and the system of idolatry there; but it had been very much forgotten by those who had taken an interest in this matter that there were treaty obligations, which should not be lost sight of. The House, no doubt, was aware that the territory of the ancient kings of Candy was acquired by this country in 1815, and a convention was entered into between the Queen's representative and the King of Candy, one of the articles of which declared that the religion of Buddha, professed by the chief and the inhabitants of that province, should be inviolable, and that the rites, ministers, and places of worship thereof, were to be maintained and protected. Subsequently a proclamation was issued by the Queen's representative, under which he (Sir J. Pakington) was prepared to contend that the obligations into which the Government had entered by the convention as to the maintenance of the Buddhist religion were not in the least altered. They were to some extent qualified, but the essence of the general obligation to maintain and protect the Buddhists in the exercise of their own religion remained untouched. It had been contended, he believed, by persons in the island—and he had heard it contended elsewhere—that that convention, being made with idolaters, was not binding. He could be no party to any such principle. For this country to acquire a territory under a treaty which involved certain obligations, and then to turn round and contend that those obligations were entered into with idolaters, and therefore were not binding, would be

unworthy of a Christian people. But, in answer to the first question of his hon. friend, he was happy to think himself justified in saying that all connexion really with the idolatry of the Buddhists in Ceylon had been long ago discontinued. By the obligations of the treaty we were required to take part in the ceremonies of the Buddhists, to assist in their rites, and give them offerings of materials with which those ceremonies were performed. These had been long discontinued, and were finally put an end to by Sir R. Horton, the Governor of Ceylon, who in 1834 awarded the sum of 300*l.* a-year in lieu of the contributions before made. But there remained two other points—one was the appointment of a part of the priesthood—the other was the custody of the Buddhist relic well known by the name of ‘Buddha’s tooth.’ He believed that the attention of the noble lord the member for London, when Colonial Secretary, and subsequently that of Lord Derby, when filling the same office, were directed to the subject; and in 1845 instructions were sent out to the Governor that our connexion with the Buddhist religion should be altogether discontinued. The answer to those instructions was not received until Lord Grey came into office; but that noble lord sent out further instructions to Lord Torrington, the Governor of the colony, that no more connexion should take place between the British and the Buddhist religion, and that the custody of the tooth should be given up. Soon afterwards the rebellion in Ceylon took place, and the custody of the tooth, under the pressure of that rebellion, was resumed; Lord Torrington was obliged to revoke the steps he had taken, and Lord Grey sanctioned the continuance of that state of things until some other arrangement could be made. That created great dissatisfaction among the Christians in Ceylon, and great excitement prevailed; and when he (Sir J. Pakington) came into office he found that state of things existing. He had endeavoured to put an end to it, and he had now to state that after giving very great consideration to the subject, he was prepared to send out by the next mail instructions to the Governor upon it. He must say, however, he was astonished to find there did not exist in the Colonial office that relation of the facts of the case without which it was impossible for him to issue instructions on a subject of so complicated a nature with that decision and clearness which he should have liked. The nature of the instructions, however, which he was prepared to send out was this:—The custody of the tooth was to be given up at once and entirely to the Buddhists themselves, the Governor being instructed to provide a safe and proper place of custody for it; and that, the 300*l.* a-year, which was before paid, having been withdrawn altogether, after the instructions of Lord Derby, and, as he (Sir J. Pakington) thought, with very great injustice, the Governor should give to the Buddhists land equivalent in value to that amount. As to the third and fourth questions of his hon. friend, he proposed to send out instructions that the Governor should desire the Buddhists to act for themselves as to those appointments. At present they appointed a very large majority of those priests, and he intended to call upon them to take measures to appoint the remainder. If any difficulty were found on their part as to such appointment, he should then instruct the Governor to take the matter into his own hands, and provide them with the means of making the appointments. That was the course the Government meant to take, in the anxious hope of putting an end to these difficulties, and without any breach of faith; but, considering the difficulties with which the question was surrounded, he should leave a large discretion in the hands of the Governor.

Sir R. INGLIS inquired whether the right hon. gentleman would lay on the table a copy of the despatch embodying the views of the Government on this question?

Sir J. PAKINGTON said, that when the despatch was finally drawn, he should have no objection to lay it on the table.

Again, on Dec. 2, Mr. HUME moved for copies of all the correspondence respecting Buddhism and the Buddhist priests laid before the Select Committee on Ceylon Affairs, and not printed by the Committee in the appendix to their reports. The hon. gentleman said, the question put by the hon. baronet the member for the University of Oxford a few nights ago upon this subject was one of great importance, and his (Mr. Hume's) anxiety was to prevent the evils that might follow from the violation of any treaty with the natives of Ceylon. He wished these documents to be laid before the House, so that honourable members might have time to consider how dangerous it would be if any individual, however zealous he might be for promoting Christianity, were to interfere with the religious ceremonies of the natives of Ceylon.

Sir J. PAKINGTON said, he concurred in what had fallen from the hon. gentleman. He had stated, in answer to the question from his hon. friend the member for the University of Oxford, and he had thought it right so to state from what he knew had been stated to the contrary in Ceylon and in this country, that he felt we were bound by treaties, and that, whatever course might be taken out of just and proper consideration to the feelings of the Christian part of the community, we were bound to recollect our treaty obligations, and to carry them out in a fair spirit. The hon. gentleman had expressed his anxiety as to the danger of interfering with the Buddhist people on the subject of their religious ceremonies, and he agreed with the hon. gentleman that, if there was to be any interference, it should be exercised with the greatest care and caution. With respect, however, to the production of these papers, he had thought it his duty to make himself acquainted with their contents, and he very much doubted whether it would be desirable to produce them. The hon. gentleman was a member of the Ceylon Committee, and therefore would recollect the grounds upon which the Committee excepted these papers from being published in their report. He would recollect that, in consequence of recent events, and of the great excitement upon this very question, it was thought prudent not to publish them. If he looked only to the grounds that induced the Committee to exclude these papers from their report, he was disposed to think the reasons had very much passed away, and, generally speaking, he was always desirous of furnishing information to the utmost extent in his power; and, even as to these papers, he hoped at no distant day to be able to produce them. As he had stated on a former evening, he had given very anxious attention to this subject, and was now engaged in an attempt to put an end to the unpleasant differences, and allay the excitement that had existed, and he was about to communicate with the Colony, with a very sanguine hope that the plan he should suggest would, while it did justice to the Buddhists, as well as maintain our treaty obligations, satisfy the views of the Christian community in the island. He therefore put it to the hon. gentleman, knowing, as he did, the contents of the papers, whether the production of them at the present moment might not cause excitement in this country and in Ceylon, and possibly tend to mar the effect of any such measure.

After a few words from Mr. TUFNELL, which were inaudible in the gallery,

Mr. HUME said, he was very much satisfied with the frank statement of the right hon. gentleman; and, relying on the assurance that our treaty obligations would be observed, and hoping that the dissatisfaction that existed in Ceylon might be gradually removed, he would not press his motion.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

FEBRUARY, 1853.

COLONIAL CHURCH SELF-GOVERNMENT.

THE question of Church Government, which has engaged so much of the attention of our brethren in many of the Colonial Dioceses of the south and the west, is one of too pressing importance to be left much longer undetermined. When neither privilege, nor favour of any sort is solicited, and nothing more is sought than permission to remove abuses, to correct irregularities, to improve the discipline, and to promote the efficiency of the Church, no Government will long expose itself to the odium of obstructing reforms so obviously required. At present it would seem that the Church of England in the Colonies is subject to restrictions which cripple its energies; while it is left in absolute uncertainty, not only of its own rights and privileges, but of the very laws by which it is supposed to be governed.

Is the Church of England, for example, established by law in Australia? No more established, answers Earl Grey, than the Church of Rome. Well, then, if this be so, why is the Church of England subjected to conditions which the Church of Rome would not for a moment tolerate?—Does the Church of England receive from the State any favour or immunity which is denied to the Kirk of Scotland, or to the Wesleyans? And if it can be shown to enjoy no especial or exclusive privilege, what plea exists for refusing, or even grudging to the Church, the Assembly, or Conference, or Synod, for the regulation and management of its own affairs, which is possessed by other communions standing in precisely the same relation to the State?

The Church is entitled in common fairness to occupy one or other of two positions :—

- I. That of favour and privilege derived from her connexion with the State; or,
- II. That of freedom and independence, accorded to other tolerated but non-established communions.

At present, however, she is in the unhappy condition of possessing neither the substantial advantages of an established, nor the compensating freedom of a voluntary, Church.

Now on one or other of these alternative conditions we must pre-emptorily insist. The former we know to be absolutely hopeless in the Colonies; and we claim, therefore, in the full confidence of right, as well as with an unhesitating preference, the latter. Plainly, and in set terms, we demand that the particular religious communion, attached to the doctrine, and using the service book of the Church of England, be left at liberty in the several Colonial Dioceses to regulate its own internal order and discipline, and to manage the affairs of its own parishes and schools, in such manner as it shall deem most conducive to God's honour and service. This is a claim of simple justice, not to be set aside by any nonsensical declamation about ecclesiastical despotism, or by any imaginary dangers of the splitting up of the Church into sections. Nobody proposes to touch the authorized version of the Bible, the Book of Common Prayer, the Articles of Religion, or any of the prescribed formularies of the Church. All that we demand is liberty for the Bishop, Clergy, and laity of each Diocese to meet together in authorized assemblies, to take into consideration from time to time the affairs of that Diocese; and so to adopt measures for supplying the needs and correcting the abuses of the Church.

Indeed, so strongly is the necessity felt of some organization, that the two oldest Bishops of the Colonial Church—neither of whom had before left his Diocese since the day of his consecration—have come from their distant spheres of duty, for the sole purpose of representing to the authorities of the Church and State in this country the many difficulties and discouragements with which they have to contend in administering the affairs of their respective Dioceses, and suggesting the necessary remedy. The Bishops of Sydney and Quebec were consecrated on the same day (14th February, 1836), and for the last seventeen years have been engaged in the active oversight of two of the largest Dioceses in the world, though both have been more than once subdivided. They have therefore had ample experience of the working of the Church in the Colonies; ample experience, too, how the Church's work is impeded by the want of adequate and suitable machinery. They come to return an

answer in person to the circular letter of Sir John Pakington, on the expediency of adopting Mr. Gladstone's enabling Act. They bring with them evidence, accumulated during the whole period of their Episcopate, of anomalies, irregularities, and deficiencies, which prove conclusively the harm and detriment which the Church is suffering from the absence of all authority to correct what is vicious, or supply what is wanting. They ask redress for practical and unquestioned grievances,—and that redress, we are satisfied, will no longer be refused.

It is a fortunate circumstance that the representative Bishops of the great and spreading Churches of Canada and Australia should have arrived at a time when they will have the opportunity of conferring with their episcopal brethren—more or less subject to the same inconveniences and disabilities as themselves—from the Dioceses of Newfoundland, Capetown, and Antigua. We sincerely hope that they will, jointly or severally, lay the whole case of their Dioceses before the Parliament and the public; for we hold it to be impossible that when the full amount of grievance under which the Colonial Church suffers is known, the necessity of affording some remedy will any longer be disputed.

For the first century of its existence the Colonial Church was left without a Bishop; for three quarters of a century, since the establishment of the Episcopate, it has been left without any constitution or intelligible code of Church law. Whigs and Tories have been equally indifferent to its claims; but both parties have been roused of late, by the earnestness of Churchmen at home, and the bold and determined attitude of Churchmen in the Colonies, to admit the Church into the category of interests which claim a statesman's attention. Late Governments have even gone the length of allowing Bishoprics to be founded, on condition of the entire endowment being provided from voluntary contributions. We may hope, therefore, that with the advancing liberality of the age, and the recognised principle of Colonial self-government, the Church will be indulged with its own representative assembly. We should be sorry that the Church should be compelled to have recourse to the opinion of the late Attorney-General, who holds that the restraining Act of Henry VIII. does not apply to the Colonies. We hope, and we believe, that the necessity for doing so will not arise; for we shall be much indeed surprised if the statesmen who so confidently, and, as we believe, so wisely, assert the claim of the colonists to manage their own civil affairs, should continue the obsolete and injurious restrictions which at present confine and cripple the action of the Church.

CAUTIONARY HINTS ON MISSIONS IN INDIA.

[THE following paper, by an experienced resident in India, has been forwarded to us. As far as it goes, it contains much useful advice, and we are glad to give it publicity; though we should hesitate to adopt some of the expressions which it contains.]

Hints on Missions in India; by attending to which success may be hoped for, by neglecting which the cause will be disrespected.

1. The missionaries should be *gentlemen*, with truly catholic feelings, a gift for other languages, a generous love of whatever is beautiful in nature or in art, a discriminating knowledge of the religious systems of Hindoos, Mahometans and Buddhists; an acquaintance with the principles of architecture, engineering, chemistry, and astronomy: they should understand how to argue logically; and, so far as possible, should be personally prepossessing. No human advantages are to be despised in an age when miracles are not to be expected.

2. Sectarian teaching of dogmas and peculiarities, any Judaizing, Mosaical lessons, do little else than substitute one form of local system for another, instead of making disciples better and happier, and raising their views of the goodness of God. Some men attend native festivals, and throw among an *excited crowd* tracts on "the Atonement," or "the Sabbath!" and then write a "report" to the Secretary.

3. To address first the lowest castes, and glean converts (?) out of the bazaar, who are out of communion with their own people, is adding difficulties to the Mission cause. It is common in India for officers to describe a disreputable native as "a Christian."

4. The Missionary should beware of imbibing exaggerated prejudices against natives, such as are disseminated in "Ward's Hindoos." The book of M. l'Abbé Dubois is far superior to Ward's. Native faults strike Englishmen because they are contrary (professedly) to English faults. After nine years in Eastern Bengal, I should venture to compare the natives not unfavourably with the English in many points of morality, and in some points of religion. There are also many admirable precepts in their sacred books, and they have many excellent social customs.

5. He should be a man of peace. In India there are constant temptations to inexperienced "political agents" to contract

petty frontier wars. During this Burmah war, an American Anabaptist Missionary was described in a Calcutta newspaper, as a "leader of the war party;" an incongruity which directly strikes the most worldly people.

6. He should be a Bishop. I do not mean a "Don," with large salary and pompous carriage; but he should have received episcopal ordination, so as to be able to gather round him a band of native deacons, confirm adult members, consecrate his house of prayer and burial place, and be sufficiently

"In se totus teres atque rotundus."

7. He should be really plain and simple in habits; and if married, (which is not *necessary*,) his wife and children should be utterly unfashionable, as they should be cultivated and truly well educated. Indian society is prone to remark inconsistency, and quick to perceive the ridiculous; and the Mission cause is liable to disrespect on such accounts.

8. He should avoid any appearance of conventional peculiarity in speech or manner—anything like cant; and be careful to speak seasonably, where and when he will be heard; so that gradually his opinions will be invited, and his judgment respected. He may properly decline acting in temporal affairs, but he should nevertheless understand them, and thus he may often be of temporary use in remote stations.

9. He should not feel alone, but be assisted by fellow-labourers acting in unity, and by the support and confidence of the Society whose service he enters.

10. He should not court the rich, or depend on princes, but realize the fact that the labouring classes are his true support and strength. Let him do away the suspicions, and gain the heart of the ryots, and the cause is gained.

11. Selections of Scripture best calculated to give higher views of the goodness, justice, and mercy of God, are far preferable to an indolent scattering of the whole. It may seem paradoxical, but an injudicious abuse of the Bible becomes a weapon against it; it defeats its own object.

12. The natives would take naturally to the use of plain chanting, which might be made an attractive and edifying custom.

Correspondence, Documents, &c.

ECCLESIASTICAL POLICY OF THE NEW COLONIAL ADMINISTRATION.

SIR,—I have no means of ascertaining the policy of the new Government on colonial questions other than your readers possess : but I have little doubt that it will be very marked and definite in its character, and that the consequences to the Colonial Church must be important ;—vastly beneficial if it apprehends and uses aright the opportunities of the day, dangerous if it misunderstands its position.

I shall be obliged to you to let me state what I am disposed to think may be the policy of the Government, and what should be the course to be adopted by the Church. This country has long given up the attempt to tax the colonies for the benefit of the home exchequer, but some of the most important of the colonies were originally founded in order to relieve this country of its criminal population, in the hope that it might reform and be useful. It is not necessary to inquire into the fairness towards the colonies of this experiment, or into its success ; for it cannot be continued. The colonies will not endure that transported felons shall be placed within their borders, or so near that they may easily remove within them. There are also members of the Cabinet who have exerted themselves to destroy this system, and it cannot be supposed that they would have accepted office if they were not sure that it would cease.

We have now therefore to add to the principle, (the sole benefit to the Empire of the American war,) that no colony shall be taxed except by its own consent, this other principle,—that no colony shall be compelled in any way to benefit the mother country except by its own consent ; a principle as reasonable and necessary as the former.

During the last few years we have heard much of constitutions for the Cape, for Australia, and for New Zealand. Enough has been done to raise the hopes of the colonies, but not enough, except perhaps in the last case, to satisfy them. I cannot doubt that an arrangement will be made similar to that suggested by Sir William Molesworth a few years back, for separating between imperial and colonial questions ; and that the former will be left to the imperial Parliament, and the latter handed over entirely to some colonial legislature, in which the representatives of the people will have that same initiative and free negative in all legislation, which we here possess in the House of Commons. I have coupled this change with Sir W. Molesworth's name, but it would be doing great injustice to the cause of colonial freedom not to add, that in his suggestions for this end he has had the aid of men of various parties ; and when I mention Lord Lyttelton and Mr. Adderly, as having co-operated with him, I shall secure his proposals from being identified with any odium that attaches to his politics.

But more than this:—the freedom of legislation in the colonial parlia-

ments would not equal the similar freedom of the House of Commons, if a power dependent on the changes of English politics and the unknown authorities of the Colonial Office were to exercise a veto which the Crown does not now exercise here. Accordingly, the Canadas have for some time back enjoyed what is called responsible government: the Governor-general has been guided and controlled by an administration which is connected with the Canadian parliament, just as the Cabinet here is with our parliament. And the ministers of the Crown have advised Her Majesty to give her sanction to measures, which have been sent home from Canada, not as being the wisest which English statesmen could devise, but as being the deliberate voice of the people of Canada, proposed on the responsibility of the local cabinet, and passed by the local parliament. I apprehend that this system will gradually be extended to the other colonies. It is necessary to ensure that all questions of local concern should be administered in the locality, and not hung up for the adjudication of a public office in London, practically irresponsible. These are matters in which our legislation cannot retrograde; Lord Lyndhurst showed some two years back that franchises given by the Crown to the colonies cannot be recalled, and it is not consistent with the honour of this nation that concessions should be evaded, which cannot be retracted in the face of day. These concessions will, I hope, fully content the colonies for the present: hereafter it may be otherwise; and I by no means intend by this remark to impute unreasonable pretensions to the colonies. For the present I apprehend they will gladly agree on a division of legislation which leaves them free to manage their local affairs, but gives up all imperial questions to the parliament of the mother country. But hereafter when they have made, as some of them must, vast strides in population and wealth, they may well object to legislation even on imperial questions, which is to bind them, and in which they have no voice at all. I wish, indeed, that such difficulties could have been avoided altogether, by giving the colonies representatives in that imperial parliament. It is a misfortune that at the moment when steam navigation seems to render such a measure possible, the colonies already occupy such a position that they would seem to lose rather than to gain influence by it. But besides legislative difficulties, there will be questions about the appeal to England in civil causes. If ever they are unfortunately led to consider England a foreign country, it is obvious that an appeal to it would be the most galling of fetters.

We must hope, however, that the concessions which will probably now be made, will be received in a proper spirit, and that loyalty on the one hand and justice on the other will remove future difficulties as they arise. I have alluded to these topics rather more at length than might be necessary, because I believe that the best way to remove misunderstandings is a free confession of the difficulties which exist. I do not believe that in such a case as ours with the colonies, an uniform course of fairness on our part would be met by nothing but aggression, though it takes some time to do away the ill fruits of unfairness, and altogether to remove a sense of insecurity.

Now let us look how the case stands with regard to the Church. There is no pretence for saying that a Church establishment in the colonies is an imperial question; we may, as Churchmen, be unwilling that anything the Church possesses in them should be touched, but we cannot in fairness say, that it should be exempted from that local legislation which touches other bodies of men and their property and civil rights. All idea of a territorial endowment or support from the taxes must be given up, except where, as in the West Indies, the local parliament itself grants it, and is willing to continue it. The property of the Church, however acquired, must be subject to a power analogous to that which gave to the landowner in Ireland a portion of the tithes, at the suggestion, if I remember rightly, of Lord Derby, and commuted those of England on terms much below what the clergy might previously have exacted. The mere naked power of the colonial parliament to confiscate church property must be conceded. The grievance must be prevented, not by appeals to the Colonial Office, but, first, by the votes of churchmen themselves, and, secondly, by the good feeling of members of other religions, who cannot but see, if they will consider the matter calmly, that the principle of confiscation will certainly apply to their own endowments, if not to private property. I have not much fear that, excepting cases of peculiar excitement, which it must be the endeavour of our brother churchmen not to rouse, the prevalent feeling will be there, as it is here, to respect all endowments. Again, with regard to civil rights, or even ecclesiastical rights, I do not see what power can exist to prevent a colonial legislature from doing anything it pleases. On many questions, and especially on education, there is the means of doing immense mischief, and in such a way that society will hardly recognise that any evil has been done, and of course it may set up pretensions over the Church which the latter cannot submit to.

I have stated this very broadly, because I am strongly impressed with the conviction that it is the duty and the wisdom of Colonial Churchmen to recognise the state of things in which they will speedily find themselves, and to make the best of it.

The immediate legislation over them will be Colonial, and not Imperial. It is inferior in dignity, and nominally subordinate, but it will be found to be the legislation which is really supreme over them, in almost all the questions that can arise: again, with the exception of a most dilatory and expensive appeal to this country, seldom undertaken, never satisfactory, the local courts of law will be those to which they owe obedience. I apprehend that both as good Christians and good subjects we are bound to obey, to the utmost limits of our consciences, the legislature and the judicature which have immediate power of coercion over us. And this duty is quite irrespective of our opinion of their wisdom and competency;—no such authority is infallible. That these, within their proper limits, represent the sovereign, and exercise Sovereign power, is enough to guide our duty.

But it is the wisdom also of the Colonial Church to submit to the very furthest possible limits of duty. It is not riches, or social rank,

or what is called an Establishment, or that phantom of a dominant Church which has created so much colonial ill feeling, which gives strength to the Church ; it is the agreement and close coherence of its members. It has so often happened as almost to pass into a proverb, that persecution and robbery have strengthened the Church. The reason is plain ; the one drives the true members of the Church together into a compact mass, the other compels them to support the Ministry with their own charity, and thus promotes its moral excellence. If, therefore, to take things at the very worst, spoliation and tyranny come, no one need despair. But I am persuaded they need not come : the Colonial Church has not in general riches enough to tempt the spoiler, nor are her chief ministers disposed to set up pretensions of which the Legislatures or the Courts of Law can complain. In former times they have been used to appeal to this country on the first alarm, and to seek for strength here rather than by stirring up the energies of their own people. There is nothing so sure, as such a course as this, to unite the enemies of the Church, and create their anger ; and none that can so weaken the Church, by detaching from it all those who really love their adopted country, and cannot endure that its interests should be at the mercy of irresponsible persons many thousand miles off. It is the wisdom of the Church, therefore, to create a local interest ; and this, I take it, is best done by submitting, as far as possible, to local peculiarities, and seeking to influence the Legislature, not by the Colonial Office, but by their own representatives, and the general impression of their wisdom and fairness.

One most important reason why the parliament of this country intermeddles with the detail of ecclesiastical affairs is, that it has been held to represent the laity ; and in some respects it does so. It is not unlikely that the colonial parliaments may seek to do the like, and may do far worse things about the Church than ever our House of Commons has done. The remedy lies, I think, not in denying the analogy between the colonial legislature and the imperial parliament, but in giving to the laity themselves those rights which are the ground of the claim. There is every indication that this will be done throughout the colonies, and the effect will be most salutary in binding together the whole Church ; compelling its members to inform themselves of their rights and duties, teaching them to act together, to see what reforms they can accomplish, and how far their strength will go, preventing and putting down abuses, and showing at once whether any particular act of the rulers of the Church meets with general concurrence or otherwise. This is a great element of strength, especially in any difficulty with the Legislature or the Courts. It prevents the strength of the Church being wasted on improper objects. It shows at once to others what that strength is, and so leaves them without excuse if they will not comprehend it. And the usual vote of a body which represents the Church, is some safeguard against the fickleness of popular feeling among its members ; for men cannot so easily say that they have misunderstood the matter and must change their minds, when they or their representatives have agreed to it.

It is by no means necessary that all the details of ecclesiastical law should be exactly the same throughout the empire; a wise discretion may modify much to suit the wishes of particular communities. If the power of England, or anything like dictation from here, is used to compel uniformity,—still more if a disposition is shown to place Church and dissent on the same footing as here, or to make the Church a political tie to bind the colonies to the mother country,—discontent, weakness, and disasters must ensue. But if a more liberal policy is followed, there can be no doubt that the free dispositions of the colonists will give an enormous moral power to whatever proceeds from this country; and not only will the Colonial Church take the character of a daughter or younger sister to that at home, but colonial society will be generally imbued with the like dispositions: and we shall be saved the misery of seeing discontent grow into those feelings of hatred, which, owing to the misconduct of the Government of this country, have been but too prevalent in the United States.

Upon the view I have taken there is very little that English statesmen can do for the Colonial Church. They cannot *tie* by imperial legislation; they can only *untie* what imperial legislation has bound about the Colonial Church; or rather, they can remove those doubts about the effect of imperial law which have hindered the freedom of synodical action. To do this was the object of Mr. Gladstone's Bill last year; and it was well framed, to avoid, on the one hand, parliamentary dictation to the Colonial Church, as to the exact manner in which it should organize itself; or, on the other, the seeming to grant to the Church any kind of civil prerogative, which, if it is granted at all, must be given by the free assent of the Colony itself, expressed by its own parliament.

After all, the best thing for the Colonial Church will be that it should be allowed to develop itself without any interference whatever from the local parliament. I am sure it can stand without help. I fear it would be even unduly suspicious of anything like control. And control is not needed, so long as the Bishops, Clergy, and Laity, jointly and separately, manage its affairs, and do not meddle with other matters.

There seems the same feeling everywhere to defer in spiritual matters to the Church at home, and to do nothing which might endanger a schism. I am sure this most wholesome state of things will be better nursed by freedom than by coercion; and I venture to think that a similar policy in civil matters, is the most likely to maintain the integrity of the Empire.

I remain, Sir,

Your obedient Servant,

F. H. D.

PROPOSED UNION FOR INCREASING OUR STAFF OF
MISSIONARIES.

SIR,—In my former letter I gave it as my opinion, in answer to the question, Where our missionary *alumni* should be educated, with a view to their successful employment in the service of the Church in our colonies and dependencies, that—in addition to St. Augustine's—the establishment of a missionary school, or seminary (in the strict sense of the term), appeared requisite, in which those boys, or youths, might receive that special *early* training, preparatory to their entrance upon a course of higher and concluding studies at St. Augustine's, which should best qualify them for their subsequent and peculiar career.

Assuming that such peculiar career requires a long course of special instruction and discipline, to qualify for its being duly entered upon and effectually pursued, I endeavoured to point out the necessity of such an institution, in the fact that in none of our public or private schools actually existing does there prevail a course of instruction, or an atmosphere, moral or intellectual, which pretends to any peculiar suitability for the preparatory training for which I plead. If we examine also the actual condition of St. Augustine's itself—in respect to the very small number of students which have yet entered its walls—I think we shall see an additional reason for the establishment of the institution in question. I have before me the calendar for 1853, quite recently printed at the College press, from which it should seem, either that no great alacrity has been shown by the youth of England to enter its walls, or else that the great majority of such as have sought admission there have been rejected because of some kind of unfitness;—probably, they had not received that very moderate degree of instruction and knowledge which has been deemed the lowest requisite in candidates for admission. Hence it appears that, while the College has been in active operation for a period of four years, and accommodation is actually provided in its walls for forty-five students, there are at present but eighteen in residence, and only three probationers on the books as candidates for admission! Excellent, therefore, as is the design of this institution, and its actual gain to the Church very great, I cannot see how it is likely, for many years to come—admirably constituted as it is—to meet, in any adequate degree, the wants of the Church and of the times. To complete its organization and to perfect its usefulness, does it not seem to require the attachment to it of a *school of juniors*, whence, in due course of time, the *main* supply of its students would be derived? If it be at all possible to train up, as missionary students, lads selected for the purpose, at an age so young as fourteen or fifteen, in the ordinary schools of the land, (which has been virtually admitted in the pages of the *Colonial Church Chronicle*;) must they not, *à fortiori*, receive a better training in a well-organized seminary expressly established for the purpose, especially if such an institution were *directly and intimately connected* with the great

Missionary College of the Church! I am not prepared to say how far any public or private schools established hereafter for this special object, distinct one from the other, or from St. Augustine's, and scattered up and down in the country, would be likely to answer the end proposed; doubtless, in proportion to the zeal and ability with which they were conducted, they would meet with considerable success, and we should gladly hail their establishment; but that success, at best, must be partial and imperfect in comparison to that of an institution such as I have in view, subject to the immediate control of the authorities of St. Augustine's, and, in fact, forming one institution with the College.

And what, Sir, is to hinder the carrying out of such a scheme; or what reasonable objection can there be to the establishment of such an institution? The Popish Maynooth has its school of juniors attached, numbering three hundred students, who, having entered at the age of sixteen, are, at the expiration of three years, drafted off to the senior department: why should not the Church of England Missionary College have its Junior school likewise, with equal or better success? I know but of one objection which is plausible enough to be certainly alleged. It is to this effect—What guarantee shall we have that the boys who may, from time to time, be admitted into this school, shall answer expectation, and turn out fit students for admission at the higher College of St. Augustine's itself, with hope of their useful employment as missionaries afterwards? Seeing, as I have admitted in my former letter, that we can hardly expect in them so decided a pre-inclination to missionary work as may reasonably be expected to survive in its freshness to the end of their course, would there not, even in the proposed purely missionary school, be danger still of disappointment, and consequent injury to the missionary cause, in the frequent defection of boys sent up to be educated there by the friends of Church Missions, whether as congregations or individuals? To this objection—which, by the way, would equally make against the establishment of every kind of missionary school—I reply, that while, doubtless, as human nature is, some such defections must occasionally be looked for, I cannot anticipate their frequent occurrence, if only ordinary care be taken in the first selection of the boys (*vide* the remarks on this point at page 232), and such a judicious and kindly spirit and course of *education* be pursued, as we must endeavour to provide in the proposed institution. Let only men of sound judgment, of earnest piety, and affectionate and genial temper be appointed as tutors,—men who have a touch of enthusiasm in their composition, Christian enthusiasm in the missionary cause, and who would throw themselves into the spirit of their work, (would not St. Augustine's in time itself furnish such men?) and let also a judicious system of arrangement and supervision be set in motion in the internal and domestic economy of the institution, and surely we need not doubt that great and enduring success would be the result,—a success which would far outweigh and eclipse every occasional disappointment!

In common with other schools, a sound classical education should

form the basis of instruction ; over and above which, and not less in importance, the leading features in the institution, similar for the most part to those in the College, would, to quote the words of Dr. Grant, be as follows :—"Instruction in theology, ecclesiastical history . . . languages, acquaintance with heathen—especially the Eastern—superstitions. For those destined for the more uncivilized heathen, a knowledge of the mechanical arts, &c. &c." Now, if all this were carried out in the right spirit, and in an efficient manner, and the boys were encouraged to study the missionary records of past ages, as well as to follow the actual labours of our living missionaries, and to acquaint themselves thoroughly with the history of the Colonial Church in every part of the world, could we reasonably entertain fear that lads, who have in the first instance willingly offered themselves to be educated for missionary work, should draw back from it? Nay, might we not rather expect to witness in them the development of a growing zeal, and a daily increasing inclination to devote themselves to the very glorious work before them?

Let but a wholesome discipline, a paternal superintendence, and a genial influence pervade every part of the institution, and we should surely find in St. Augustine's Missionary School a most efficient nursery for the superior College.

Your very obedient Servant,
X.

Dec. 7, 1852.

A MISSION IN THE BUSH.

Extracts from a Journal kept by a Clergyman in Australia, in the year 1851, on a visit to some distant outlying Stations in his extensive Parish.

Friday.—I passed a comfortable night, in spite of the coldness of the hut, and rose much refreshed. I had prepared to start at nine o'clock, but the overseer, a respectable Yorkshire emigrant, wished me to baptize his child privately, as it might be long before he could bring it into a church, or have sponsors when a minister should visit him in the bush. I did as he wished; and after again gathering the poor people for service, I left Gorah at 10.45. I rode ten miles over a good level road, through pine-trees, iron-bark, and mimosa shrubs, reached a cattle-station of Mr. W.'s at 12.30. Wishing to get to the next station at once, got the stock-man and hut-keeper, the only men on the station, to come to me. Read St. Matthew xiv., commented on it, and prayed with the men, in prayers and collects from the Book of Common Prayer. The hut-keeper has a little half-caste boy, whom he wishes to have baptized. I promised to baptize him at a future time, if he would prepare him. After taking some of the usual bush fare, beef and damper with tea, I left my friends with a few words of monition, and the blessing. Proceeded to the next station, 6½ miles distant. Here I had intended having Divine service, but I was so hoarse that I could not read. Next morning, my horses were got in early by a black. After breakfast I had Divine service, and, as with

all the people I have seen, urged the need of private and family prayer, and of sanctifying the Lord's Day. Left a few tracts, and rode on to a station, about fifteen miles distant. I arrived at 2.30. Here, in a little opening, amidst pines and miall-trees, by the side of a small dry creek, a man named T. H. has just commenced as a "squatter," having been driven away from the Castlereagh by the drought. He is a colonial born man, and a Roman Catholic, but he welcomed me kindly. The appearance of a stranger in the bush is the signal for immediate preparations for his entertainment, without any observation being made, or question asked. And while I was settling with H. about sending my horses to be "hobbled" on the freshest grass he could find in the bed of the creek, his wife had been preparing me a dinner of beefsteaks and tea. The hut, which is of pine slabs, contained but two rooms, of which only the outer is finished, and serves in the day-time for all ordinary purposes, and at night, for the dormitory of Mr. and Mrs. H. and their five children. The bed-room would soon be finished, and then, as is usually the case with bush houses, two skillen-rooms were to be added behind. Two families of Church people, the parents of which were helping the H.'s to settle, made their night lodgings in and under their own drays, which stood on each side of the house. The H.'s offered me a bed, of course, in their one room; but thanking them for their kindly-meant offer, I preferred having my tent to myself. I soon put it up on the opposite side of the creek, with the aid of their servant; and as I was finishing my work, and it was growing dark, I saw Mrs. H., the other women, and some children, coming over, loaded with things for my use, among which were the following articles of luxury:—a feather bed, sheet and pillow, a box for a table, with a dressing-table cloth, looking-glass, jug, basin, and candlestick, which made my tent look quite comfortable. We then returned to tea, after which I read St. Luke xi. and explained it. All were very attentive. I prayed with them (of course from the Liturgy), and then went to my tent, where I read and wrote a little. The next day was Sunday; and the same unchanging look was on the bush, with no sign that it was the day of rest, or rather, as the bush was as quiet as ever, the day of adoration. No work-people in clean clothes, no children with their Prayer-books wrapped up in white handkerchiefs, no sound of a church-bell, reminded one of the day; circumstances which, though too often unvalued when they are common as the air, yet do from time to time call, "Lift up your hearts." Devotion here must depend on the inward purpose; and where, from past habits, this purpose has been weakened, I can easily imagine that it would take but a few months, perhaps weeks, to make men in the bush forget the Lord's Day, as is too often the case. After breakfasting with the H.'s and returning to my tent, Mrs. H. sent to say, that owing to getting dinner, and other things, she was sorry that we could not have service in the house till the evening. I sent back how that the not being able to make use of the house would not prevent my having service, as I would celebrate it under the most shady tree that I could find; on

which the messenger returned to say that Mrs. H. would get the house prepared. Had service at twelve, but only the Church people, five in number, present. After dinner, the whole family gathered round, and I read, and commented on, a few chapters of Abraham's history, showing, by his example, the possibility of being devout in a wandering state, either in lonely places, or with heathen and sinners around. All were very attentive. After this I strolled out, thinking of the past and the future, and the absent were not forgotten. Half a mile from the hut I came to a grave, fenced in very securely with whole pine logs laid horizontally one on another. I stood some time over the lonely grave, and thought how much history would be connected with the body which was lying there in the midst of the forest. In the evening I had service at seven: all attended. Thus some little seed has been, as it were, scattered. May God give His blessing on it, that it may increase.

Monday.—Packed up my tent, &c., and bade farewell to these poor people, and put the pack on the chestnut, as he was becoming weary; but he would not be led. H. sent a black boy to drive him for a little way; but having little success with his aid, and none without it, I was forced to give in to my horse's obstinacy, and changed the saddles. Rode to Therranbore, a cattle-station fifteen miles off. On entering a small plain, I startled two emus. They crossed my paths about fifty yards before me, running at full speed. I doubt if any but a race-horse could have outstripped them. At Therranbore, after tea, had service with G., his wife, and four men; baptized G.'s child, left a Prayer-book and some tracts. This place, like many others, *had never been visited by a clergyman*. I would have stayed the night, but as, owing to the long drought, there was, literally, not a blade of grass for my fatigued and hungry horses, I resolved to go on to the next station, when my duty was over. The sun was getting low, and the distance was twenty miles, with only a single path; but G. furnished me with a mounted black boy as a guide, and we started at about 4 p.m. We arrived, after some difficulty, in safety at the station. It was a sheep station, with an overseer and two men. I went into the hut, and found the men very glad to see me.

In this journey, at every place, except when my hoarseness prevented many words, I prepared for the service by some serious conversation, and reminded the people of the blessing which we were anticipating, and the way of securing it. After speaking to my friends we had service. All were very attentive; and afterwards we had conversation on some important practical points. The comforts of the hut were simple and primitive, but were offered heartily. My plate was of tin. I should have preferred its being *clean*, but took it as I found it. I was accommodated with a clasp-knife, and a wooden skewer was the substitute for a fork. But I was hungry, and the excellent beef and damper, and tea without milk, were enough to satisfy all my wants. The overseer gave up his bed to me. It consisted of two or three empty sacks laid on a piece of bark, and I had my own blanket and opossum cloak. The night was frosty, but a sack was

thrust into the square window-hole, which was about over the middle of the bed. The slabs, as is usual in the huts in that neighbourhood, were about two inches apart, so that I had no fear of being suffocated for want of air; and on the other side of the roof, over the opposite side of the room, two or three sheets of bark had been blown off, so that I had an aperture of about six feet square, through which I might study astronomy. But though I did not lie softly, I was not cold. My woollen nightcap and my good cloak made me independent of roof, walls, and window. On the next morning we were all stirring with the entrance of the first light. Before starting I left a Bible and Prayer-book at the hut, for they had no religious book there, and only got the loan of some trash occasionally, in the way of a romance, or some bad principled book; for, where there is no cultivation, weeds will grow rankly enough. M. started with me. On our way we found a shepherd on a large plain with his flock, and, as some few miall-trees were near, we stood and knelt under one of them to hear Holy Scripture and to pray. The man was very attentive and very grateful; and finding him destitute of a Prayer-book, I gave him one. We afterwards came to the station, where was the hut-keeper, who M. had thought would have been glad of a visit; but owing, as he thinks, to his having had some quanch in the morning, he was most profane and gratuitously insolent, in reply to all my attempts to get him to assent to hearing a portion of Holy Scripture. He is the only person I have yet found, who persevered in his rejection of all my ministry, with the exception of a few Roman Catholics. While talking, however, he had put on two pots of tea, and cut some damper, and then said, "Here is something better now," and offered to help me. I was thirsty after a hot ride of twelve miles, but I, of course, declined, saying, that as he had rejected so profanely what I had offered in Christ's name, I could receive nothing from him, though I should have been glad to do so from any one else. He thought me hardly in earnest, and looked a little disconcerted when he could not persuade me. I waited until M. had refreshed himself, and then took leave of the poor man, telling him I hoped that God would spare him to repent, and to desire the blessings which he now slighted. We then rode on eight miles to a head station belonging to M. J. B. On reaching the station, we found the overseer with a wife and two children (Presbyterians). M. returned home. There were two men at the station, and two stock-men came from a distance. Had conversation with them about keeping the Lord's day, and about acting firmly in the love and fear of God in the midst of temptations, and among ungodly men, such as are found in the bush. Had service and sermon on St. Matthew xviii. 7, 8. The people were attentive. M. and the rest wish for more frequent ministrations, and wish me to come up twice a-year.

SALARIES OF COLONIAL BISHOPS.

The following Return (458) was printed by order of the House of Commons,
11 June, 1852.

Name of Bishop.	Diocese.	Salary.	From what Source derived.
		£	
George Jehoshaphat Mountain.	Quebec	1,990*	Imperial Parliamentary Vote.
John Strachan	Toronto	1,250	Clergy Reserves in Canada West.
Francis Fulford	Montreal	800	Colonial Bishops' Fund; the interest of investments in the Colonies, and in this country.
Hibbert Binney... ..	Nova Scotia ...	550	Trust Funds held by the Society for the Propagation of the Gospel, and the rent of a farm in Nova Scotia.
John Medley	Fredericton ...	1,000	Colonial Bishops' Fund.
Edward Feild	Newfoundland	1,200	700l. Imp. Parl. Vote.
David Anderson	Rupert's Land	700	500l. Society for the Propagation of the Gospel.
Aubrey George Spencer	Jamaica	3,000	The interest of a bequest by the late James Leith, Esq., and an annual allowance by the Hudson's Bay Company.
Thomas Parry	Barbadoes ...	2,500	Consolidated Fund.
Daniel Gateward Davis	Antigua	2,000	ditto.
William Piercy Austin	Gniana	2,000	ditto.
William Grant Broughton	Sydney	1,500	ditto.
			General Colonial Revenue, under Schedule (C.), annexed to Act 5 & 6 Vict. c. 76.
Charles Perry	Melbourne ...	.....	500l. Colonial Treasury.
William Tyrrell	Newcastle ...	.....	333l. 6s. 8d. Colonial Bishops' Fund.
Augustus Short	Adelaide	800	500l. Colonial Treasury.
Francis Russell Nixon	Tasmania ...	800	333l. 6s. 8d. Colonial Bishops' Fund.
		200l. for house allowance, also forage allowance.	Colonial Bishops' Fund; interest of monies invested in the colony and in this country.
George Augustus Selwyn... ..	New Zealand...	1,200	Part from Colonial Funds, and interest of 5,000l. invested in securities in the colony by the Colonial Bishops' Fund.
Robert Gray	Cape Town ...	800	600l. Imp. Parl. Vote.
James Chapman... ..	Colombo	2,000	600l. paid by the Church Missionary Society to the Colonial Bishops' Fund.
George Smith	Victoria	1,000	Colonial Bishops' Fund; interest of monies invested in the colony and in this country.
George Tomlinson	Gibraltar	1,200	Colonial Funds.
			Colonial Bishops' Fund.
			'Colonial Bishops' Fund.

* This includes the salary to the Bishop as rector of the parish.

Reviews and Notices.

The Missionary's Daily Text Book. Part I. January—March.
 Canterbury: Printed at St. Augustine's College Press. Sold
 by Rivingtons, and Bell, London: 1853.

IN our last number we alluded to the great scarcity of good manuals of devotion, in the English language, and the legitimate offspring of our own Communion. The little book now before us is a step towards the supply of this want, and is in every sense worthy of the noble Institution from which it originates. It is suitable for all orders and degrees of men; not merely for Bishops and Clergy, whether at home or abroad, but for all Christians, high and low, rich and poor, young and old. The printing, apparently, is executed by the students; judging from the initials at the end of the Preface, the authorship is due to the excellent Warden of St. Augustine's. The plan of the work is very simple; a text and a short meditation being appointed for every day of the year. These meditations are partly original, partly selected from the Fathers and our own English Divines; amongst whom we recognise the names of the present Archbishop of Canterbury, and his brother, the Bishop of Winchester. A little book known under the title of *Sententiæ et Effata S. Ignatii Loyolæ* may possibly have suggested the idea of the work in question, but in our judgment the latter is infinitely superior to the former, having more unction, and being thrown into a more devotional cast. Our readers will thank us for the following short extract from the Preface:—

“The common nature of man has been dignified through the assumption of the same flesh by the SON of GOD. The Christian ministry has been made excellent in glory, by reason of His having once exercised it. Everlasting honour has been put upon the work of Missions, by His having, voluntarily, become a Missionary to this lower world, ‘to seek and to save that which was lost.’ The object of ‘The Missionary's Daily Text Book,’ is to bring prominently forward this office of our blessed Saviour, with special practical application to the lives and labours, the trials and the sufferings, of those who are now following Him in the same godlike employment. Accordingly, texts bearing on the Prophetical character of Christ are here collected. These are supplied from the inspired memoirs of His life, and from His discourses to the disciples, which may be regarded as His instructions to the future Missionaries of His Church. Other texts, which illustrate His Prophetical Office, are furnished by the predictions of the Messiah under this character in the Old Testament.”

We will not say more in eulogy; only further to express a strong conviction that this devout and impressive work requires

but to be known in order to come into very general use. Time runs on apace; dark clouds gather here and there in the distant horizon. All of us need the daily admonition, *Sursum corda!*

Lew Chew and the Lewchewans. BY GEORGE SMITH, D.D. Lord Bishop of Victoria. London: Hatchard. 1853.

WE have read through this little *brochure* on a deeply interesting and important subject, with unbroken attention. It is remarkably well written, in a simple pleasing style, but with spirit, and graphically.

Most of our readers are acquainted with the island of Lew Chew, or Loo Choo, as it is usually written, from the narrative of Captain Basil Hall; few, perhaps, are aware that a Mission has been planted there since 1846; and we fear that the account here given of the conduct of the Lewchewans towards Mr. Bettelheim will dissipate whatever favourable impressions they may have formed of them.

“Seven years ago a few naval officers formed themselves into a Society, sent out a Missionary labourer, and have hitherto persevered against multiplied difficulties and discouragements, sufficient to have overpowered minds less hopeful and less sustained by faith in the sure fulfilment of God’s promises. Their Missionary—a converted Jew—possesses many qualifications for his work: he is an able linguist, has gained a medical diploma in a foreign university—possesses great energy of mind, and activity of body—is indefatigable in his labours—and has braved many trials and surmounted much opposition, cheered by the one hope of being permitted to diffuse the Gospel in Lew Chew, and through Lew Chew to the secluded and benighted empire of Japan.”

We are informed that Mr. Bettelheim is married to an Englishwoman, but it does not appear whether he has received English orders, or whether he belongs to a foreign Protestant communion. This Mission the Bishop of Victoria visited in the autumn of 1850, and we have in this volume the Bishop’s narrative of his visit, which, as we said, is singularly interesting.

The Mission itself has signally failed of success. Whether this failure is attributable to any defect in Mr. or Dr. Bettelheim’s character, (for the Bishop speaks in a very apologetic tone about this gentleman, and asks for large indulgence in behalf of his peculiarities,) or whether it may be attributable to any defect in the principles upon which the Mission is founded, or to the peculiar genius of the people of Lew Chew, we are not able to conjecture; at all events there is no attempt to account for it in the pages of the narrative.

The natives flee from Mr. Bettelheim as from a pestilence; and they dispersed before the Bishop as before an armed host.

Yet there is something trenching closely upon the sublime in

the spectacle of a man exiling himself voluntarily from all the charities of ancient civilization, excommunicating himself from all external fellowship with Christians, and cooping himself up in an island of barbarians, only that he may be a witness for Christ, and lift up the Ensign to the nations from far: as, indeed, there is also something terrible in the thought, that as aforesaid so now there should be men who seeing see not, and hearing do not hear; or regard the Saviour's messenger as once He, Lord of all, was Himself regarded—in the light of one come to torment them before their time.

Who shall say what success is ordained for the Gospel in those eastern regions, or how, by what instruments, that success shall be achieved?—whether by the direct efforts of the Missionary, or by the reflux of the tide of emigration from China to Australia and California and South America, so that when the waters fill again they shall carry back the Gospel on their surface? Shall commerce precede the Gospel, or the Gospel open the way for commerce? Is Christianity to be the *avant-coureur* of civilization, or civilization of Christianity? What influence is the god of gold to exercise over the destinies of man in the Southern Hemisphere?

We have only to express a wish, in conclusion, that the Bishop had allowed Mr. Bettelheim to speak more largely for himself in the pages which his Lordship has given to the world.

Compendio de la Defensa de la Autoridad de los Gobiernos contra las Pretensiones de la Curia Romana. Por FRANCISCO DE PAULA G. VIGIL. Lima: 1852.

THE Count de Montalembert, in his eloquent work *Des Intérêts Catholiques au Dix-neuvième Siècle*, recently announced himself as an old soldier of Catholicism and of liberty. The pleasure with which such a title would be welcomed is, however, materially diminished, when we discover that the amiable enthusiast identifies Catholicism with the restoration of the Jesuits, and designates as liberty that condition of life which the Madiai are now enjoying in free and catholic Tuscany. If Rome can show none more worthy than the Count of the title which he claims, the salt must indeed have lost its savour. But there are in that communion deeper stirrings than those which inspired the author of *Catholic Interests*. It was the privilege of an American divine to convey to the Church of England the yearnings of the venerable Dean Hirscher after that pure and world-subduing energy which has departed from the Church of Rome. The letter of the six London clergymen, which was inserted in the last *Chronicle*, (page 252,) at least testified of the existence, and showed a noble appreciation, of the same feeling in another part of Papal Christendom; and we have now the satisfaction of

introducing to our readers perhaps the first evidence of the sympathies of another continent with the same movement.

Engaged as we are in watching and promoting the diffusion of a purer faith in the world, we cannot help observing the two remarkable and antagonistic developments which seem to be taking place simultaneously in Papal Christendom. We see the Court of Rome stretching forth its hand to pluck from the rulers of the world that authority which God has given them over men;—creeping on in one place by fierce persecution, in another by a show of suffering; here defying a monarch, there cringing to popular caprice; in England benumbing the conscience, in Naples perverting, under the pretext of training, the mind;—using all these varied means to one obvious end. And again, in the Church of Rome another process is going forward. In many countries, her children, as if moved at once by some unseen hand, are reaching forth after a purer discipline and a more primitive catholicity than their own despotic mother will allow them to acquire. And there seems a dawn of hope for the lands of Irenæus and of Ambrose,—for the Church throughout the world,—in this latter movement. There is the same upheaving of the waters, the same promise given, which came to so inadequate an issue three centuries ago. And observing how mysterious is its origin, how manifold its appearance, how salutary its seeming tendency, we wait with awe to see what spirit it is that is brooding over the waters, and stirring their deep fountains where it listeth. Not sprung of the will of man, nor capable of being repressed by man, its movements cannot be either guided or precipitated by human interference. But as men and as Christians we cannot witness it without emotion, and it would be wrong to refuse our best hopes to its first beginnings, or to withhold from them such a measure of encouragement as we are enabled and entitled to bestow.

South America has been, perhaps, less exposed to Protestant influence than any portion of the globe of the same extent. The Bishop of Guiana is the only prelate of the Anglican communion resident within its limits, and beyond his See a few chaplains who minister to English merchants in consular cities are the only representatives of our Clergy. To the Pacific shore of South America scarcely any sound of the Church of England has yet come. The city of Lima, since its foundation in 1535, knew no religion but that of Rome until the recent arrival of (we believe) a solitary English chaplain. In 1546 it gave a title to an Archbishop, and in 1569 the Inquisition was established within its walls. A Belgian traveller, in the early part of the last century, expresses astonishment at the large number of monasteries, which, he says, “ont absorbé la plus belle et la plus

grande partie de la ville." Most of these were extinguished in the revolutionary war, thirty years ago; but some sixty churches, an university, and three colleges, still remain among a population of 70,000 people.

Dr. Vigil is a distinguished ecclesiastic in this city. How far the troublous times in which his youth was passed may have tended to enlarge his views, we cannot say; but he has been conspicuous for many years as an ardent advocate for a reformation of the discipline of the Roman Catholic Church, of which he is a member. He compiled an elaborate work in Latin, in five quarto volumes, on Church abuses and their remedies. This we have not seen; it is not, or was not a short time since, to be found in the British Museum; but the volume before us is an abridgement of it in the vernacular tongue, dedicated to the young men of America. The Doctor was at first countenanced, but afterwards discouraged, by his present Diocesan. His Spanish work, originally published in 1848, was condemned by a Papal Brief in June, 1851, as the production of a "rationalist and indifferentist," denying the Church's power to define dogmatically religious truth, preferring matrimony to celibacy, asserting the human origin of ecclesiastical immunities, &c., and "boldly and impiously maintaining that the Roman Pontiffs and Ecumenical Councils have transgressed the proper limits of their power, have usurped the rights of princes, and have even erred in defining matters of faith and morals."

To this Brief the Doctor replied in a respectful but firm and vigorous "Letter to the Pope," and published also an "Analysis of the Brief," examining in detail the points of which he was accused.

The "Defence of the Authority of Governments against the Pretensions of the Court of Rome," consists of fourteen dissertations, on the relation between civil and ecclesiastical authority, on ecclesiastical revenues, and patronage, and privileges, on matrimony, and on liberty of conscience. Without exhibiting traces of a deeply philosophical mind, Dr. Vigil writes with learning, earnestness, calmness, and good sense. In his preliminary discourse he becomes florid, almost extravagant, in his appeals to "Opinion—Queen of the world."

The Dedication of the work, which we subjoin, will give some idea of his style, and of the means by which he hopes to carry out his projected reforms:—

"Young men of America, to you I dedicate my work; to you, for you are the hope of those who are in the last period of life, and you will prepare and touch upon the glorious future of our America. We have fulfilled the obligation which we owed to you, but you also owe obligations to those who come after you, and these again to

their successors ; altogether forming a fraternal and perpetual association which embraces every age, each one fulfilling the purposes of Divine Providence.

But in this multitude of obligations, bear in mind that the first, amid which we actually live, are the most difficult and important ; for on their omission or fulfilment will depend the course of future events, which will be fortunate or unfortunate according to the direction now given to them. There is no necessity for you to seek to initiate this course ; our fathers have already taken it, the age points it out, you have but to follow it ; but bear in mind that you are opposed to those who attempt to turn away the people from the path of progress to fix them in a stationary and immovable position.

Resist them with all the confidence and energy of one who is conscious of having received a mission, and force them to see that their day is come to an end, and that they have no right to disturb the future, which belongs to you. If they tell you of what has been, speak to them of what shall be ; if they disseminate gross darkness, do you spread abroad light ; if they invoke the name of God, oppose them with the mind of God, the will of God, and show them the divine writing in the great book of nature, and in the sublime volume of the Gospel.

Young men, I place my work in your hands in the name of the generation to come. Read it, and prepare public opinion for the reforms which you will make, when you occupy the posts we shall have relinquished. Meanwhile, inform yourselves, be ready for discussion, excite those to it who do not think as you do, and argue with them peaceably. When they are irritated, bear with them ; when they insult you, pity and convince them ; when they curse you, bless them ; and if they meditate injury, pardon them ;—do you not see how I have pardoned the Pope for condemning me ? Subdue all by the power of generosity ; you and they alike are men.

Young ecclesiastics, to you also I address myself. Are you not men ? Study religion in the Gospel, that is, in the will of the Saviour, in the works of the Fathers, and in the great book of which I have already spoken, and not in the commentaries of the decretalists, and other writings of the ecclesiastical court, in which you meet not God or Christ, but the Pope. Work out for yourselves the reforms to which our prejudices and interests are still opposed. Win the name of ‘dispensers of the mysteries of God,’ of fathers of the people, and leave examples which you have not received.

And you, young soldiers, are you not citizens ? The country which you should defend, when it is necessary to oppose force with force, can it suffer no other injuries ? and are there not attacks besides those made upon its territories ? Are not the attacks upon its honour, its rights, and its dignity, on the part of those who appeal to conscience, more odious and degrading than those which you repel with your lances and your swords ? Oh, will you suffer yourselves to be mere spectators of a contest which concerns all, as if you also could not reflect, and possessed neither patriotism, conscience, nor spirit ?

Young men all, the States of America look to you and hope much

from you. Respond to this hope, and, if possible, exceed it. The enemies of the age accuse it of immorality; convict them of falsehood, and let your acts and writings in behalf of the cause which you maintain, and for the glory and honour of public opinion, the discredit of which would be your utter ruin, put them to shame.

Young Americans, be deeply impressed with the importance of your mission, and never lose sight of it. Assimilate the people to yourselves; make known to them what you are, and be yourselves all that you ought to be. But remember that your duties are not limited to America; but beyond the seas you have other brethren; there are youths who like you are the hope of their country. Unite with them; from this day forth there shall be no dividing ocean; and labour with them for the unity, the peace, and happiness of mankind."

It would be impossible, in our limited space, to follow in detail the learned, and generally dispassionate reasoning, which forms the staple of the work. We can but state the results at which it arrives. At the end Dr. Vigil submits to American legislators fourteen proposed laws. Nothing could show more plainly the character and extent of the reform which he at present contemplates. The proposed decrees are as follows:—

“1. The Sundays throughout the year are the only days of cessation from labour which the State recognises.

2. Pomp and ostentation at funerals are prohibited. A scale for their regulation will be provided by the Executive.

3. Bishops shall not publish their edicts and pastorals without having submitted them to the Government for permission (*pase*).

4. Bishops shall not admit persons to ordination unless they are wanted for the service of some specified church.

5. In future, when provision is made for episcopal sees, a bishop shall have 4,000 dollars, and a metropolitan 5,000. The Executive shall present to Congress an estimate of all the cures of souls, after having made, in conference with the bishops, a convenient division, and shall state the amount which is thought necessary, with the consent of the Council of State, for the moderate subsistence of the parish priests. From this time forth the custom of giving something before or after baptism shall be abolished, nothing of the kind being permissible, even when it is given spontaneously. Fees for marriages and burials shall also be reduced, and gradually cease.

6. All ecclesiastical immunities and privileges shall be abolished; and ecclesiastical persons and property shall be subject in their civil relations to the ordinary jurisdiction.

7. The nation forbids from henceforth any change being made by ecclesiastics, in legacies for pious and charitable purposes. When there is a just and proper cause for making such a change, it shall be made by the President of the Republic, with the assent of the Council of State, after hearing the opinion of legal authority.

8. The nation does not allow the rules of ecclesiastical pastors to be sufficient to produce legal consequences. Persons bound by monastic vows are incapable of holding property (*dominio*), separately, or in

common. They cannot inherit, nor hold property for the monastery. Before making their profession they must renounce their goods, and this renunciation shall never be in favour of the monastery. Such renunciation shall be conditional on their remaining in the cloister; and for this the person who succeeds to their property shall give adequate security before a magistrate.

9. The nation restores the civil contract of matrimony, and places it under the law. The civil contract of matrimony shall be celebrated before the governor of the district, or other specified civil officer, according to forms determined by the law. The married couple, when they present themselves to the parish priest to receive the sacrament, must bring an authentic certificate of the celebration of the marriage. No marriage is valid unless it take place before the proper functionary and with the prescribed forms, and be free from certain specified impediments, as consanguinity, &c. Married men, or widowers with children, are to be preferred (*ceteris paribus*) for public offices. A father of six children shall be exempted from payment of one-half his legal assessment, the father of nine or of twelve shall have a proportionate larger exemption; but this rule must not apply to payments in redemption of certain charges.

10. Marriage between persons who are not Catholics shall be celebrated before the governor of the district, or other specified civil officer, according to authorized forms and conditions. With regard to mixed marriages, between catholic and other Christians, if the ordinary refuse to grant his permission, they may be celebrated in the manner proposed in the preceding decree.

11. The nation recognises the validity of marriages contracted by ecclesiastical persons in holy orders, and regulars who have become secularized.

12. The monastic profession shall not be made by any person under thirty years of age, and then only for the space of a year, with power to those who please to repeat their profession from year to year. The regulars shall live in common; the ordinary making necessary provision, and proposing to the prefect some secular person who shall be charged with collecting and administering their funds, and shall be responsible to the prefect and the ordinary. The profession cannot be made by the children of parents who need assistance, or whose life would be embittered by the loss of their children's company. Regulars who declare their profession void, shall present themselves to the ordinary; if a year elapse, and judgment is not declared, they shall go to a judge *de première instance*, who shall proceed, &c.

13. The third article of the constitution shall stand thus—'The Religion of the State is that which is professed by the Catholic, Apostolic Roman Church. The public exercise of other religions is not prohibited.'

14. All corpses, without distinction, shall be buried in a Pantheon, which need not be consecrated. The police agents shall receive the corpse at the gate of the church, and shall convey it to the Pantheon."

Such are the Church reforms proposed by a Peruvian clergyman. They are directed chiefly to the correction of social and

political abuses which have grown out of superstition. Let us not despise them, though the line be not always drawn where we would place it, and though Dr. Vigil may not always retain the high model of primitive Catholicity before his mind. The spirit of his work is akin to that which was the early harbinger of the English Reformation.

Sacra Privata. The Private Meditations, Devotions, and Prayers, of the Right Rev. T. WILSON, D.D. Lord Bishop of Sodor and Man. *Now first printed entire from the original MSS.* Oxford and London: John Henry Parker. 1853.

ALL faithful children of the English Church will hail with delight this reprint of the *Sacra Privata*. The first Editors of the work known under this name, as appears from the Preface of the present Editor, basely mutilated the Bishop's manuscripts, which were subsequently deposited by the good Bishop's son in the library of Sion College, London; and of which the present edition professes to be, and no doubt is, an exact copy. The same ill luck of mutilation befel the *Pensées* of the celebrated Pascal, which a few years ago were reprinted entire at Paris from the original manuscripts; and though at first one dreaded lest long associations should be disturbed by the introduction of strange matter, yet in that as in the present instance there is good cause to rejoice at being put in possession of the exact thoughts of these two great and good men.

Many passages in Bishop Wilson's life recorded by himself are for the first time published in the present edition. These will be found to have suggested many of the devotions with which we are familiar, and they show how the same scarlet thread of trial and temptation runs through the life of all men; even of those whom we are to account of as God's greatest saints, as well as of men of common mark. The book is most beautifully printed and bound, and reflects great credit on the taste of Mr. Parker of Oxford.

Hymns for Public Worship. Pp. 142. London: S.P.C.K. 1852.

WE have long waited for, and we now cordially welcome the appearance of this little book. It is not, of course, an authorized selection of Church Hymns, but it is the next thing to it: and whereas Clergymen have for the most part been wisely jealous of encouraging any addition to the existing number of Hymn Books, they may adopt this manual, if in other respects it seems suitable, with the satisfaction of feeling that it is likely to supersede many of the existing collections, and so tend to promote uniformity in public worship. When we say that it has been, after careful examination and revision, approved by the

Tract Committee of the *Society for Promoting Christian Knowledge*, and finally sanctioned by the Episcopal Referees, it would be superfluous to say that it is free from the objections of doctrinal error and irreverent familiarity, which characterise so many sets of Hymns. The danger, of course, was, that when so much care was exercised to extract all that was offensive, much of the spirit and many of the characteristic beauties of the best hymns might be lost. This, however, is not the case, and those who have been accustomed to use certain favourite hymns will, in all probability, find them in the present collection. They are gathered from every quarter, and arranged according to subjects appropriate to the seasons of the Church, or to special occasions. We have not space for particular criticism, but we strongly recommend the Editor to keep an interleaved copy for any good hymns, new or old, which may come under his notice, and to substitute them for those which have only been admitted into the present book for want of better. Our brethren in the Colonies are, of course, as much at a loss for a good collection as ourselves, and as new churches are daily rising there, we should say that if the Bishops thought fit to recommend the present half-authorized collection, they would be saving the congregations from much of the inconvenience and embarrassment to which we have too long been exposed at home.

It is no inconsiderable recommendation of the "Hymns for Public Worship," that they are published at the very moderate price of three pence. We hope to see them in general use both in our churches and in our schools.

The Convocations of the Two Provinces, their Origin, Constitution, and Forms of Proceeding. By GEORGE TREVOR, M.A. &c. London: Mozleys. 1852.

At the present moment, Mr. Trevor's compilation will be extremely useful to the very many who are unable to refer to the authorities from whence he derives his information. It will be for our readers to consider how far its usefulness is damaged or otherwise by the chapter on the Revival of Convocation. Mr. Trevor's treatment of those whose views on this subject differ from his own is scarcely dignified, but perhaps the languid appetites of the day require some such stimulus.

The Rev. R. W. EVANS'S *Exhortation on the Lord's Day* (Rivingtons) is a beautifully written tract. The subject is treated in a devotional manner; it grew to its present dimensions against the original intention of the author. Anyhow, for parochial distribution it is too bulky, and, what is worse, far too expensive for such a purpose.

Colonial, Foreign, and Home News.

SUMMARY.

THE Colonial and American newspapers of the last month are not characterised by any great amount of new and exciting topics, being chiefly filled with discussions upon Mr. Gladstone's Bill, the Canadian Clergy Reserves, and the Bishop of New Jersey's repeated trials. The *Nova Scotia Church Times*, in a sensible article on the former of these three subjects, states that petitions have been sent to the Bishop of FREDERICTON, from the several Deaneries into which that Diocese is divided, asking his Lordship to call a meeting to discuss the merits of the bill. Accordingly, the Bishop has sent a circular to every clergyman, directing him to call a meeting of his parish; and, having ascertained the sense of such meeting on the question submitted, to report it to the Bishop, who will call a Diocesan meeting, to be held at St. John, simultaneously with the meeting of the *Diocesan Church Society*. The "attendants at Trinity and St. John's churches" were to meet on the 3d inst. Those at Carlton had already met, and had passed resolutions *in favour* of the bill. The Portland congregation, on the other hand, had resolved *against* the measure. Rumours of the tendency of Church Synods "to destroy Evangelical truth" were, as usual, rife. On the 14th Dec., the Lord Bishop of NOVA SCOTIA attended a meeting of the Nova Scotia branch of the *Colonial Church and School Society*; and delivered "an interesting address touching its affairs, bearing ample testimony to the good which it had effected, especially on the Eastern shores, by the instrumentality of its agents." At a meeting of the Church Society of the Diocese of TORONTO, on the 10th of November, it was resolved unanimously to vest the presentation to the vacant Rectories in the hands of the venerable and beloved Bishop of that Diocese during the period of his incumbency. The terms of affectionate esteem and regard in which he was spoken of by the lay as well as clerical members of the Society must be highly gratifying to his Lordship, and they constitute a worthy reward of his life of indefatigable usefulness. The *Nova Scotia Church Times* of the 25th Dec. states that the celebrated Mr. Hincks is about to retire from the bustle of the "political arena" into the quietude of domestic privacy;—having just, however, received a government appointment of the value of 2,000*l.* a-year. "The persevering activity of Mr. Hincks as a politician is at length, it seems, to receive its reward in the respectable competence of private life. Ever since Mr. Hincks has been in the present cabinet, even his opponents have given him credit for the gift of keen calculation; his exit will by no means diminish this prevailing impression."

At a meeting of the *Society for the Propagation of the Gospel*, at the Society-house in Pall Mall, on Friday the 21st ult., summoned for the purpose of presenting an Address to the Bishop of Sydney,—

the Rev. E. Hawkins, after stating that several other members of the episcopal bench would have been present but for pressing engagements, read the following Address :—

“ To the Right Rev. Father in God, William Grant, Bishop of Sydney, and Metropolitan of Australia.

“ My Lord Bishop,—The *Society for the Propagation of the Gospel*, which has ever sympathised with, and sought to share in your labours for the support and extension of the Church of Christ, now tenders to your Lordship its cordial congratulation and welcome on the occasion of your visit to your native country.

If the years which have elapsed since your consecration have been fruitful in events of the highest importance to the Church in this country, they have been not less eventful to the Church in the colonies.

What those seventeen years have brought forth for the Church in the southern hemisphere your Lordship will best be able to say, for you have been, not only an eye-witness, but the main promoter of the great works which have been accomplished. But when the Society remembers that on your previous visit, you came home in the capacity of archdeacon, from a country in which the episcopate was unknown, and that you now appear among us as a metropolitan bishop, with superior jurisdiction over five suffragans, it cannot refrain from praising and blessing God for this remarkable extension of the borders of His Church. The Society is well aware, from many interesting communications upon the subject, of the part which your Lordship took in establishing two of the new Sees. By your own urgent and repeated representations, the necessity of subdividing the original diocese of Australia was forced upon the attention of the Government and the Society, while a considerable portion of the endowment required for the bishoprics of Newcastle and Melbourne was furnished by the voluntary surrender of a fourth part of your own episcopal income; and while thus, by more abundant labours and sacrifices, you have borne so conspicuous a part in building up the Church of England in a distant province of the empire, the Society has observed with real satisfaction the steady resistance which you have offered to the encroachments and usurpations of the Church of Rome.

Your protest against the unwarrantable assumptions of that Church in the year 1843, is one in the necessity and far-seeing wisdom of which the Society entirely concurs.

At the period of your former visit, the unavoidable difficulties with which the Church has had to struggle in a new country were shown by your Lordship to be much aggravated by the annual transportation of some thousands of convicts. It is satisfactory to know that your diocese, at least, is no longer directly exposed to so formidable an evil. The Society, however, cannot but be aware that the ordinary emigration, so rapidly increasing of late to the shores of Australia, demands for its spiritual care and oversight a largely increased number of clergymen; and while it will ever rejoice to afford to your Lordship such cooperation as may fairly be expected, it feels itself called upon to say distinctly that New South Wales, as well as every other colony of British subjects, must, for the permanent support of its own clergy, mainly depend upon itself.

Your Lordship has not been backward in pressing upon those who are under your own spiritual charge, the duty, not only of providing for their own ministers, but also of propagating the Gospel among the surrounding heathen, and the Society will rejoice to learn that your efforts have been crowned with success.

In conclusion, my Lord, the Society desires your Lordship will be

assured of its continued sympathy in your Christian labour, as well as of its prayers, that the blessing of Almighty God may rest upon yourself and your diocese."

The BISHOP OF SYDNEY said in reply :—" My Lord Bishop, my reverend brethren, and all my friends, members of the Church of England, and of this Society,—A Bishop from the remotest parts of the earth, I receive on this spot, with emotions which I am utterly unable, as you will readily believe me, to express, the Address presented to me by this Society—the *Society for the Propagation of the Gospel in Foreign Parts*. It is, indeed, a glorious title—a title which I never hear mentioned without thankfulness to God, deep thankfulness, that the acts of the Society have so entirely corresponded with the object which its name declares. I may say it is

" Clarum et venerabile nomen,
Gentibus et nostræ quod multum proficit urbi."

On behalf, then, of my own province, I desire most respectfully and gratefully to return my thanks for the great and encouraging support which has been held out to me and afforded me by this Society during the many years—a quarter of a century almost—that I have been engaged in the work of carrying on their designs on the coasts of the continent, I may say, of Australia. It is needless for me to enter into any detailed account of the events and proceedings which have marked the period in question. They are known to all, and have been adverted to in terms too flattering by those who have spoken in support of the motion. I must candidly say that the ruling feeling in my own mind when I survey the work that was to be done, and the power brought by me to its execution, has been a sentiment of deep humiliation that I could not do more than I have unworthily attempted to accomplish. If any good has been done, be the glory ascribed to God, who enabled His servant to work in His service. I must thank this Society, first for the extension of the aid given by them to the increase of the number of bishops in the wide province at the head of which I am placed. It would ill become me, indeed, to be the panegyrist of those highly gifted and distinguished men; but I can never speak of them without recording my persuasion, that men more amply endowed with the qualities and disposition to fulfil the arduous work which has been assigned them, could not be found in the whole extent and compass of the Church of England. I speak from an intimate acquaintance and knowledge of them from all the situations in which a ruler of the Church of Christ can be placed; and I am warranted in saying that in no instance has any one of them been found wanting. I should be ungrateful, too, if I do not proceed further to thank the Society heartily for a supply of excellent labourers, learned and useful clergymen, in the situation of priests and deacons, who have been placed under my charge, through the efforts of this Society. I will say this, that I know of no Church which, in comparison with the number of its clergy, contains men more estimable, more fully imbued with the spirit of their holy office, or who do more earnestly, anxiously, and faithfully endeavour, by the help which God grants to them, to discharge that office, than the clergy of the diocese of Sydney. I wish most emphatically to place it on record, through the medium of this Society, that such is my deliberate testimony with regard to my brethren who are labouring in those parts with which I am so intimately connected. It is a circumstance somewhat remarkable, that almost every great question which has agitated the mind of the Church in this country, has had, as it were, its previous rehearsal upon the narrower stage of the colonies. There is the great question of education disjoined from religion. With that we had long to contend, and are still in the midst of difficulties arising out of the per-

severing endeavour which is made to institute a general system of education which should be divorced, I may say entirely, from the inculcation of any doctrine of Christianity as held in the Church of England. There have been again amongst us, unhappily, some few instances of the divisions and jealousies which have crept into the body of our Church, and which are too painful to be alluded to more distinctly. There have been Romish tendencies—there have been perversions, but very few. I may confine them to two instances only. Our laity, I am happy to say, have proved universally faithful. There is the same difficulty arising from the encouragement of schism, under the much abused name of Protestantism, which creates the greatest difficulty we have to encounter in contending with the advances of the Church of Rome. And, lastly, there has been, as you are aware, that act of invasion and intrusion on the part of the Church of Rome, introducing its own bishop into a See already full, and assuming for him a title derived from the territories of her Majesty, without any reference whatever to her Majesty's sanction and approval. I need not go back to explain the grounds of the step which I felt it my duty to take in protesting publicly against that assumption; but I may say that one main and leading cause of the measure which I resorted to was, my full conviction that unless it were resisted and openly objected to, the result of the success of such an experiment in a distant quarter would have been cited as a precedent, to be repeated, as it has been repeated, on a wider circuit in the Church of England itself. It was on that ground that I put on perpetual record my protest against the introduction of a bishop sent forth from the see of Rome. It is upon that ground I feel that we stand as it were upon an immovable foundation; and even Romanists must acknowledge that they themselves feel embarrassed, and that they never can institute, with the stability they might otherwise have obtained, the right and title of their bishops to be considered the lawful canonical prelates of that diocese. My protest likewise extended to a subject which I will take the liberty, with the permission of the Meeting, to mention in the presence of the Lord Bishop of London especially. My protest contained a denial of the validity of any acts to be done by the prelates so introduced into my diocese. It had reference in particular to the case of ordination, because I foresaw that difficulties might arise upon the question how far such ordinations might be counted valid if no objection were raised against them. My firm persuasion being, that as they were solemnised by a bishop in a state of schism, they were, according to every ecclesiastical principle, utterly null and void; in the event of any one of these ministers so ordained ceasing to hold the errors of Rome, and coming to me for admission into the Christian ministry on the ground of a previous ordination, it would be my duty, as a guardian of the rights of that Church, to say that his ordination was null and void. My object in mentioning this is humbly to suggest the propriety of some such step being taken by the Church of England in its more enlarged capacity, because I foresee that ordination will now be granted and solemnised in this country by hands which are incompetent to convey the ministerial character, and a question may and probably will arise involving the whole principle in dispute between us and the Church of Rome. With the view of being provided against such an emergency, I would express my own persuasion that it would be most advisable for the Church of England to place permanently upon record, that it renounces and disputes the admissibility of persons so ordained by a schismatical bishop into the office of the holy ministry, without some fresh recognition of his state and title by the bishop lawfully in possession of the diocese. The greatest event, perhaps, in point of importance, which has occurred among ourselves, was the meeting of the suffragan bishops in the year 1850. I can scarcely say that it was sum-

moned by my authority, because we felt so much doubt as to the synodical status which we occupied, that we met more in the capacity of individual bishops, to declare and record our opinions on the momentous topics which forced themselves upon our observation. I look back with grateful recollections to that meeting, for the benefits which it conferred on myself personally, and for having extended so widely the operations of the Church of Christ. I rejoice in that meeting, as it afforded an example, an indubitable proof, that the bishops of our Church may meet and consult together, reverently, discreetly, advisedly, soberly, and in the fear of God; and that the result of such deliberations may be to place upon record a great portion of scriptural truth, which the churches by their united efforts will gladly adopt and work out; and which, I trust, will ultimately lead to that unanimity and unity of spirit which is, in fact, the real strength, as it is the true character of the Church of Christ. As regards myself personally, my very respected friends, the mover and seconder of the Address, have made references to me which I feel a painful sense of my inability to appropriate deservedly. I have, however, reason to be thankful to God for many acts of His mercy to myself individually, and I will mention, as I have no doubt the Meeting will take an interest in hearing, that after having passed four times, I may say, round the globe—that is, twice in an actual circuit, and twice more at least in the various voyages and journeys by sea and land which I have undertaken in the discharge of my duty—it has not only never occurred to me to experience suffering or danger, but I have never, during the whole course of that time, been exposed even to the apprehension of danger. This is a remarkable instance, I must say, of the Providence of God watching over those who are engaged in His service. And I may mention as another instance of His goodness, that He has permitted me on my returning at this late period of life, to find one parent still surviving. I have been permitted again to see a mother in her ninety-third year. I have again been permitted to see her to whom I owe all things—her whose effectual fervent prayer has, I am sure, availed much to procure for me the security from danger and suffering, of which I have just been speaking. With regard to my own personal concerns, I will go thus much further—I had greatly hoped that I might be permitted once more to see the great man to whom I am indebted for the position which I hold. But it pleased God, by one of those singular coincidences which sometimes arise, that the day on which the ship in which I was a passenger cast anchor was the day of his funeral—the day which brought him to his grave full of honours, full of years, and I trust also full of hope of immortality. I would not here refer to the Duke of Wellington with any thought or intention of claiming to myself the slightest degree of merit or of honour personally from the connexion which has subsisted between us, much less would I endeavour to pronounce any eulogium upon the man whom the world has combined to eulogise. It would be the extreme of bad taste in me, as it would be also unnecessary, to make any such attempt. But I have a reason which, I think, the Meeting will consider a good and valid one for the introduction of his name on this occasion. My object is to show the Duke of Wellington in a fresh light. After all that has been said and known of him, there is one light in which he ought to be regarded, and in which he has never been placed—that is, for the personal interest which he took in advancing the affairs of the Colonial Church. If I am not intruding on the attention of the Meeting too long, I would go back to the circumstances to which I am directing your attention. It was some years after I had left the neighbourhood in which his Grace resided, and without the slightest expectation on my part of any continuance of the notice with which he had

honoured me, that he was pleased to send over to me his chaplain to acquaint me that the archdeaconry of New South Wales was vacant, and to state that it was his wish and desire that I should consider whether it would be agreeable and suitable to me to undertake the office, and let him know as soon as I had decided. As I was then situated, I told the chaplain that if it pleased his Grace I would rather continue the preferment he had already given me of the chaplaincy of the Tower, but that I felt bound to take the proposal into my serious consideration, and would ere long be prepared to return my final answer. As a matter of duty, the person whom I then consulted was my father in God—a prelate whom I should have been happy to have seen on the present occasion, but who is prevented from attending by unavoidable engagements in his diocese—I mean the Bishop of Winchester. I submitted my case to his Lordship, and I must say with gratitude that I received from him the most fatherly advice, the most generous support and encouragement that could possibly be given by one man to another. It was at the holy Table in Farnham Church that, communicating with him, I made up my determination to undertake the office. Within a few days I proceeded to Strathfieldsaye, and was admitted by the Duke of Wellington to an interview, during which he told me that, in his opinion, it was impossible to foresee the extent and importance of the colonies to which he had drawn my attention. His sagacious mind was directed to all the possible events that might arise out of the then existing order of things in those colonies, and he added, ‘they must have a Church.’ It was his strong feeling that these colonies—as I believe he thought with respect to others—would flourish in proportion as their ground-work was laid in the knowledge and practice of the duties of revealed religion. I am quite sure these details will not be without their interest. I then mentioned to his Grace that, considering all the circumstances of the case, I was prepared and felt it my duty to accept the office which he had offered me. There is an opinion prevalent in many minds that the Duke of Wellington was an austere man, and that it was difficult to approach and converse with him without feeling sensible of some degree of rigour. But I will say, with the greatest possible sincerity—and I can have no motive in now saying what was not exactly the impression of my own mind—that on that and other occasions I found his disposition to be really kind and benevolent, but that he was a man not to be trifled with. He said to me, ‘I don’t desire so speedy a determination. If in my profession, indeed, a man is desired to go to-morrow morning the other side of the world, it is better he should go to-morrow or not at all.’ This was spoken with that degree of energy and good sense which distinguished every word that fell from his lips. He desired me to remain that day, and on my return home to take the subject into my serious consideration again, and let him have an answer within a week. I felt the full sense of the kindness which prompted that delay. Within a week my answer was returned, to be submitted to the Archbishop of Canterbury, and finally to be laid before the King: and hence my connexion with the Colonial Church. It was entirely the act of the Duke of Wellington, who exhibited a personal interest in its extension. He found me a curate. He lived to see me a metropolitan. I earnestly trust he never found reason to repent that exercise of his patronage; and as to myself I will say, in the words of another very great man, ‘that I hope my gratitude at least made me worthy of his notice.’ I have wandered so far from the Address that probably I may not have alluded to some of its points. There is one which I cannot pass over without notice, considering as I do that it involves the interest, and perhaps the very existence, and perhaps more probably the continuance of the connexion between these colonies and the mother country—I mean the continuance of transportation; and I should be doing injustice to what I know to be the feeling

not only generally, but I might say universally prevalent in the minds of all the residents in these several governments, if I did not say from my own intimate knowledge, that the conclusion arrived at by every one of my right reverend brethren is, that the continuance of transportation in any shape, or to any one of the colonies of Australia, cannot but have a tendency to produce the worst and most deplorable effects,—to produce irritation in the minds of those who are the subjects of Great Britain, and to render them at least careless of continuing that connexion, even if it do not provoke them to cast it off as that of a parent who is indifferent to the welfare of her children. I have every reason to believe that her Majesty's Government have come to the conclusion that the system shall entirely cease and determine. In my own diocese it has been discontinued for fifteen years. There we are free from what I cannot but call the curse of such an infliction, excepting as we receive, in common with all our neighbours, the influx of those who come from the great receptacle of prison population, Van Diemen's Land. I most cordially rejoice that this Society has added its testimony to the views which we have so unanimously taken of the ill effects arising from the continuance of this practice, and I shall most thankfully transmit to my brethren in Australia a copy of this Address, and be happy to point out to them the sympathy exhibited by so many of their fellow-churchmen in that which is in their minds the greatest and most intolerable grievance under which they labour. With respect to the future, I would only make this observation, that the influx of prisoners under the sentence of the law has been happily superseded, and is day by day more completely superseded by the voluntary emigration of labourers from the United Kingdom to these shores. It may be gratifying to know that care is taken—and for the means of providing that care we are chiefly indebted to the bounty of this Society—that every emigrant of the Church of England, and others, if they will accept it, are immediately placed under the care of a clergyman, whose first act is to offer up to Almighty God a thanksgiving on behalf of all the passengers for their safety during their voyage—to inform them what sources of employment are open to them—to recommend them, as far as his knowledge extends, to those which are most advantageous—and to guard them by his counsels and caution against the dangers which must beset every emigrant on his arrival on a distant shore. I am happy to record that the Society's bounty bestowed upon this object has been attended with the most blessed effects. I believe that many who might otherwise have been misled by the evil associations which are not slow in presenting themselves to the notice of those who may be considered desirable victims, have escaped those evils, and have reason to look back with gratitude upon the clergymen appointed to receive them on their first arrival. These emigrants, it is obvious, must require, and must be provided with the means of religious instruction, in order that they may continue firmly settled in the faith in which they have been brought up, and not wander into unbelief, or any of the various forms of error into which they may be led if not placed under the direct influence of a clergyman of their own Church. It is plain, therefore, that a larger number of clergymen is urgently required. I perfectly concur in the persuasion and conviction of this Society, that a great portion of the funds necessary for the maintenance and extension of the Church must be supplied by the colonies themselves. That is a principle which I have most assiduously inculcated; and, more than that, I have expressed plainly and extensively my determination that whatever funds may be committed to my trust and distribution, I should suffer none to partake of them unless they were prepared to provide, from their own resources, at least an equal amount to that contributed by the bounty of their fellow-churchmen.

There is one opinion prevalent to which I wish to advert for a moment, in order that it may not make such an undue impression upon your minds as to obstruct that liberality which you might otherwise afford. It seems to be thought by many that the extensive production of gold in my own diocese and the adjoining diocese of Melbourne will obviate all necessity for further contributions from without. Now, I wish it to be understood that these treasures are found only in particular localities, and that the great extent of country, for which the further supply of clergy is required, is that part which, instead of benefiting by the discovery, is actually reduced to distress and difficulty in consequence of that discovery—I mean the pastoral and agricultural regions. At the best of times so scattered was the population that they had the utmost difficulty in providing for their spiritual wants. The first effect of the discovery has been to deprive them of the greater portion of their labour, and to raise enormously the price of that which still remains available. It will, therefore, be seen that they are in a greater state of destitution than at any time since the foundation of the colony. I trust and believe that things will gradually right themselves, but during the crisis, whilst this extraordinary and unnatural state of things prevails, it will, I fear, be impossible to provide for the maintenance of those clergymen whose ministry is required to prevent them, and still more their descendants, from lapsing into a state of actual heathenism. I trust, therefore, that when instances are brought forward, showing a disposition on the part of the people to do the utmost they can for themselves, there will still be found some charitable minds in this country ready to meet them on equal terms, and that those resources will not be altogether suddenly withdrawn, which become more and more important to them in proportion as they are impoverished by the growing riches of others. Clergymen we must have, or the country itself will become a heathen one. We must have men earnest, zealous, able to make an impression on the minds of others, not only well-intentioned, and of pure lives, but in the extraordinary state of society with which they have to contend, we must endeavour to draw out the talents of the Church, and transplant them thither, for without the strength of mind which gives them influence over those to whom they are to minister, their ministry will be ineffectual. I believe that every one who goes forth, must go under the persuasion that he is not taking up a mere occupation of his own choosing, and of his own seeking, and of human institution. I am persuaded that any clergyman who would carry out the weight with which he ought to be endowed, must go under the persuasion that the ministry which he bears is of Divine institution—who goes as the ambassador of Christ, must feel that he has derived his authority, both in point of doctrine and in point of ordination, from the first followers of our Lord—that it is indeed a portion of those gifts which were received for, and given to, men, by our Lord and Saviour Jesus Christ, to whom be glory for ever and ever. Amen.”

The Rev. Dr. Russell wished to mention to the Meeting a circumstance which occurred at Canterbury, which showed the high opinion entertained by the Duke of Wellington of the right reverend prelate. The Duke, on hearing the name of Archdeacon Broughton mentioned, said—“He is, indeed, a superior man,” and immediately left the room to hail the man whom he so much esteemed.

An address was then presented to the Bishop of Sydney by the London Committee of the diocese of Newcastle.

DIocese of QUEBEC.—(From the *Canadian Ecclesiastical Gazette* of Dec. 1st.)—*Extract from the Bishop's Circular to the Missionaries of the Society for the Propagation of the Gospel and the Churchwardens in their Missions, within the Diocese of Quebec.*

QUEBEC, 10th November, 1852.

REV. SIR AND GENTLEMEN,—I received some time ago a communication from the Secretary of the *Society for the Propagation of the Gospel*, informing me of the result of certain deliberations of the Finance Committee of that Society, which, as the Secretary states, had reference to "its expenditure in the *older Colonies*, that is, mainly, the Dioceses of British North America." And he gives me to understand that the Society being disposed to accede to the recommendations of the Committee, (subject to any modifications which, at the suggestion of the Colonial Bishops or otherwise, it may be seen expedient to adopt,) we may now consider as ripe for execution a project, for which as we have long had notice of it, and to a partial extent have founded upon it some of our arrangements of late years within the Diocese, we cannot plead that we are unprepared,—a definite project for the gradual reduction and ultimate extinction of that expenditure, as made from home.

Such a measure as this, therefore, is to be regarded as actually in full train; and although the Society will, of course, preserve untouched the interests of individual Missionaries, and is not prepared, as I apprehend, to impose prospectively any precise limitation upon the exercise of its bounty, in helping to meet the new exigencies of progressive settlement in the country, yet with reference both to all existing and to all future Missions, the Society has announced its desire to limit its assistance henceforward, "in all cases, to a *specified time.*"

It is evident, therefore, that the crisis has arrived in which the Colonists are called upon to make their own resources for the support of their religion available to the utmost possible extent. I am well aware—no person can have better opportunities of being so—that in many of the Missions of this Diocese, beyond almost any other in the Colonies, the amount which the people can contribute towards the support of their Minister is very inconsiderable, and in some instances so trifling, as scarcely to be felt in the form of addition to his humble stipend. But be it little or much which they can do, the maxim must be practically recognised, the habit must be cultivated, the rule must be enforced (and this *has been done* with success in some very poor and what had been considered unpromising places among ourselves,) that they who *sow unto them spiritual things* shall be suffered to *reap of their carnal things*; and this for three especial reasons:—

1. That it is a *duty* lying upon Christians, which is clearly laid down in the Word of God, and ought to be regarded as not only a duty but a *privilege*.
2. That the Society which, under God, has been the parent and nurse of the Colonial Church, feels it to be a duty on its *own side*, while serving the cause of His Church upon earth, to apportion its help according to the disposition manifested by the recipients to make a return of fruit,—remembering it to be a declared principle of Divine proceedings themselves, that "from him that hath not, shall be taken away even that which he hath;" and,
3. That since it appears to be contemplated to allot, from time to time, a certain sum and no more to the whole Diocese, the greatest vigilance and care must be exercised that *no portion* shall be denied the blessing of religious ministrations, because the means which might help that portion are absorbed in places from which something might be spared which has been made chargeable upon the general fund.

The details of all the arrangements here in question I am not now in a position to furnish. The plan of operations has not been finally digested, and the communications passing upon the subject, between the Society and myself, have not been brought to their close. But I have judged it best to apprise you, without loss of time, of what is in contemplation; and there are certain points of a practical kind, which (admitting the possibility of special cases of exception) are capable of being immediately carried out within the Missions themselves, and to which I take the liberty accordingly of directing your attention at once.

1. That in every Mission where it has not yet been done, a *glebe*, varying in extent according to circumstances, but in no case less than fifty acres, should be acquired towards the future maintenance of the incumbent, and vested in him and his successors, according to the provisions of the Church Temporalities Act, (6 Vic., cap. 32, sec. 16.) I think that no vacancy should be filled up which may be created by the death or removal of the Missionary, till this and the next following condition shall have been complied with; and to obviate the effects of too sudden a call upon the people in this way, preparation should be made beforehand for the contingency here indicated.

2. That a Parsonage-house (wherever there is none already provided) should be erected, and vested in like manner as the glebe,—the same to be completed within a specific time; and that in the mean time, suitable and sufficient accommodation for the Missionary should be provided, free of charge, by the congregation.

3. That a monthly Offertory collection for a general Missionary fund should be established in all the Missions.

4. That a return should be prepared in all the Missions, of the amount (if any) received for pew-rents, and the purposes to which it is applied, together with a statement of the prospect which may exist of its augmentation, and the extent to which it can be made applicable towards the support of the Ministry, or the formation of an accumulating fund for that object.

5. That in places already enjoying the benefit, through the bounty of the Society, of a glebe or Parsonage-house, or both, a proportionable addition should be looked for, to their contributions under the heads No. 3 and 4.

CHURCH IN TEXAS.—(From *New York Churchman*, Dec. 25.)—We have received the following interesting account of the state of religion in Mexico and Texas, from the Rev. William Passmore, Missionary at Brownsville, Texas:—

Dear Mr. Editor,—According to your suggestion, I proceed to write off the substance of the remarks made by me at the Missionary meeting held in St. Paul's Church, last evening. You will oblige me by requesting Church papers everywhere to copy in full.

As I then stated, it is impossible rightly to understand what has already been done for Christ, by the Church in Texas, without first being informed of the state in which the people of that region were before the Church was sent among them. But that being known, it will be easy to see exactly what has been done already, and what *remains* to be done.

As all are aware, Christianity was introduced into Mexico by the Spaniards, after the conquest of the country by Cortez. But it was Christianity corrupted, as it then was in Spain. But even this corrupted Christianity was not established unchanged: on the contrary, it was worked in with the heathenism of the Aztecs. Heathen ceremonies still exist on the *frontier*, and, as I have been informed, in the very *heart* of Mexico. The

people received Christianity as an *improvement* upon their old religion, and not as a new and superseding religion. The influence of such a mixture could not have been without great effect in forming the national character. It has fostered the most formal kind of service to God, and the most abject servitude of the spirit to man.

Such was the *original* of the religion of modern Mexico. But even this has been waxing *worse and worse*.

The Mexican Church has been left to itself for years, and to leave Mexico to itself is to leave it to putrefy. So it has been. The Pope once had control in Mexico; but for years he has not. After Mexico had thrown off its allegiance to the Spanish sovereigns, it seized upon Church property to a large amount. The Pope was so incensed at this, that he separated Mexico from a participation in the favours which he extended to churches of other countries that owned his supremacy. This was done *in terrorem*, to make Mexico (as a state) disavow its act and make reparation. But Mexico was too deeply in the mire to meet the Pope's demand, and therefore it neglected to comply with the condition of release. As time went on the people of Mexico *forgot* (*apparently*) that there was a Pope: and so the matter stood. Recently the Pope has sent a nuncio or legate to Mexico, to try to bring about a reconciliation; but (as I have heard) his emissary has effected nothing. In the meanwhile the Mexican Church, left to Mexican government entirely—and that government irresponsible—has been becoming loathsome; it is loathsome now; God grant that it may become better! Such was the state of things in *Texas*, also, before it became independent. On its declaration of independence, the power of the Mexican Church was overthrown in Texas, and the people (as is always the case) went to the other extreme: they disregarded religion altogether; in a word, they were *infidels*. The immigration that then began to pour into Texas did not help to improve the people. It was mainly composed of refugees from justice in the United States, and who went to the republic of Texas, because they would there be out of the reach of the laws of the United States. Texas was then in a deplorable state. It is true that a couple of Missionaries of our Church went out there, and succeeded in collecting congregations in Houston and Galveston, and so planted the *seed* of something better; but until after the war of the United States and Mexico, Texas might have been called *an infidel country*. Not that there were no Christians scattered here and there throughout the country, but that their influence, as Christians, was inappreciable in the country.

Since the war with Mexico, however, there has been a mighty change going on. The population has been growing prodigiously. The annexation of Texas to the Union extended the laws of the United States over the country. Protection of life and property being secured, the fertile prairies and the genial climate drew multitudes from every state in the Union, and from foreign countries, who went out there to till the soil and raise their flocks and herds. They were people of industry and enterprise, and they were people of *character*. Such people, in such numbers as they came, soon gave character to the state. Sixty thousand people, it is estimated, came to Texas the year before last; last year over one hundred thousand were said to have come; this year the unprecedentedly large crop offers such encouragement to settlers, that it is thought that the immigration will be much larger than ever. And the Church has not been idle. Of the many who came, many were Church people: in many places, where towns have sprung up, the Church people have organized themselves into congregations. There are now about fifteen congregations, and at least as many more places where congregations could be organized, if they could have the services of a clergyman. There are now *ten* clergymen in Texas, and

a Bishop elect to unite and lead us. Considering all things, the Church in Texas is *strong for its years*; it is, however, still in its infancy, and therefore it still needs the fostering care of the strong and able. It has already done much to turn back the tide of evil that had overwhelmed the land, and it is now sowing the good seed on the rich alluvial of the spiritual soil. It has a claim upon the prayers and the benefactions of those to whom God has given the means of assisting her in her present need.

But I come now to speak of my own station at Brownsville. I will show what has been done there already, and what is still to be done, if Church people who are able to help us will do to us as they would that others should do to them in like case.

One year ago, in June last, I went to Brownsville. No clergyman of the Church had ever been there before. I found four communicants in Brownsville, and two at Point Isabel, thirty miles off; I could hear of none others; but we rented a room, and fitted it up as a chapel. The zeal manifested was most commendable. The rent was 276 dollars per annum, and the fitting up cost about 300 dollars: besides this, the congregation bought a melodeon for 75 dollars. It was a good beginning for so new and distant a station; but it was intended to build a church also. The promises authorized us to expect that we should have one within a year. The congregation grew steadily in numbers and increased their benefactions; but a sudden blow came, which struck us all down. Carabajal proclaimed a revolution on the Rio Grande. He reduced the tariff, and a large amount of goods was shipped into Camergero; the aggregate was several hundred thousand dollars' worth. Carabajal then moved down upon Matamoras, where the old government general (Avalos) had fortified himself. Avalos had, before this, proclaimed military law, and, by virtue of his post as general, had reduced the tariff at Matamoras. He did this that Carabajal might not secure all the money and supporters, which were ready to enter into Mexico. The merchants in Brownsville then transported all the goods that were left in their stores, and in the custom house at Point Isabel, into Matamoras. They had hardly done so before Carabajal and his forces appeared in front of fort Paredes, and drove the garrison into Matamoras. They then invested the town, and for ten days we heard the cannon and musketry booming and rattling day and night. On two different nights the city of Matamoras was set on fire. Part of our merchants' goods were used to make barricades in the streets. They were cut with cannon balls, and destroyed in different ways. The rest were burned in the custom house and in the private store-houses in which they had been deposited: but the revolutionists were repulsed, and driven over to our side of the river. The government troops then retook Camergero, and seized and confiscated the goods that had been imported there. Thus by conflagration and confiscation our people lost their property. One gentleman's loss was estimated at from sixty-five to seventy-five thousand dollars; another's at forty thousand; and all lost large sums. This completely prostrated us. The ability to build a church was gone; the rent of our little chapel even has become a heavy burden; and yet the congregation has been growing steadily. At Brownsville, eighteen have been added to the communion; at Point Isabel, five have been added; and lastly, we have added *from Mexico*. In all, twenty-five have been added to the communion during the past year and three months. The gross increase, then, (supposing that none had removed,) would be from six to thirty-one. This would be a fair increase, even in settled times, and in a settled country; but, considering our circumstances, I think it is very encouraging: five adults and twenty children have also been baptized. But this is even more encouraging when we see how other congregations

have succeeded there. When I went there the Roman Catholics had a church and two priests. Their church was empty and their priests gone when I left Brownsville. When I went there the Presbyterians had about twenty communicants, and a good congregation: when I left, they had six communicants, and hardly any congregation. When I went there the Methodists and Baptists had each a minister and congregation; but their ministers have left, and their congregations have dispersed. The Church alone has gained ground. The disasters having affected all, the Church has done *well*. And oh, shall she now be left to mourn over the death of sympathy in the Church at large, when God has thus shown His tokens of favour, and when the sphere of duty is already so wide, and constantly *widening*?

Already there are five thousand people in Brownsville, and few, indeed, of all these are walking in the narrow way; the many are going the broad road that leads to destruction. Shall the Church be taken from them now that they are just beginning to "*hear*" her? Forbid it, oh! Almighty God! But this is not all the Church has to do here. She has (through Brownsville) to send her influence to all the valley of Rio Grande. The trade and commerce of the great valley passes to and fro through Brownsville; and the influence of Brownsville is felt in every part of it. Brownsville exerts an influence greater than that of any dozen of the largest places in Northern Mexico put together. More than two millions of people are thus to be reached (directly or indirectly) through the mission at Brownsville. How important that such a station should be sustained and strengthened! But, even *Northern Mexico*, great as it is, is not all that will be influenced. *All of Mexico* will feel the influence, and *will be moved by the influence!* Already the influence of Brownsville procured a clause in Carabaja's Pronunciamento, to the effect that there should be religious toleration in Mexico, if he were successful. He was *not* successful: but yet *that clause* will be successful. The down-trodden and oppressed Mexicans *need* relief; they *know* now how relief is to be obtained. They must get rid of the tyranny of their military and ecclesiastical despots; and they will do it sooner or later. It is *well* that they should: they are now *infidel*, or *semi-infidel*, and will swear upon the cross and Bible to any lie that their prompter can frame for them. The longer things remain as they are, the worse will be the state of religion when the crash comes; but already the vast structure of the Mexican Church is tottering to its fall. It must go down, and that soon.

When I left, the sounds of its ruin were heard in the distance. On the steam-ship on which I crossed from the Brazos de Santiago to New Orleans, one of my communicants, a gentleman residing in Matamoras, informed me that he had just heard before leaving Matamoras, that the Legislature of Tamaulipas had proclaimed religious liberty. For myself, I doubt the truth of the report, for I think that it is premature; but such a rumour could not have been started in a city in the same state in which the Legislature holds its sessions, unless a strong party were earnest and active to procure its passage. And suffering as the Mexicans do, under the burdens imposed upon them, that party will strengthen: in a little while it will have its own way.

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THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

MARCH, 1853.

THE CONTROVERSY WITH THE HINDUS.¹

THE Church, we cannot but think, must have possessed the penetrating eye of faith, and have seen beyond the sensible horizon, or she might have desisted long since from her efforts to evangelise the native population of British India; for assuredly the work of Missions in our Asiatic dominions has been attended with serious discouragements. From the days of Clive, and the foundation of British ascendancy in the east, down to the introduction of the Episcopacy of the Church of England in India, it was, in a Christian aspect, a dark and dreary period. The Government, we are obliged to say (though not ignorant of the delicacy of its position), lent its aid rather to idolatry than to Christianity, as in the instance of its support of Jugganath.² It regarded the conversion of the natives with hostility and suspicion, as likely to be dangerous to British rule in India; and there were even instances of conversion being made penal, as in the case of a native soldier,³ whom, in consequence of his embracing Christianity, the Government disgraced, by removing him from his regiment.

It was a discouragement, too, that the European residents

¹ 1. An Examination of Religions. Part First: containing a consideration of the Hindu Sastras, with an English Version and Preface. Mirzapore. 1852.

² 2. Remarks on the conduct of Missionary operations in Northern India: and on the Training of Missionary Agents. By J. Muir, B.C.S. Capetown. 1852.

³ The extent of the connexion of the British Government with the temple of Jugganath is discussed by Bishop Spencer in his "Narrative of a Visit to Jugganath," pp. 43—48.

³ Bishop Heber's Journal, vol. ii. p. 280; quoted by Archdeacon Grant, Bampton Lectures, p. 194.

were for the most part indifferent, and opposed to Missionary undertakings, and incredulous as to their practicability; and at home the period was marked by Missionary lethargy. It was a time of almost uninterrupted war; and our country thought little of the battles of the Cross; and whilst frequent additions were being made to our temporal possessions, England contended little for conquests of souls, or the annexation of territories to the kingdom of God.

But clouds were not always to intercept the light:—

“ Non, si male nunc, et olim
Sic erit ;”¹

and faith and patience have now their reward; for the Christian prospect in India is brightening with hope. The obstacles referred to have greatly diminished. Many changes have taken place favourable to Missionary projects, as the abolition of the Pilgrim-tax in 1840; and the Government no longer gives the same assistance to the native religion. The civil power has been relieved from many political difficulties that formerly perplexed it, and the work of Missions is regarded with comparative favour, though we have still much to desiderate. The scale on which the experiment of winning India to Christ has been tried in Southern India, and the conversion of thousands not having shaken our political influence, may have assured the civil power on this point. We could not conceive conversion to Christianity being now a military offence, for strange would be the sight of the² thirty or forty professing Christians in every native regiment called in question—before a court-martial—of the hope and resurrection of the dead. Nor could we conceive a Bishop of Delhi, or of Simlah, being introduced furtively into his diocese, as when the first Bishop of Calcutta landed without the usual tokens of respect; for, thank God, a Christian Bishop is no object of terror to the natives at this day.

And, further, public feeling at home is greatly raised: anti-missionary prejudices have, to a considerable extent, disappeared; nor would an Indian Bishop's consecration-sermon be kept out of print through fear of awakening discussion on an unpopular subject. There is, on the contrary, a growing interest, both in India and in this country, in the undertakings which have in view the evangelisation of our Hindu fellow-subjects.

Amongst our present encouragements is the aid we are now receiving from so many Anglo-Indians. There is still, we fear, much indifference as to the duty, and much scepticism as to the

¹ Hor. Od. ii. 10. 17.

² See extract from Bishop Spencer's Letter, dated December 7, 1841. Quoted in S. P. G. Quarterly Paper, No. XXI.

results of Missionary labour ; but, nevertheless, there be many with us ; and some of those who once slighted or opposed our work, now, in their vocation, preach the faith which once they destroyed.

We are cheered by the knowledge that both civil and military servants are showing so strong an interest in the operations of Missionary Societies. At this moment the *Society for the Propagation of the Gospel* numbers amongst its administrators civilians who have been high in office in India, and are no less high in character and attainments.

The works which have prompted these reflections are from the pen and from the heart of a Bengal Civilian, who is nobly applying his time, and labour, and substance,¹ to the advancement of the Christian cause. By his generous offer of a prize to the University of Cambridge for the best refutation of Hinduism and statement of the Evidences of Christianity, in a form suited to the Hindus, he has been the occasion of calling forth from the Rev. Rowland Williams, Fellow of King's, and Vice-Principal of St. David's, Lampeter, a preliminary dissertation on the principles of historical evidence, as applied to discriminate between the authority of the Christian Scriptures, and of the religious books of the Hindus, which, from its forcibleness of argument, and attractiveness of style, is likely to prove of great service. And only within the last few weeks Mr. Muir has offered another prize of 300*l.* for the best Essay in refutation of the Hindu Systems of Philosophy.

And Mr. Muir has himself contributed to the repertory of Christian argument, the "Examination of Religions in Sanskrit," together with valuable remarks on the training of Missionary Agents for India. At present we have but the first part of the work which Mr. Muir projects. His line of argument in refuting Hinduism, is to take certain criteria of Divine inspiration, as the basis of his position, and these are shown to be wanting in the Védas, and fulfilled only by the Christian Scriptures. The vulnerable points of the Védas are the fabulous antiquity claimed for them, which can be shown to be one of the many examples of Hindu exaggeration,—of their love for what has been called gigantic hyperbole. The same extravagance belongs to their so-called history of the Hindu period—the times previous to the Mahometan invasion. What reliance can be placed on the annals² that state that Bharut, the first king of any note, under the Hindoo dynasties, reigned 10,000 years, and was then transformed into a deer !

¹ In a report (Rev. W. H. Perkins's, Cawnpore) to Calcutta Committee, Mr. Muir is thanked for several books and tracts presented by him to the Mission.

² History of India, p. 7. By J. C. Marshman (Serampore).

The theogony, also, of the Hindus is irrational, as that one object of worship sprang from the hip of Brahmá,¹ another from the thumb, another from his breath, another from his skin, another from his ears, and so forth. So unlike the simple, yet sublime ontology of the Jewish Scriptures. And Hindu divinities are changed, and that which was an object of adoration at one period, ceases to be so at another, and different classes of persons have different deities. Thus, according to Elphinstone,² the worship of Brahmá has declined, and he has but one temple in India. Vishnu and Siva, and their incarnations, now attract almost all the religious veneration of the Hindus; Vishnu and his incarnations, (especially as Krishna, who is the divinity of the wealthier classes, and of almost all the women) being the principal objects of popular preference, whilst Siva is the patron god of the Brahmins. But the great charge against Hinduism is the present neglect of the principle of monotheism *originally* taught by the Védas, and the substitution of a gross system of idolatry and polytheism, derived from later scriptures, and bringing forward objects of worship unknown to the Védas, for Professor Wilson³ contends that the names of Siva, and Ráma, and Krishna, never occur there; thus there is inconsistency and opposition between the present and former practice, and consequently between the earlier and later sources of authority, the Védas and the Puránas, from whence they are respectively drawn.

It is moreover to be insisted on, that their objects of worship are "no Gods," but mere deifications of nature or of men—in Hume's words,⁴ "continual recruits from among mankind fill the heavens."

The Hindu Scriptures, further, ascribe passions to their divinities, which are utterly irreconcilable with the notion of God. The Deity cannot—consistently with His absolute perfections—violate His own laws, nor allow Himself in what He has forbidden to His creatures. Nor is He under different laws of morality to those which He has imposed on man. We cannot think in such respects—"Sunt superis sua jura." It is no doubt rash to build too much on *à priori* notions, and the nature and dispensations of God are confessedly full of mystery; but it would be a gross perversion of the truth of man's ignorance, to vindicate impurity in the Divine Being, on the ground of His being under conditions of morality peculiar to Himself.

¹ Examination of Religions, p. 51.

² History of India. By Hon. Mountstuart Elphinstone, vol. i. p. 167.

³ Rig-Veda Sanhitá. Introd. pp. xxvi. xliii. and the Professor's Hindu Lectures, p. 14.

⁴ Natural History of Religion. Essays, vol. ii. p. 424.

Another argument against the sacred writings of the Hindus, is their enjoining certain perfunctory observances¹ and external acts, as procuring the remission of sin. Nor is it a just analogy to argue, that as fire burns through its own nature, though involuntarily touched, so these acts are physically and intrinsically efficacious, since no observances avail for the propitiation of God, without certain moral dispositions. It is curious to observe the resemblance, in this respect, between the Hindu and Romish systems of religion.

The latter too enjoins the performance of a variety of acts, contending that inward contrition is supposed; but, the state of mind not being insisted on in the different directions, with anything like the urgency or minuteness with which the outward or mechanical observance is required, the rending of the garments is too often substituted for the rending of the heart.

It is so important that the native disputant should not be able to defend himself by exposing a flaw in some particular argument, whilst the fact it seeks to establish is quite true, that we are induced to call Mr. Muir's attention to the inconclusive argument urged by Satyarthi² against the pre-existence of the soul, from the absence of all recollection of the former state of being. Of course, it is not necessary to retain a consciousness of a past state in proof of the fact, as Bishop Butler³ has long since shown in regard to the question of personal identity. We cannot argue "that a person has not existed a single moment; nor done any action, but what he can remember."

And the acute Brahmin would quickly recal many illustrations of this, as the non-recollection of words spoken or acts done in a state of delirium, or of the condition previous to birth, our substance yet being imperfect.

The doctrine of pre-existence, and of transmigration with which it is connected, prevails so generally over the East, being the faith of two-thirds of the human population, and common alike to the Brahminical and Boodhist systems, opposed as they are in so many other features, and it is moreover a theory of such antiquity, and held even by the Egyptians,⁴ according to Herodotus, probably also by the Druids, and even by the Jews (as an esoteric doctrine), and finding a place in the Platonic philosophy,⁵ that it requires to be opposed by careful considerations and sound arguments.

Nor has this belief been without its use; for it has asserted

¹ See an enumeration of some of them in Wilson's Lectures, p. 31. See also Cole-ridge's Aids to Reflection, Introductory Aphorism xviii.

² Examination of Religions, p. 68.

³ Butler's Works, vol. i. p. 362. Oxford. 1835.

⁴ Herod. ii. 123.

⁵ Morris's Prize Essay on the Conversion of Hindus, p. 302.

the distinctness of the soul ; and Mr. Morris has even seen an important moral purpose it has served as a restraint on the crime to which as Juvenal¹ will tell us, the heathen world was so addicted. In short, there are many difficulties which the notion of a state of pre-existence helps to lessen. That our present state may be the consequence of somewhat past, Bishop Butler has not shrunk from considering possible ; but this certainly does not amount to an assertion of the pre-existence of each individual soul. Whether or not the argument against the doctrine of metempsychosis, drawn from the correlativeness and adaptation of each particular body to its own particular soul, is such as to disprove the possibility of the soul animating any other system of matter, is worthy of consideration before being submitted to the believer in transmigration.

Such a position might connect itself with the phrenologist's theory, and a curious citation from Aristotle is given by Mr. Morris,² implying Aristotle's belief that internal faculties were indicated by external conformation.

Mr. Morris³ proposes to account for the Eastern belief in metempsychosis by the supposition that it may have originated in a perversion of symbolical expressions for the belief of the continuance of habits after death, *e. g.* a man might be said to become a swine, when it was meant that he would be "filthy still" in a future state.

But the whole theory is so interesting, from its antiquity, its wide prevalence, its relations and consequences, and its prominence in oriental systems, that it deserves a most thoughtful consideration at the hands of all engaged in subverting the native religions of the East : and Mr. Muir asserts absolutely two other points which at least admit of question. The first is the assertion that the Hindus are of Persian origin.⁴ But one of the most disputed questions relating to the first period of the history of India is, whether or not the Hindus are foreigners ; and, if they be, from whence did they come into India ? Sir W. Jones conceives them to come from West Persia.

Professor Wilson maintains⁵ their Scythian origin. Marshman affirms⁶ that the progenitors of the present Hindus were emigrants from the original stock of mankind, settled to the west of the Indus, around the spot where the ark rested ; but this would be untenable, if there be truth in the theory that the ark rested after the flood near Nineveh,⁷ and that this was the first settlement of man in the post-diluvian world.

¹ Juv. Sat. xi. 30—33.

² Morris's Essay, p. 306.

³ *Ib.* p. 241.

⁴ Exatination, &c. p. 8.

⁵ Rig-Veda Sanhita. Introd. p. xlii.

⁶ History of India, p. 8.

⁷ See Kitto's Journal of Sacred Literature.

It seems to be the opinion of Mr. Macaulay that the Hindus sprang from the country to the north of the Indus, from the vicinity of the Indian Caucasus; whilst in the papers read before the Asiatic Society last year,¹ by Lieut.-General Brigg, it is contended that the *aborigines*, i. e., according to the General, the existing Hill races, are of Scythic descent, the Hindu or Sanskritic race being of the Caucasian stock. On the other hand, Elphinstone maintains² that the Hindus are the aborigines of the country. Whilst there exist such differences of opinion on the subject, exception might be taken to asserting too absolutely the *Persian* origin of the Hindus.

And so with regard to the other statement, as to the age of the Vedas, "that they are 3,000 years old—of this there can be no doubt," it would have been open to Satyarthi to have observed that there *was* very considerable *uncertainty* as to their date. Colebrook gives a rather more remote antiquity—1,400 B. C., in which Sir W. Jones agrees. Professor Wilson prefers 1,200 B. C., and this is Elphiustone's opinion; but Marshman³ assigns to the Vedas a far more modern origin—600 B. C.

That the Vedas do possess a very high antiquity seems clear; yet it may be useful to remind the Brahmin of the difference of opinion amongst those who have thought over the chronology of his Sastras, and some would disallow the antiquity which others concede.

Mr. Muir, in his Remarks, enforces the truth which is, we hope, becoming generally acknowledged, that intelligence, and of a high order, as well as earnestness, is indispensable for Missionary service in India.

We might, antecedently reasoning, have concluded that, as modern propagators of Christianity are not furnished with preternatural assistance, it would be expected of them to cultivate to the utmost all their ordinary and natural powers, intellectual as well as moral; but in no part of the Mission field is this more necessary than in the East. Yet it is only of late years that the special qualifications needful for the Christian pundit have been recognised. It will not be disputed that for a length of time⁴ the generality of persons in this country were most imperfectly informed on Oriental subjects. There is reason to think that at this day there is much ignorance and misapprehension, even on such familiar questions as the geography and modern history of India, without applying Mr. Macaulay's

¹ See Journal of Royal Asiatic Society, vol. xiii.

² History of India, vol. i. p. 98.

³ *Ib.* p. 23.

⁴ This is remarked by Thornton, Pref. to History of India; by Wilson, Journal of Royal Asiatic Society, vol. xiii. pp. 21, 22; and by Macaulay in more places than one.

somewhat crucial test of intelligence. But we trust that the mistaken idea formed by so many Europeans of the Hindu mind and character has been corrected; for it was really distressing to hear the Hindus spoken of as though they belonged to no higher type of humanity than the Negro or the Bosjesman, and their whole state on earth were one of unrelieved darkness:

“*Monstrum nulla virtute redemptum a vitiis.*”¹

Conceive this being the estimate of a people whose minds have been for ages engaged in attempting to solve the great mysteries of human existence!

Frederick Schlegel was no ill-qualified judge; and what was his estimate of the Hindu mind? In one place,² he remarks that the philosophical works of India display the highest logical subtlety and analysis. In another passage,³ that there is no high conception in the department of metaphysics which has treated of the union of the soul with God unknown to the Hindus. And elsewhere,⁴ that their logical philosophy forms one more proof, if such be needed (adds Schlegel), of the extreme richness, variety, and refinement of the intellectual cultivation of the Hindus.

And assuredly no one can read the translations of Hindu writings which exist in this country, or reflect on their discussions on free-will, without acknowledging that the very deepest questions are discussed with a refinement of abstract argument only possible to minds of a high order.

And if a high state of arts be an evidence of mind, not many months have passed away since the excellence of many of the arts amongst this people was the wonder and the admiration of men out of every nation under heaven; and in one of the lectures on the Results of the Great Exhibition, delivered before the Society of Arts,⁵ Dr. Whewell writes—“Even still the tissues and ornamental works of Persia and *India* have beauties which we, with all our appliances and means, cannot surpass.”

We do hope, then, that a higher and juster estimate is now formed of the intelligence of the nation whom we desire to evangelise; and that we see the error and inexpediency of regarding their religion or their philosophy as a mass of un-mixed nonsense.

Not that we need, on the other hand, rush into the ultraism of so accounting of their tenets, as though it were a matter of

¹ *Juv. Sat. iv. 2.*

² *Philosophy of History, Lecture v.*

³ *Philos. of Hist. Lecture iv.*

⁴ *Ib. Lecture vi.*

⁵ *Lectures on the Results of the Great Exhibition, delivered before the Society of Arts. Lecture i. p. 17.*

indifference whether they were retained or renounced. Only let a just mean be observed in our estimate, which surely is the befitting view, when we recal to mind the mysterious anticipation of the first part of our own first article of religion in the Vedic definition of the Supreme Being,¹ and the singular fact that the revolution of the earth was asserted by a Hindu astronomer, whilst we set against these perceptions of religious and scientific truth their mythic theogony, and their wild cosmological theories.

Thus, we shall be led to think of this deeply interesting people soberly, as we ought to think; and we shall observe a mean between the unsparing depreciation of some, and the unqualified panegyric of others.

And if heathenism is presented to us in an intellectual form amongst the Hindus, it would surely follow that those who are to attack the errors of a system defended by the intricacies of an abstruse philosophy must themselves be men of intellect and information—*i. e.* if we are not to rest content with the conversion of the agricultural and lower orders, but desire to make an impression on high-caste natives, and the teachers of the people; and this would seem to be the most likely means of winning to Christ those who are under their influence. Hence, in order to affect the educated natives, it is needful that the Missionary be a man able to enter into, and refute, the subtle arguments with which he will be met: for the mere enunciation of Christian truths will not carry conviction with it.² Often the Missionary is required to show that he is acquainted with the nature of the system he would overthrow; and many difficulties on the Christian faith are often objected by the Brahman and the Mohammedan. Now this implies the very qualifications which have not been hitherto much insisted upon—*viz.* familiarity, not only with Christianity, but with the philosophy and sacred literature of Hinduism. "The Hindus," says Professor Wilson,³ "will not listen to one who comes amongst them strong only in his own faith and ignorant of theirs." And the Professor immediately adds this illustration—"Read these translations," said a very worthy clergyman to a sect of religionists at Benares, who were already seceders from idolatrous worship, and were not indisposed for argument upon the comparative truth of different creeds.

"We have no objection to read your books," was the reply,

¹ Or rather the view of the Divine character, as presented in the Vedas, and as given by a learned Brahmin, quoted by Sir. W. Jones. Elphinstone's India, vol. i. p. 72.

² See an interesting letter in the "Madras Quarterly Missionary Journal," vol. ii. pp. 473—475. (Madras, 1852.)

³ Hindu Lectures, p. 24.

“but we will enter into no discussion of their contents until you have read ours.” And we have met with the following illustration of the advantage of some special oriental knowledge, related in the 17th Report of the Calcutta Diocesan Committee of the *Society for the Propagation of the Gospel*. The incident occurred to the Society’s valuable Missionary, Mr. Perkins, of Cawnpore. He was addressing a body of natives on Rev. i. 5, 6, when a Mohammedan present interrupted him with a request that he would explain the term “priest.” Mr. Perkins observed that he was not there to enter into nice grammatical definitions, but to preach the Gospel. “The Mohammedan retorted very sharply, that if I could not explain the terms I made use of, I was unfit for my office, and had better stay at home. I begged him to observe that there were far more important words and more weighty subjects treated of in the verse I had read, than any meaning of this word isolated from the rest could convey, and that few of those I was addressing had any interest in the subject he insisted upon, but that I would satisfy him. I then briefly traced the word from its Hebrew origin, and gave him its formation in Arabic in the terms of native grammarians. His manner changed in a moment; he loaded me with compliments, and I was then permitted to continue my address, and was most attentively listened to till I concluded.”

Taking, then, this view of the needs of the minds we would influence, we earnestly commend to the Missionary Societies of the Church the remarks of Mr. Muir on the training of Missionary agents. Mr. Muir recommends a division of labour: that one Missionary should devote himself to Mussulmans, another to educated Hindus, another to the middle orders, another to the lower classes, according to the special training he may have received, and his peculiar qualifications. And surely we have for our guidance the procedure of St. Paul, for who more careful to adapt himself to the specialities of different classes of hearers than that most successful and pattern Missionary?

We might here, too, learn from wise though not always faithful stewards, the right adaptation of means to an end. The Church of Rome, in its Missionary Colleges, has always seen the need of the specific preparation of each Missionary agent, according to the sphere of action for which he is intended; and the skill with which that Church watches, and cultivates, and uses the special taste or aptitude of each individual destined for Missionary employment, is a feature well worthy our attention. It received the commendation of Bishop Warburton,¹ who was

¹ See Bp. Warburton, S.P.G. Anniversary Sermon, 1766.

anxious to see the same measures adopted by the Church of England. We are thankful to think that the want is in some measure supplied by St. Augustine's, but our Missionary training is as yet on a very limited scale compared with that which is provided in the Church of Rome.

In the Missionary College of All Hallows, Drumcondra,¹ there are at present ninety students. The Propaganda² is at present educating ninety-eight young men, natives of every country, as Missionaries; and at the public declamations and examinations which began on Jan. 8, 1852, declamations were held, we are told, in seventeen Asiatic languages; and natives of Africa declaimed in seven African languages.

This is or should be suggestive to us; at the same time that the disingenuous *use* which Rome has not scrupled to make of the powers she has formed, should be a solemn admonition to us to resort to no base methods of conversion.

Forbid it that any Missionaries of the Church of England should ever follow that "instance of religious imposition without parallel," the preparation of a pseudo-Veda,³ which, affecting to contain the teaching of Brahminism, did in reality consist of a mixture of Christian truth with Brahminical errors, *à fin qu'on ne reconnût pas le Missionnaire sous le manteau Brame.*⁴

Mr. Muir has added to the usefulness of his remarks by appending a list of books on Hinduism and Mohammadanism for Missionary study, and for the library of the Mission-station. One hindrance probably to Oriental studies, has been ignorance of the sources of information. And the observations on the *order* of proceeding, in which the Indian Missionary should conduct his operations, completes Mr. Muir's ideal of the *natural* appliances necessary to success.

It is wisely recommended that the teacher of Christianity should first undermine,⁵ rather than openly attack, the Hindu belief; and that in his setting forth of various truths he should often prefer tacit allusions to heathen errors, after the example of Bishop Butler.

The Missionary, too, should seek rather to win converts by displaying the superior beauties of Christianity than by a repul-

¹ Catholic Registry, 1853, p. 231.

² *Ib.* p. 205. Another College for Chinese at Naples is referred to by Dr. Wiseman, in his "Lectures on the Principal Doctrines and Practices of the Catholic Church." Lecture vii. p. 214.

³ Asiatic Researches, vol. xiv. p. 1. (Account of a Discovery of a Modern Imitation of the Vedas, by F. Ellis, Esq.)

⁴ *Ib.* p. 3.

⁵ Mr. Muir's "Suggestions" with regard to the Prize Essay of 1845.

sive exhibition of the deformities of heathenism. For it must be remembered, that reverence for the religious system in which he has been brought up, until he is convinced of its worthlessness, is as natural and needful for the Asiatic as for the European. And it is neither politic nor considerate to show no tenderness towards the feelings that are common to all in regard to their several religions. "Not rashly," Mr. R. Williams well says,¹ "nor in self-conceit, should man discard the belief his fathers have handed down;" and, as the same writer elsewhere observes,² "the *European* looks with something of that blended feeling which the Greeks called *αἰδῶς*, upon records so ancient of doctrines so honoured, not by mere savages, but by learned and thoughtful men." And further, in regard to the order of Missionary teaching, there should be a progression, after the pattern of our Lord himself,—a beginning with rudiments, and a gradual unfolding of deeper truths, there being many things to be said which those who are yet as babes would not be able to bear in the earlier stages of tuition. And to this effect Bishop Van Mildert:³ "In vain, with these authorities (God in his preparations for the Christian revelation, and Christ in His teaching) before us, may we hope for success in the great work of spreading evangelical truth, if we invert this order of proceeding, if we derange and confound that method of instruction which is no less necessary at one period than at another, because at all times in unison with human nature." And, lastly, in all he delivers, and in the whole course of his communication with the people, the prudent instructor will be careful not to offend their self-importance, but their ignorance must be removed without the teacher making an open show of it. And such are the requisites which seem imperatively necessary for a successful Missionary amongst the Hindus.

We must now wish God-speed to Mr. Muir, and to his fellow-labourers engaged in the work of exposing the defenceless condition of Hinduism, and the impregnable character of Christianity. We only regret that a public circulation has not been given to Mr. Rowland Williams's Essay, and that Mr. Muir's writings do not issue from the printing-presses of London, as well as from those of Mirzapore and Capetown. Indeed, it would be found of great service, we are of opinion, if many of the publications of India were reprinted in England. The circulation, for example, at home of the "*Madras Quarterly Missionary Journal*," with its valuable correspondence and intelligence, would show the interest now taken in India in the work

¹ Rev. R. Williams's Dissertation, p. 16.

² *Ib.* p. 49.

³ Bp. Van Mildert's S.P.G. Anniversary Sermon, 1822.

of Missions. We shall be impatient to see the sequel of the works projected by Mr. Muir and Mr. Williams; for it is of moment that no time be lost in building on the ruins of the structure we have demolished, and so not only overthrow the pretensions of Vedas and Puranas, but establish the exclusive claims of the Christian Scriptures. Otherwise, the native mind may only be led to cast off its present faith, but not to replace it by a better. "If the Sastras of this country are not worthy of credit," well asks Vedairdwan,¹ "where shall I, perplexed in mind, obtain the true knowledge?"

But there is one suggestion we cannot help offering to Mr. Muir:—that, in the continuation of his Trial of Doctrine, a very cautious use be made of the coincidences between Hinduism and Christianity. It will be admitted, we think, that oftentimes this line of thought has been incautiously adopted, and that it has been attended with both these evil results:—first, the value of the Christian revelation has been lowered; secondly, exactness in the representation of Christian doctrine has been neglected.

Even some of the early fathers have resorted to questionable analogies,² as those in reference to the priority of the Father before the Son. No doubt there is some common ground between the higher, or, more precisely, the less debased forms of Heathenism and Christianity, of which we may and should avail ourselves in disputing with the Heathen, even as St. Paul reasoned with the Jews out of their own Scriptures; and Bishop Butler desires his reader to observe that Gentile writers speak of the duration and degree of future punishment in like manner of expression and of description as the Scripture does. And it is a question of the deepest interest, not only to trace in the various religions of the world points of belief common to all, but to consider what *account* is to be given of apparent anticipations of revealed verities,³ for many are the solutions, more or less probable, that have been proposed.

There *are*, then, approximations to revealed facts in Hinduism which it may be highly desirable to insist upon, such as the Vedic flood, and the descent of mankind from a single pair;⁴ but let us be most guarded in asserting or allowing any real resemblance between the Avatars of Hinduism and the Christian doctrine of the Incarnation. It is plain, on consideration, that the frequency of Hindu incarnations, the destruction of the body assumed, the forms in which the Divinity, under this

¹ Examination of Religions, p. 71.

² See Bishop Pearson on the Creed, vol. ii. p. 23. (Oxford, 1843.)

³ See Woodward's Essay on Demoniactal Possession.

⁴ Hindu Lectures, p. 56.

system, has been manifested, are peculiarities which quite preclude the incarnations of such as Vishnu being treated as a resemblance to the manifestation of God in the flesh; and it is only necessary to think over the phenomena of the Incarnation of the Word to see at once how widely the Heathen and Christian notions differ. One use, however, may certainly be made of Pagan incarnations,—that they point to a *want* of man—to find in his object of worship a being at once different from and yet like unto himself in nature; and hence the various attempts to find Deity in humanity and humanity in Deity. And with respect to the resemblance which has been seen between the Hindu Triad and the Christian doctrine of the Trinity, the same caution seems needed, lest we mistake the belief of the Christian Church. The Trimarti of Hinduism will be found to amount only to a model Trinity,—a threefold character or aspect under which the Deity is viewed,—which if urged as an anticipation of Christian belief, betrays us into Sabellianism, or else three distinct natures are understood, which, if adopted by the Christian, renders him a Tritheist.

Why need we shrink from the assertion that the worship of one God in Trinity, and Trinity in unity, is exclusively Christian, and so not endanger the soundness of our teaching by unsafe comparisons? *Sed hæc hæctenus.* Our own most welcome task must not be pursued much further. Many other reflections arising out of the publications under review suggest themselves, so wide is the subject, and so various are the questions involved in its consideration; but we will only trust ourselves with one or two parting thoughts.

We would observe, then, that such are the agencies already at work for bringing the native mind under European influences, that if the *means* of conversion be adopted which reason and observation show to be necessary, it is not affecting the seer to predict that not very many years will elapse (national changes of faith are not likely to be sudden) before the great majority, if not the whole, of the population of British India *is* turned from idols to serve the true and living God.

The eligibility of natives to high offices is bringing them into closer intercourse with Europeans. And it cannot be that India shall grow much older before her means of internal, as well as external, communication shall be infinitely increased; when the jungle and the paddy-field shall be intersected by roads of iron, and the traveller shall exchange the dâk for the express, and lightning-borne communications shall pass between the metropolis of India and her subject cities of the north and of the west. The native mind cannot remain unaffected by these vast changes.

The spread of education, too, amongst the Hindus, involving, as it does, the study of the English language by thousands of the inhabitants, is gradually preparing their minds to see the force of Christian arguments; and English literature has so little of an oriental character, that it lights up entirely new trains of thought in the native mind. The study of history, for example, is leading the way for belief in that religion without which history is unintelligible.

And further, the improved scientific knowledge which is being given is also tending to shake the native's belief in his present religion. Thus, in Ceylon, we learn from the Bishop of Colombo,¹ the effect of the study of astronomy and geography has been favourable to the reception of Christianity; and to the same effect another authority²—"The truths of science and the philosophy of real history," says the Secretary to the Royal Asiatic Society, "cannot consist in the same mind with Pauranic fables, and the abominations of mythology and idolatry." But, most especially, the encouragement which has been given to natives to improve in the medical science, and the substitution of scientific principles of treatment for the mantras of olden time, is tending to emancipate the Hindu mind from the thralldom of superstition. The establishment of a medical college at Calcutta, for the instruction of native youths in medical science, through the medium of the English language, was an important advance, as it had been found difficult to impart scientific knowledge efficiently, owing to the greater number of the modern terms having no symbols in the languages of the East.

The public service is now supplied with native doctors; and Hindu students have shown very considerable aptitude for medical science. The distinction gained by the three native youths who were sent over to this country in 1845, and placed at the London University, and afterwards sent to Paris, will be in the recollection of most Indians. We ourselves used frequently to meet them at the house of our own intimate friend, Dwarkanauth Tagore, and a very high idea did we form of their intelligence.

Indeed, we are inclined to think that the effects on the Hindu religion of a scientific body of native surgeons may be very important. And it was open to Government, even in the different condition of our rule and position in India in past years, to have encouraged by these indirect means the overthrow of the national superstition.

"It is lamentable to think," remarks Colonel Sleeman,³ "how

¹ Bishop of Colombo's Visitation Journal, 1846, p. 46.

² "Memorandum," by R. Clarke, Esq.

³ "Rambles of an Indian Official."

very little we have as yet done for the country in the healing art, which, above all others, a benevolent and enlightened Government should encourage among the people of India," and the more so, if our power over bodily diseases facilitates the application of means whereby the spiritual malady of the people may be healed.

Perhaps we are not sufficiently alive to the truth that it is not solely by direct religious teaching that a people are to be brought under Christian influence.

It was the secular usefulness of the Jesuits that induced the Chinese to give favourable audience to their preaching of the Gospel. And to Verbiest the Chinese owe their knowledge of the art of casting guns; and the treatises on mechanics, medicine, and other subjects, composed by the Jesuits in Chinese, were amongst the sources of that astonishing progress which the Gospel, as taught by Rome, made amongst the Chinese in the seventeenth century. In short, experience tends to show that instruction in secular subjects should form an integral part of the Missionary apparatus.

One condition of success has been studiously omitted from our present remarks. We have not thought it the place for dwelling on *Divine* cooperation, without which, all are agreed, no human means can have a hope of succeeding. We have, therefore, confined ourselves to the consideration of the modes in which *man* must work with God. For we are disposed to think that in general we do not sufficiently realize the truth, that, as a condition of Divine help, man must omit no one of the natural means at his disposal. It is fanaticism—not faith, to act as though dependence upon God enabled man to dispense with any single effort on his part, especially as, in this age of the Church, man is left to the use of ordinary agencies. *Aide toi, et le ciel t'aidera* is a condition of Divine interposition universally applicable: and we have had so distinctly set before us, by those intimately acquainted with the needs of India, the nature of the human agency required, that it seems an additional call to this nation and Church to provide these ascertained means of evangelising the Hindu people. A shock has been given to their superstition which may be made fatal to its continuance much longer; and even though Christianity has not in such instances been embraced, yet the fact of so many of the educated Hindus having replaced their ancestral faith by deism, is an evidence that Hinduism has been disturbed in the undisputed possession which it had so long enjoyed, and that a spirit of inquiry has been at work. A cold deism certainly may not be favourable to the teaching a more excellent way, yet must it be considered an advantage to have prevailed

on the self-satisfied Asiatic to investigate the claims of its native belief.

Then comes the difficulty of disabusing him of the idea that, though some other religion *be* more deserving of his faith, it was not a matter of option, but of imperious necessity to adopt it.

“Oh!” said a Hindu hearer at the village of Gote-berrea, in the neighbourhood of Calcutta, to the Gospel Society’s Missionary, Mr. Driberg, “the Christian religion is a very good religion for you Sahibs, the Hindu for us Hindus.” But, blessed be God, thousands have been persuaded that there is salvation in no other name than that of Jesus Christ. And amongst the educated classes there have been important instances of conversion. The case of Streenavasa, and the very valuable legal decision it called forth, that no civil rights were affected by change of creed, is now very generally known in England. And, more recently still, in September of last year, the Mathematical teacher in the Government College at Delhi, Ram Chemder, and the sub-assistant surgeon of Delhi, Chimmum Lat, embraced Christianity. They “have many connexions in Delhi,” we are informed, “and were in high esteem, and their baptism consequently caused the greatest excitement throughout the city;”¹ but so interesting is the Chaplain’s letter² that we think our readers will thank us for transcribing more of it: “The whole Hindoo population assembled around the church on Sunday evening, and two hundred or thereabouts were admitted within the walls. Notwithstanding the excitement the conduct of all was admirable, and no congregation of Christians could have been more respectful.”

And Mr. Jennings adds, that people of all classes who go in and out among the natives testify that there is a favourable disposition towards Christianity, and that “for some time past many natives who can speak a little English have been constantly at church, observing our worship, and attending most seriously to what I have to say in my sermons. Matters are so promising in appearance that many prognosticate the baptism of others before much time has passed.” It is a satisfaction to know that the *Society for the Propagation of the Gospel* is now taking measures for improving, without delay, the opening which Providence has thus created. And who knows but that, through the door opened unto us of the Lord in the once imperial city of the Mogul dynasty, the faith of Christ may win its way even amongst the hitherto immovable Mussulmans. And who can

¹ Twenty-first Report of Calcutta Diocesan Committee of *Society for the Propagation of the Gospel*, p. 17. (Calcutta, 1852.)

² Letter from Rev. M. J. Jennings, Chaplain at Delhi, dated July 15, 1852.

resist feeling the very deepest interest in the destiny of the disciples of Mahomet; for what more marvellous passage in history than the rise and fall of the Saracenic empire? Anxiously, then, must the events be watched which concern the disciples of that once resistless faith, which, not limiting its devastations to Asia, or even to Western and Southern Europe, was even threatening the altars of England, in that critical hour when Christendom was delivered, and the advancing wave of Moslem success was rolled back, by the victory of Charles Martel over Abderame, and the flower of the Arab host, in the field of Poitiers. A victory so momentous in its results, that we might, but for it, says Mill, in his *History of Mohammedanism*, have heard the faith of Mahomet preached in the pulpits of Oxford and Cambridge. But the limits of every danger to which the Church can be exposed are foreseen and defined. "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

If, then, providential facilities are being granted to our country, and if the agency requisite for improving these facilities be fully known, how are we bound to engage, with all the powers committed to us, in the work of Indian Missions! Too long have other communions been permitted to outstrip us in Missionary zeal.

It may be useful, and certainly not uninteresting, to be reminded of a fact, probably not known to many of our readers, that those very territories in the Birman Empire, which may shortly be annexed to our Eastern possessions, the Church of Rome¹ has been attempting to add to her own spiritual dominions. And, at this very time,² that Church has a Bishop and three Missionary Clergy resident at Moulmein, two at Rangoon, and eight others in different parts of the Vicariate Apostolic of Ava and Pegu.

It is time, then, that England lay to her hand; and as she has long reaped the carnal things of India, she should now more abundantly sow to her Asiatic subjects, in spiritual things. There have been collected as revenue in Tinnevelly alone,—says Mr. Caldwell, in his book on the Shanars,³—thirty lacs of rupees, or thereabouts; and how small a proportion has been returned in the form of Missionary expenditure in the province!

When will our country rise to the measure of the Divine expectations, and become the blessed instrument of raising her Asiatic subjects to the height of which they are capable, but to which they have never yet attained?—for the greatness of India

¹ See Wiseman's Lectures. Lecture vii. pp. 250—252.

² Catholic Registry, 1853, p. 434.

³ "The Tinnevelly Shanars," by Rev. R. Caldwell, p. 111.

under a Mahmoud or an Akbar, shrinks into insignificance before the elevation which she shall reach, when her Hindu children rest their hopes not on Krishna, but on Christ, and when her Moslem sons acknowledge Christ as the Prophet and express image of God.

And if, in the lapse of years, and in the maturity of events, the magnificent Colony of British India, if an Empire may be so called, cease to be subject to the Crown of England, and take its place amongst the independent sovereignties of the earth, the shade of Burke might rise to see other vestiges of the days of British rule, than the traces of the vulture and the tiger; for there would be the living monument of a nation turned from darkness to light, and from the power of Satan unto God, and taught that all philosophy was a phantasm, and all knowledge a dream, which included not the knowledge of the only true God, and Jesus Christ, whom He has sent.

THE BILL FOR ANOTHER FINAL SETTLEMENT OF THE CLERGY RESERVES.

WE are enabled to present our readers with a reprint of the Bill recently introduced into Parliament by Mr. Peel, Lord John Russell, and Sir William Molesworth, the object of which is, to enable the Canadian Parliament "to make provision concerning" the Clergy Reserves, as they are called. The powers conferred by this Bill, if, in its present state, it should be allowed to become law, are as large as it is possible to imagine; quite unrestricted, in fact, except only that the incomes of present incumbents may not legally be estreated. Among the equivalents of the term "to make provision" may now be included that of alienation. So the Canadian legislature may be empowered to make provision for the endowments of the Church in Upper Canada, by alienating them to any purpose which a small majority may point out, such as the relief of the existing education rate, or even the construction of a railway or a theatre. The last Act of 1840 was intended to be a final adjustment of this question. Here is a measure still more final; and certainly if there be degrees of finality, it is hardly possible to conceive a more intensely perfect finality than that which Lord John Russell has lately presented to the English House of Commons. We cannot but think, somehow, that this Bill may possibly be the first of a series. At all events, it affords a very just and convenient model after which provision may be made concerning,—that is (according to the new interpretation), an alienation may be effected of,—the endowments of the Church

at home, whenever a sufficient outcry shall be raised to force a Government of the day to make a *final* adjustment of such a matter. Let the Church of Ireland look to it.

A BILL to Authorize the Legislature of the Province of Canada to make Provision concerning the Clergy Reserves in that Province, and the Proceeds thereof.

WHEREAS the Act of the Session of Parliament holden in the Third and Fourth Years of Her Majesty, Chapter Seventy-eight, provides for the Sale of the Lands called Clergy Reserves in the Province of Canada, and for the Distribution of the Proceeds thereof; and it is expedient that the Legislature of the said Province should be enabled to make further Provisions in relation to such Reserves and Proceeds: Be it enacted by the Queen's most excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:

I. It shall be lawful for the Legislature of the Province of Canada, from Time to Time, by any Act or Acts to be for that Purpose made and enacted in the Manner and subject to the Conditions required by the Act of the said Session of Parliament holden in the Third and Fourth Years of Her Majesty, Chapter Thirty-five, Sections Thirty-seven and Thirty-eight, in respect of Acts made and enacted by such Legislature, to vary or repeal all or any of the Provisions of the said first-mentioned Act of Parliament for or concerning the Sale, Alienation, and Disposal of the said Clergy Reserves, and for or concerning the Investment of the Proceeds of all Sales then made or thereafter to be made of such Reserves, and for or concerning the Appropriation and Application of such Proceeds and Investments, the Interest and Dividends thereof, the Interest accruing on Sales on Credit of such Reserves, the Rent of such Reserves for the Time being unsold, and all other the Profits of or accruing from such Reserves, and (notwithstanding the said first-mentioned Act of Parliament) to make such other Provisions for or concerning the Sale, Alienation, or Disposal of the said Clergy Reserves and such Investments as aforesaid, and for or concerning the Appropriation and Application of such Clergy Reserves, Proceeds, Investments, Interests, Dividends, Rents, and Profits, as to the said Legislature may seem meet.

II. Provided, That it shall not be lawful for the said Legislature, by any Act or Acts thereof as aforesaid, to annul, suspend, or reduce any of the annual Stipends or Allowances which have been already assigned and given to the Clergy of the Churches of England and Scotland, or to any other Religious Bodies or Denominations of Christians, in Canada, (and to which the Faith of the Crown is pledged,) during the natural Lives or Incumbencies of the Parties now receiving the same, or to appropriate or apply to any other Purposes such Part of the said Proceeds, Investments, Interest, Dividends, Rents, and Profits as may be required to provide for the Payment of such Stipends and Allowances during such Lives and Incumbencies.

III. So much of the said Act of the Third and Fourth Years of Her Majesty, Chapter Seventy-eight, as charges the Consolidated Fund of the United Kingdom of Great Britain and Ireland with, or authorizes any Payment thereof of, the Sums needed to supply such Deficiency as in the said Act mentioned, shall from and after the passing of this Act be repealed.

Such is the most recent illustration of the parliamentary meaning of *finality*. In the year 1840, when statesmen on both sides of the House concurred in approving the policy of a reunion of the two provinces of Canada, it was deemed necessary to dispose of the long agitated question of the Clergy Reserves, as a measure preliminary to the union of the French Roman Catholic Province of Lower Canada, with the British and Protestant Province of Upper Canada, otherwise the property and the rights of the minority would have been at the mercy of a hostile majority. Accordingly, the Act 3 and 4 Vict. c. 78 was passed by the imperial parliament, which then proceeded to debate the policy of the union. We do not propose, on the present occasion, to re-open the whole question, but we desire to call the attention of all honest and just men to the following points.

I. That the Bill of 1840 was proposed, and the Act passed, as a final settlement.

Lord John Russell in asking leave to bring in the Bill, (May 28, 1840), said, of course if these propositions should be adopted, "*the whole matter might be considered as finally settled.*" (Hansard, vol. liv. p. 706.) Again, on the second reading, his lordship said, "It was thought desirable to settle the question in such a manner as to promote the religious instruction of the people, and promise the *permanent settlement of the dispute.*" (Hansard, vol. liv. p. 1088.)

II. The question was settled by an authority which had not only the power but the equitable right to dispose of it, *before* the concession of almost unlimited powers to the local government.

III. The new Bill, it is alleged, is only *permissive*. The ministers who propose it resign the control of the Reserves to the Colonial Legislature, with the expression, however, of a hope, that the property will still be held sacred for religious uses. But it is known that every member of the Canadian Cabinet is pledged to secularize the revenues which George III. designed for the support of a Protestant Clergy.

IV. Should the Bill pass, the Romish Church will be the only endowed Church in the Colony.

V. Queen Victoria has already been advised to withdraw the charter of the University of Toronto; which was granted by her royal uncle, George IV.; and should the present Bill pass,

she will be advised to surrender the property which her royal grandfather George III. granted for the maintenance of the Clergy, to any purpose which a majority in the House of Assembly shall determine.

VI. The British inhabitants of many a poor scattered settlement will be deprived of the ministrations of religion.¹

Correspondence, Documents, &c.

EMIGRATION FROM CHINA.

[We think our readers will be interested by the following facts in regard to Chinese Emigration, taken from the 12th Annual Report of the Colonial Land and Emigration Commissioners.]

Extract of a Letter from James T. White, Esq. to Governor Barkly, dated July 19, 1851.

There is one trait in the character of the Chinese which makes me somewhat doubtful as to their conduct in the West Indies. I refer to their habit of *combining* together for all purposes, whether good, bad, or indifferent. No Chinaman ever acts from individual impulse, but always in concert with others. This principle of their character, if pushed to any extent in such colonies as British Guiana and Trinidad, where the demand for labour is greater than the supply, might be found very inconvenient and injurious. They are also represented to me as being of rather stubborn and wilful disposition; but I believe that this arises principally from the idea of their own vast superiority over all other people, and would probably give way to better information. These two traits will render it necessary to exercise a firm, judicious, and vigilant control, in order to check misconduct at its very commencement. I think that giving them an interest in the soil and its produce will probably be the most effectual means of preventing such combinations.

James T. White, Esq. to Henry Barkly, Esq., Governor of British Guiana.

Hong Kong, July 23, 1851.

Sir,—Since addressing your Excellency on the 19th instant, I have, at the instance of Dr. Gutzlaff, had an interview with some Chinese in reference to emigration to the West Indies. The Doctor had been in previous communication with them, so that they came prepared on the subject.

2. Subjoined are the terms proposed. They were fairly drawn out

¹ Those of our readers who wish for further information on the subject of the Clergy Reserves, are referred to the *Colonial Church Chronicle*, vol. iv. pp. 344, 376; vol. vi. pp. 165, 201, 277.

on paper, in Chinese, and I noted down at the moment the verbal translation as given by Dr. Gutzlaff.

Proposition of Ching-a-Soo, on the part of the Tung-kwan sugar growers, subject to the modifications of the British employer.

1. Each labourer to receive \$6 per month, and his employer to feed him.
2. Over 12 to appoint a headman, who shall receive in advance \$100, under the obligation to marry, and then to receive with his wife \$12 per month.
3. One headman over 50 labourers, wages to be \$26; to be a married man, and to receive the same bonus in advance.
4. To pay two months' advance to each labourer, recoverable from his wages.

Proposition on the part of Hawa, Bourtong from Teo-Cheo, the easternmost part of Kwang-Tring province.

1. To pay each labourer \$6 per month.
2. Over 10, a headman to receive \$10 per month.
3. Over 100, a headman to receive \$100 per month.
4. As to going out married, with a wife, it is almost an impossibility, and hence an advance of \$100 must be made to each of the headmen to enter the matrimonial state purposely, and the sum be subsequently deducted from their wages.
5. Married couples to receive \$9 per month.
6. The headmen to be careful in enforcing habits of diligence, and to fine those that indulge in idle habits.
7. Every one to have the utmost facility to make remittances of their monthly wages to their relatives.
8. To receive on embarkation three months' wages in advance, to be deducted after their arrival.
9. The above propositions subject to the modifications of the individuals who engage the cultivators.
10. Only strong and hale men, who do not indulge in the habit of smoking opium, from Fokien, Teo-Cheo, and Hai Hong, to be engaged in this work.

3. The general result of the interview was, that they would take \$4 to \$5 a-month (exclusive of food and lodging), or \$6 to \$7 (with-out), according to their relative strength. In the last case they would receive a small piece of ground for their own use.

4. That one headman in 25 would be sufficient, who should receive \$7 a-month with food and lodging, if single, or \$10 if married.

5. That the headman over 50, if married and speaking the English language, should have \$20, it being understood that he should also be a *physician*. The deputation from Teo-Cheo said, that nobody could be got there who understood the English, and they seemed quite satisfied with \$10 per month for their headman.

6. They all steadily adhered to the advance required, which they looked upon as a "sine qua non" to pay their old parents and relatives,

who "could receive nothing for some time after they left." A portion of it was intended also to supply themselves with clothing and other necessaries for the voyage, and for their use after their first arrival.

7. They did not ask a single question about the Colony, or the nature of the work, or the climate, or the people. Their observations were confined solely to the cost of living, and to the price of rice. They did not make a single remark leading to the inference that they had the least idea of returning to their own country.

8. I asked them if they intended to take large or small footed women. They replied, that they would take some of the former if required, but that the latter were more respectable, and would make the emigration better liked by the people.

9. On asking why women do not emigrate from China to Singapore, and other places where the men went, the only reason they gave was that the sea-sickness would kill them, and that their friends always sent home money to enable them to live in China.

The Chinese are great negotiators, and I believe the only way to deal with them is to lay down certain terms and to adhere to them, and when they find that there is no disposition to make any change they will probably come into them after a little diplomatic reserve.

10. I have also seen a gentleman from Manilla, who has resided many years in the island, and is well acquainted with the condition and circumstances of the Chinese.

He informs me that the number is from 7,000 to 8,000, of whom 4,000 to 5,000 live in the town and the rest in the country. Of the latter, some are holders of land, on which they cultivate sugar upon a small scale; others, and by far the greater number, are employed in the sugar factories, where they are found to be intelligent and attentive, and give great satisfaction; others again are shopkeepers and pedlars; and very few, if any, are engaged as daily labourers on the soil. Nearly all these people came to the island originally as Coolies, under engagement to work as labourers, but after a short time forsook the field for other pursuits. He describes them as being very hard-working and industrious for the first six or eight months, during which they hoard up every farthing of their earnings, but that as soon as they have realized a few dollars they start off from field work and set up as hawkers and travelling agents for the richer shopkeepers in town, or engage in some one of the various trades and occupations to which the Chinese are especially addicted, business of any kind being preferred to field industry. The character given of them by this gentleman corresponds so precisely with that of the Portuguese settled in Demerara, that, with change of name, the description of the one would stand perfectly well for the other.

11. He informed me also that the Spanish Government, with a view to encourage their settlement as labourers in the country districts, had taken off the poll-tax hitherto levied on them, and had imposed a proportionate higher tax on the shopkeepers and others, but that he thought this would be ineffectual, the habits of the Chinese being essentially commercial.

12. The above statement, carefully considered, shows the necessity of extreme caution in any steps that may be taken with regard to Chinese emigration, and how easily one may be led astray if the judgment be formed only upon what may be seen in China, where the people are hardworking and industrious (particularly in the field), owing *perhaps* to the pressure of extreme population. These people may change their habits and forsake field work when placed in circumstances more favourable to the development of their natural character.

13. This gentleman also stated that the Spanish planters considered the Chinese unable to bear the continuous heat of the climate so well as the native Indians.

I have, &c.

(Signed) JAMES T. WHITE.

P.S.—I have omitted to mention that the Chinese deputies stated, "that any number of boys could be obtained of the age of 10 or 14 at about \$2 per month. Some girls of the same age might be got, but only by making advances to their parents and relatives." Boys of 12 years of age would readily become acclimatised, and would adapt themselves to the customs and requirements of the country; they would be easily managed, and in time would probably become useful and valuable labourers. It may be worth consideration whether an emigration of this kind, properly conducted, and with an admixture of girls, might not prove, ultimately, more conducive than any other to the permanent interests of the colony.

JAMES T. WHITE.

Extract from Dr. Bowring's Annual Report on Trade.

The emigration from China seems every year to extend itself to new regions, and there is perhaps scarcely any limit to the supply of coolies which China could furnish. Of course, in periods of scarcity, and when the demand for labour is from any cause slackened, the number of candidates for embarkation would be augmented; but such is the superfluity of population in many districts that crowds of adventurers would be found to engage their services for a term of years, in utter ignorance of and carelessness about the name or the distance of the country to which they are sent. Nor do they appear to exhibit the slightest foresight as to the arrangements made for their accommodation during or after the voyage, the numbers to be crowded into the transporting vessel, the quality and quantity of the provision supplied, the sort of labour they are to be called on to exercise, or any matter connected with their personal comfort. A few dollars in advance, always spent in the purchase of clothes, a promise of rice and fish for two, and of wages (from $2\frac{1}{2}$ to 5 dollars a-month) for a certain number of years, are generally the sole conditions of arrangement; and whether the letter C be painted on his breast, designating him for California, P for Peru, or S for the Sandwich Islands, is really a matter of indifference to him. I have seen them express great annoyance at being rejected, whether on account of youth, age, natural

defects, disease, or any other cause, and endeavour again to pass muster in new groups as they offered themselves for examination. In the course of the past year several horrible cases occurred of loss of life from inadequate provision of food and water, of mutiny and murder, and of sufferings in many shapes; but, notwithstanding, the number anxious to be engaged is by no means diminished, and the accounts which have reached China of the success of some of them in California has augmented the desire to emigrate. This ambulatory and adventurous disposition, so rare among oriental nations, cannot but have great influence on the future destinies of the human race. In many places the Chinese settlers already greatly out-number the native population, and by their greater industry and activity have superseded them in the field of labour. In the Dutch East India possessions they are so strong as to embarrass and in some spots to defy the Government. Accustomed to combine and to associate, and trained alike by the social and political institutions of their country to habits of discipline, order, and obedience, they may become formidable in their discontent in the very proportion in which they are valuable and productive if satisfied with their condition. But, independently of the hired labourers who have been principally shipped to the western coast of North and South America and the Islands of the Pacific, there is a constant stream of emigration to the Straits, to Cochin China, Siam, Formosa, the Philippines, and to almost every part with which the junks carry on their foreign trade. No religious superstitions seem to interfere with their movements. They require neither bonzes nor priests to accompany them, but provide a few idols, incense sticks and coloured papers, and launch themselves upon waters and worlds unknown. This pouring forth of the Chinese population upon other countries will hereafter be of much importance as reacting upon China itself; and these wanderers forth, or their descendants, will probably become useful instruments for breaking down that wall of seclusion within which it is so much the policy of the Chinese Government to enclose its multitudinous people. The Chinese emigrants will probably retain their language and their literature, their forms of popular education and domestic usages; and as the fields in which their energies may find exercise are boundless, and no limits can be placed to the supply of human beings which China is in a condition to furnish, we may safely form a high estimate of the influence China will contribute to the cultivation and civilization of the world.

THE RECEPTION OF IMMIGRANTS AT SYDNEY.

THERE are, perhaps, but few of our Clergy who have not assisted some of their parishioners to emigrate from their native country, in the hope at least to promote their temporal welfare thereby. And they who have done this, when they have deposited their charge at the railway-station, or the Emigration Dépôt, will readily remember the blank feeling of doubt which passed across their minds,

as they reflected what would become of these poor people on their arrival at their journey's end. We are now permitted to publish a letter on this subject, addressed by the Rev. Mr. Priddie to the Bishop of Sydney, which we have no doubt will afford eminent gratification to some of our readers. It is also an additional proof of the good which is effected by the *Society for the Propagation of the Gospel*, through the instrumentality of the *Emigrants' Spiritual Aid Fund*. (See S. P. G. Report for 1852, p. cxxii.)

MY LORD,—I have the honour to forward a short report of my proceedings during the time I held the appointment as “Chaplain to Immigrants.”

In October 1851 I entered upon the duties connected with the office, and during the eight months I was acting, the following vessels arrived with general immigrants:—Kate; Earl Grey; St. Vincent; William and Mary; Joseph Soames; Neptune; Sir George Seymour; Agincourt; David M'Ivor. On nearly all these I held *thanksgiving services* as soon as they were anchored. The people on every occasion seemed to be deeply thankful for the early appearance of the Church Clergyman. Numbers of the better-disposed expressed their thankfulness at hearing the last word of exhortation in their fatherland, and the first in their adopted country, from the lips of Christian ministers. I may add that all appeared deeply affected by the due celebration of the solemn service of our Church. One of my first inquiries has always been with reference to the children; whether any were unbaptized, whether they had attended the school on board, &c.; with a caution also to send them to Church-schools immediately on their settling down; warning them at the same time of the so-called “National Schools” here, to which I found many children had been sent by former immigrants, thinking them to be in connexion with the Church.

I have invariably attended the hiring both of the married couples and the single females, and have afforded them all the advice they seemed to need. Even now do I constantly receive letters from different parts of the country thanking me for the information and good advice I have given on their first arrival. I need scarcely say, that this affords me the greatest pleasure, and shows in one way the good resulting from the appointment of a Chaplain, whose duty consists in watching for the welfare of poor immigrants. Nor does the Church's care end here: for the newly-arrived are commended by letter to the pastoral offices of the Clergy into whose parishes they may go. Many arrive here with strange notions about the interior, and with a determination not to leave Sydney; but the advice of a disinterested person, such as the Chaplain, has caused many a preconceived notion about the bush to give way, and has been the means of inducing numbers to go to districts where now they are doing well.

I cannot conclude this short report, without mentioning that the immigrants have constantly expressed their thankfulness to the Church

Societies in England for the care they have manifested in the spiritual welfare of their self-exiled brethren.

I have the honour to be

Your Lordship's obedient servant,

CHAS. F. D. PRIDDIE.

The Right Rev. the Lord Bishop of Sydney.

Sydney, Aug. 13, 1852.

P. S.—I have herewith enclosed a comprehensive statement of the different ships visited, with the number of each communion of the immigrants.

Name of Ship.	Date of Arrival.	Particulars of Immigrants.					Religion.				Total.
		Men.		Women.		Children.	Church of England.	Church of Rome.	Presbyterian.	Wesleyan and others.	
		Married.	Single.	Married.	Single.						
1. Kate.....	Oct. 9, 1851.....	34	66	38	68	87	124	102	40	27	293
2. Earl Grey	Oct. 15, 1851 ...	38	57	39	27	97	104	123	27	4	258
3. St. Vincent.....	Dec. 13, 1851 ...	27	44	34	47	83	75	133	27	...	235
4. William and Mary..	Jan. 4, 1852.....	29	42	32	31	74	87	84	33	4	208
5. Joseph Soames	Feb. 3, 1852	34	42	38	45	88	94	125	21	7	247
6. Neptune	Feb. 18, 1852 ...	43	16	50	66	99	83	174	15	2	274
7. Sir George Seymour.	March 24, 1852.	43	51	42	58	91	66	183	35	1	285
8. Agincourt	April 10, 1852...	36	38	36	42	78	78	132	20	...	230
9. David M'Ivor	May 19, 1852 ...	51	75	55	60	199	113	207	16	14	350
Totals...							824	1,263	234	62	

BOARDING SCHOOL FOR NATIVE CHRISTIAN GIRLS AT BARRIPORE NEAR CALCUTTA.

SIR,—Will you allow me to call the attention and solicit the aid of your readers to the undertaking referred to in the subjoined extract from a private letter to a friend by the Rev. C. E. Driberg, the *Society for the Propagation of the Gospel's* able and zealous missionary at Barripore near Calcutta.

The object will commend itself at once to every one who has any true sense of the blessing of a *Christian* and an *English home*; and every such person will surely be glad to assist, in some measure, towards extending this blessing, even in a partial and incipient way, to the houses of the Native converts of our Church in India—our fellow-Christians and fellow-subjects—by giving the elements of a sound Christian and church education to those of the rising generation, on whom, as sisters and wives, the home sanctities and influences of the Converts' families so much depend.

“If you can do anything” (writes Mr. Driberg) “to further the prospect of my girls' school, I shall feel very grateful.

My object in establishing it was to supply a deficiency very generally felt. There is no such thing in any of our Missions in Bengal, nor any school of such a character in connexion with any Church

Society that respectable Christians may send their daughters to. All institutions of this kind are in the hands of the Dissenters.

It will serve also as an asylum for Orphans.

Barripore is well adapted for such an institution. The Mission compound is large,—the place is quiet—apart from any noisy bazaar, and the church, where daily prayers are said, is close by.

Through the kindness of some friends, I have been enabled to erect the Schoolroom and Dormitory ;—but I still want a house for the teacher, and offices for the kitchen, &c., which will cost about 300 rupees.

The education contemplated is a plain useful Christian one in Bengali;—in English only for such as may specially desire it, and to whom it may seem advantageous to teach it. The monthly expenses, including *everything*, will be three rupees each girl.”

Thus, Sir, for the sum of 300 rupees, (about 30*l.*) the necessary buildings will be completed, and all be ready for commencing the institution ; and for the sum of three rupees (or six shillings) per month, (*i. e.* about 3*l.* 12*s.* per annum,) a girl will be maintained and educated, apart from the (necessarily as yet) imperfect influences of a Native home and the evil examples of surrounding heathens.

The smallness of the cost at which so much prospective good may be set at work is an additional recommendation to the intrinsic valableness of the plan, and will, I hope, induce many to come forward with their help.

Some of the Native converts will doubtless pay, in whole or in part, for the education of their daughters ; but it will be out of the power of the majority to do so, and the Missionary must look for the requisite funds to contributions in England and India.

Subscriptions have been begun on the spot, and I persuade myself that such a plan only requires to be known here to secure additional support.

Subscriptions will be received at 79, Pall Mall, addressed to the Rev. Dr. Withers, and duly transmitted to Mr. Driberg.

I am, Sir, your faithful Servant,

G. U. W.

LEGISLATION FOR THE COLONIAL CHURCH.

OUR readers will be glad to peruse the following remarks on Mr. Gladstone's bill, which we reprint from the *Melbourne Church of England Messenger*. Legislation on such a subject is difficult, but inevitable. The Church looks for it from the present parliament in some shape or other. We have great satisfaction in citing such valuable and unsuspected evidence in its favour from one of our most important colonies, under one of our most zealous bishops :—

“The English papers, received since the publication of our last number, inform us of the withdrawal by Mr. Gladstone, at the suggestion of the Secretary of State for the Colonies, of his bill for enabling the bishops, clergy, and laity of the Church of England in

the colonies, to manage, under certain restrictions, their own ecclesiastical affairs. The ground on which Sir J. Pakington induced Mr. Gladstone to withdraw his bill, was, that negotiations were then in progress upon the subject between the Archbishop of Canterbury and the Metropolitan Bishop of Sydney; and that, pending such negotiation, the bill ought to be postponed. At the same time Sir John, in reply to Mr. Gladstone's speech upon the introduction of the measure, stated several grave objections which he entertained to it. These were in substance,—

I. That its language was so vague and indistinct, as to make him, as he said, doubt whether any two lawyers could be found to agree as to what its real effect would be, and whether any colony or church would venture to adopt it, or regulate their proceedings by it.

II. That its effect would be to make the regulations and canons of an ecclesiastical synod to override alike the statutes of the imperial parliament and the laws of the provincial legislature.

III. That it would tend to break up the Church of England into a number of small separate churches; and

IV. That it would destroy the supremacy of the Crown.

With respect to the last three of these objections, we need scarcely say that we deprecate, as strongly as Sir J. Pakington himself can do, the consequences which they contemplate. In relation to the state, we desire only that the branches of the Church of England in the colonies should possess, *in the management of their own local affairs*, the same freedom which is enjoyed by other denominations; that as they are invested by it with no peculiar privileges, so they should be subjected by it to no peculiar restrictions. Of course they must not be allowed to set aside or contravene its laws any more than other bodies are allowed to do so. Again, in relation to the parent Church of England, we desire most earnestly to maintain our substantial union with it; but this we think will be in no wise endangered by our being allowed an entire freedom in *the management of our local affairs*. All that seems to be necessary for the preservation of such an union is, that no alteration should be permitted in our authorized version of the Scriptures, or in our articles, rituals, and other prescribed formularies; and that a general harmony in the judicial interpretation of any controverted doctrine should be secured by providing a right of appeal in all cases to the highest ecclesiastical court in England. As to the supremacy of the Crown, we would wish that that should be as explicitly acknowledged by the clergy in the colonies as by the clergy in England. We cannot but think, however, that these three objections might have been easily removed by modifications of the several clauses of the bill in committee; and therefore that they would not in themselves have constituted a sufficient ground for its rejection.

The first objection is one of a different character, and presents much greater practical difficulties. We are sensible of the weight it must have in the mind of an English statesman; and we feel that it deserves our attentive consideration. It relates to two distinct particulars;

first, the vagueness of the phraseology of the bill; and, secondly, the omission of any specific regulations as to the method of carrying out the provisions of the bill.

As to the first, Sir J. Pakington stated that he had been able to find no efficient lawyer or divine, who could tell him what was meant by the phrases, "bishop or bishops, together with the clergy, *and lay persons, being declared members of the said Church* (the Church of England) *or being otherwise in communion with the same bishop or bishops.*" We shall not attempt what "no eminent divine or lawyer" in England could accomplish; but we imagine that Mr. Gladstone wished to define, in the most comprehensive terms he could adopt, those persons who belonged, or wished to consider themselves as belonging, to any colonial branch of the Church of England. It is extremely difficult, as any one will find who shall try his skill upon it, to draw up a satisfactory definition of church membership in the colonies; and we believe that if Mr. Gladstone had contented himself with the former part of his description only, "lay persons, being *declared* members of the said church," he would have expressed himself as clearly as the nature of the case required, or admitted. This also is an amendment which might obviously have been made in committee.

But the real difficulty remains yet to be noticed. It lies in the second particular, viz. "*the omission of any specific regulations as to the method of carrying out the provisions of the bill.*" Sir J. Pakington observed that doubts had been suggested, as to what "portions of the laity these meetings (the synodical meetings mentioned in the bill) were to consist of; how they were to be convened; and whether they (the clergy and laity) were to vote separately, or concurrently: "*matters of detail, the arrangements for which ought, in his (Sir J. Pakington's) opinion, to be "clearly enacted."* Here Sir J. Pakington affirms a principle, which is directly at variance with that upon which Mr. Gladstone's bill was constructed. Mr. Gladstone's bill was drawn upon the principle of simply removing restrictions, and leaving every colonial church to adopt that kind of synod, or convention,—in other words, that particular form of ecclesiastical constitution,—which it might itself prefer. Sir J. Pakington considers that the imperial parliament ought to frame a common constitution, complete in its details, for all these churches. For ourselves, we do not much care which of these two principles is adopted as the basis of imperial legislation. Our great desire is to obtain a constitution of some kind. It may be an imperfect one at the first; but if we have any kind of synod, or convention, in which the laity possess concurrent power with the clergy—and on this point we are thankful to observe that Sir J. Pakington agrees with Mr. Gladstone—we do not fear that it will work well; and an opportunity for its improvement may occur hereafter.

It may be regarded as an objection to Mr. Gladstone's principle, that, if it be carried out, there will perhaps be as many different ecclesiastical constitutions as there are dioceses in the colonies; but

these differences would no more affect the substantial unity of the Church, than the varieties at present existing in the United States of America, affect the unity of the Church in that country. Again, it may be asked, How is a colonial church to express its preference for this or that particular form of constitution? It might be difficult to answer this question in the language of an Act of Parliament; and therefore we would leave it, as Mr. Gladstone left it in his bill, for the members of each church to take what course they pleased for the purpose. Wherever a cordial union subsisted between the bishop and clergy on the one hand, and the bulk of the laity on the other, there would be no practical difficulty; and if there should be temporary disagreement or misunderstanding between them in any diocese, that diocese could not avail itself of the benefit of the act, until concord was restored. In the present state of the Australian colonies—we do not know how it might be in others—such a disagreement or misunderstanding could not, we think, be of very long duration. The interests of the several parties are too closely bound up together, to allow of their continuing to carry on what could not but be a suicidal warfare.

If Sir J. Pakington's principle be adopted, our fear is, that either the difficulty of settling the details of the bill will occasion a delay, which will be very injurious to our colonial churches; or, if these details be settled, the bill may be ultimately rejected by parliament on the ground of its interference with the privilege of the colonial legislature. Should this happen, we must then follow the example of our brethren in South Australia; and, relying upon the authority of Her Majesty's Attorney General, who affirms that the restraining Act of Henry VIII. does not apply to us, we must proceed to constitute a representative assembly, and voluntarily bind ourselves to conform to its regulations; provided of course that they be not contrary to the civil or ecclesiastical law of the realm.

We trust, however, that we shall not be compelled to have recourse to this very unsatisfactory expedient; but that we may hope for a speedy settlement by imperial legislation, in one way or other, of this important matter: and we cherish the hope the more confidently from observing the attention which Sir J. Pakington has evidently bestowed upon the subject; and from his assurance that, if he continue in office, it shall not be his fault if some legislation do not take place. In the various documents which have been transmitted to the authorities at home, he will have full means of learning the wishes of the clergy and laity of the several Australian dioceses; and he will find among them, notwithstanding differences in some particulars, such a substantial agreement upon the whole, as will, we think, be sufficient to enable him to form a correct judgment as to our wants on every important point."

Reviews and Notices.

A new General Ecclesiastical Dictionary. By the Rev. EDWARD H. LANDON, M.A. Vol. II. London: Rivingtons. 1853.

THIS is likely to be a most important work, if, at least, the execution of the first volume is equal to that of the second, and if the second volume is a fair specimen of what is to follow. The plan of it, we are told, as well as much of the matter contained in it, is derived from the *Bibliothèque Sacrée* of the Dominicans, Richard and Giraud, which was first published at Paris in 1760.

There is hardly a subject connected with ecclesiastical matters upon which it does not touch, and give valuable information; for instance, under the head *Canon*, we are furnished with no less than eleven different uses of that word; and the various definitions are in general remarkably clear, and carefully drawn up. The biographies also, though necessarily concise, are agreeably written. If we have a suggestion to offer concerning a work of so great research and labour, it would be this,—that there is too much space taken up by lists of bishops of the various sees of Christendom; for instance, the list of bishops of the Canaries from 1353 to 1834 contains fifty names. Now there is not much useful knowledge to be gained from such dry catalogues; and the room they occupy will surely be required in a work, the second volume of which, reaching only to the third letter of the alphabet, yet extends to 712 pages. It is to be hoped, that the author will meet with the support which he richly deserves, and be enabled to carry on his design to a successful conclusion.

Notes of the Flood at the Red River, 1852. By the BISHOP of RUPERT'S LAND. London: Hatchards.

THE readers of the *Colonial Church Chronicle* are familiar with some of the particulars of the disastrous flood by which the Red River settlement was devastated last spring, from a letter of Mr. Taylor, which appeared not long ago in our pages.¹ In the little volume before us we are presented with a succinct account of that severe disaster, in the shape of a journal from the pen of the amiable and excellent Bishop Anderson. Those who in the intercourse of early life may have had opportunities of appreciating the Bishop's devout simplicity of mind, and his singular steadfastness of purpose, will find a happy portraiture of him, drawn unconsciously by his own hand, in his Notes of

¹ *Colonial Church Chronicle*, vol. vi. p. 174.

the Flood at the Red River. And lest the remembrance of former acquaintance should lead to a partial estimate of the Bishop's labours, we will proceed to make a few extracts from this volume.

The Bishop thus describes his own position when the flood was almost at its height—(it began on the 25th of April, 1852, and there was no apparent diminution of the waters until the 21st of May).

“The nearest resemblance to our condition might be found in a prolonged shipwreck, in which the waters are fast gaining on the vessel, and one knows not what to rescue or to save, or whether the ship itself will hold out to the end. There was even the rocking sensation, as one passed over the floating platforms, or watched the swell of the current through the house. At other times one compared our position to that of a fortress under siege; the lines of the enemy approaching nearer and nearer, until but one solitary spot was left from which to look down. When I spoke, however, of this, my sister” (who is the companion of the Bishop's exile, and supplies the place of a mother to his children) “said hers would be David's choice—to fall into the hands of God, and not into those of man. In looking from without, and especially when viewing the settlement after the waters had begun to retire, it was exactly as if a fire had raged. Every house looked a mere shell, the doors and window-sashes taken off, and the chimneys fallen in through the roof, with the barns and outhouses often in ruins around.”—*Notes*, pp. 35, 36.

It is difficult to imagine the scene which we are now about to describe, as occurring not very far from the shores of Hudson's Bay. The Bishop had been speaking of the pang which the thought of the probable breaking-up of his family circle had cost him, and he thus proceeds:—

“To give up the school-room involved scarcely less. There, how many a pleasant hour had been spent; how much pleasant study of the Gospels and Epistles had I enjoyed in the depth and fulness of the original, comparing spiritual things with spiritual, and seeking from each verse and word to extract some hidden ore. Much advancement had been made in every branch of study, as the late examination had testified. In the classics one had studied with me the whole of the Ethics of Aristotle, never before perhaps perused in Rupert's Land; several had read in Herodotus of Cyrus and Babylon; and just as the calamity approached we had entered on Thucydides, and in the introduction of the philosophical historian had discovered many a parallel to our own condition. Were not the early inhabitants of Greece in some measure like ourselves, when it is said, ‘they readily moved from spot to spot, each thinking to gain anywhere the necessary means of subsistence;’ and when it is added, ‘that on account of such migrations, they did not in other respects increase and improve?’ We had just been reading of the siege of Plataea, when we were assailed by

a power which no human skill could enable us to resist. We were reading of the plague at Athens, when we were obliged to give up, and ourselves to realize something of the despondency therein described—the neglect and disregard of all things compared with life. To this study of the classics had been joined that of modern languages. Four could read the Gospels in Italian, the greater part of the school could do so in French, and my senior scholar could read in Luther's own version the German of the Gospel of St. John. Combining thus the ancient with the modern tongues, and those of modern Europe with the two leading dialects of our own land, we recited at our last examination a psalm in the original Hebrew, and the Lord's Prayer in eight different languages, including that of the English version."—Pp. 5, 6.

The Bishop's time is much occupied in the work of education, and he gives the reason for this variety of acquirement:—"My hope has been throughout, that by training several to an acquaintance with the grammars of many different languages, they may be able to analyse more clearly, at some future day, the framework and structure of the Indian tongues, from a deeper insight into the principles of comparative grammar." Speaking of Bishop Smith, who was consecrated on the same day with himself, and who like himself is much engaged in scholastic training, the Bishop remarks, that it is a comfort to him to hear that, with the whole world between them, there was still so much of similarity in their position.

At the risk of exceeding our limits we must give the opinions of the Bishop on several of the most prominent topics of the day—opinions which will be valuable, because formed in the quiet of retirement, and apart from the heats of popular controversy. Thus, speaking of the recent meeting of the North American Bishops at Quebec, he says:—

"Perused the Minutes of the Conference of North American Bishops at Quebec in September last (1851).¹ Much pleased with their tone of moderation, and practical wisdom. Felt how entirely I am cut off from my brethren: no notice could be sent to me of the meeting, from distance; the other Bishops of dioceses in North America are all within a few days or hours of each other."—P. 79.

So again, alluding to the recent experiment of dividing and multiplying the Services of the Church at Leeds and Birmingham:—

"Perused the newspapers received from Canada, especially the English news in them. Struck by new features in the Church at home,—the self-adaptation and pliancy manifested in many quarters at the same time. The complaint has often been made of the unbending character of the Church of England: now she seems to exhibit

¹ See *Colonial Church Chronicle*, vol. v. p. 410.

a very different spirit. Perhaps something of this concession at an earlier period might have prevented some of the separations which took place, as that of Wesley. Surely there is a large amount of energy and vitality through the whole body at present."—P. 81.

Here is something which came unexpectedly to rejoice the Bishop in the midst of his many trials and difficulties:—

" On my return, my second little boy ran to meet me, to announce the arrival of English letters It was a chance opportunity from Lake Superior. The most grateful intelligence, accidentally mentioned in a private letter, was the announcement of a grant from the *Society for the Propagation of the Gospel*, for a Clergyman at York factory. The news reached on an auspicious day; every fresh labourer in prospect lightens our heart."—Pp. 74, 75.

We could linger about this interesting sphere of Missionary labour for a longer time; but we may not; except only to say of Bishop Anderson, and such as he, "great is their reward in heaven."

Apostolic Missions: Five Sermons preached before the University of Cambridge, in May 1852. By the Rev. W. B. HOPKINS, M. A. Fellow and Tutor of St. Catharine's Hall. Cambridge: Deighton. 1853.

NOT least important among the hopeful signs which the Church of England is now showing, is the increasing interest in her seats of learning for Missions. The invaluable Bampton Lectures of Archdeacon Grant gave the tone to the feelings of one University on this subject; and the foundation of the Ramsden Sermons has produced worthy fruits, at all events, in the sister University. In the number of zealous and highly-educated men whom she has sent into the remotest parts of the Lord's Vineyard, Cambridge certainly does not yield to Oxford; and we believe that the pulpit of the elder University can show no recent token of spontaneous zeal for the Missionary cause at all comparable to the work of Mr. Hopkins.

The author's design is stated in the following sentence in the preface:—

"The Apostles were the first Missionaries. Did they or did they not proceed upon a plan? If they did, what was their plan? These are the questions which I have endeavoured to answer."

The answers are gradually developed under the heads of, I. The gradual Propagation of the Gospel: II. Missionary Education: III. Missionary Labours: IV. Missionary Aids: V. The Missionary Church. We could say much in praise of the work. But it must suffice to record our conviction that Mr. Hopkins has discussed a most interesting subject with sound judgment, learning, and earnest piety. It is a work which we

believe no one could read without feeling himself better qualified, either to appreciate the difficulties and the success of Missionary labourers, or even to undertake (if the will of God lead him) to share in the toils and the glory of the foremost soldiers of the cross of Christ.

The Mission to the Jubilee. Bishop De Lancey's Report to the Convention of the Diocese of Western New York, 1852.

THIS valuable and most interesting Report comprises the Bishop of Western New York's diary during his recent visit to England; and a documentary appendix of official letters connected with the visit, and full reports from various newspapers of the public meetings, &c., at which the Bishop was present. The incidents of this memorable Mission are so familiar to our readers; and the favourable impression of the delegated Bishops is so unlikely to be forgotten by any who enjoyed the privilege of intercourse with them, that it would seem superfluous to retrace what can never cease to be among the most delightful recollections of the past. We shall merely reprint the conclusion of the Bishop's journal, in the assurance that it will find an echo in the hearts of all who pray that peace may be within the walls of our Jerusalem, and plenteousness of spiritual gifts in her palaces:—

“Of the high personal gratification enjoyed by ourselves in this visit, of its instructive and beneficial effect on our minds, of its animating and cheering influence on our own hearts, and of the rich spiritual blessings which we trust and pray will flow to our own souls from this intercourse and association with our brethren in England, Scotland, and Ireland, I need not speak.

Our reception has been frank, cordial, and affectionate. Our services at the altar and in the pulpit have been kindly and attentively received. Our intercourse has been the intercourse of brethren.

We return with stronger convictions of the stability, power, efficiency, and influence of the Church of England; with a higher estimate of her spiritual character, educational control, and intellectual attainments; with firmer confidence in her strength as the bulwark of Protestantism, and in her unflinching adherence to Catholic truth, as presented in the Bible, and maintained in the Creeds, Liturgy, Offices, and Articles of the Prayer-Book; with more earnest desires for synodical union and intercourse between the independent churches of England and Ireland, Scotland, and the United States, and stirred to more fervent prayers for the Church of England, that the blessings of the HOLY GHOST may rest on all her missions, her societies and institutions, her universities, colleges and schools, her parishes and congregations, and on her bishops and all her clergy and laity, to the widest extent, and to the end of time.”

We have a large number of books waiting for review; we hope to find room for many of them next month.

Colonial, Foreign, and Home News.

SUMMARY.

DURING an unusual dearth of news from Colonial Dioceses, the opening of the Imperial Parliament, with small augury of good, apparently, for the CANADIAN Church, affords abundant scope for conjecture and reflection. It is well known that the late Colonial Minister refused to be a consenting party to a scheme, propounded under a threat of rebellion, in case of denial, by Mr. Hincks and the Romanist party in Canada, for the secularization of certain funds arising from lands reserved by an Act of 1791 for the maintenance of a Protestant Clergy. On the other hand, it is equally well known that Lord John Russell, in common with his late colleague, Earl Grey, and his present colleague, Sir Wm. Molesworth, was committed to a political maxim or theory, that the Canadian Legislature has an undoubted right to deal with these funds as to their wisdom shall seem good. Lord John has given proof in his own case that he does not hold this theory as a mere sentiment of the mind, without design of passing into act. On the 10th inst. he informed the House of Commons that, among other legislative measures, Government was prepared to introduce "a Bill to enable the Canadian Legislature to dispose, with due regard to existing rights, of the Clergy Reserves." From the vague generalities in which the announcement was couched, it was not easy to gather its precise meaning, nor the nature and extent of this disposal; nor, again, what was intended by existing rights—whether the rights of the Church to property previously granted to it were to be respected, or only the rights and life interests of existing incumbents. On Tuesday the 15th, however, all mystery was dispelled. Mr. Peel on that day brought in the Government measure, which we reprint elsewhere in all its ostentatious offensiveness of concession. It was received with a vociferous welcome on the part of Mr. Hume,—with an eloquent but ominous silence on the part of Mr. Gladstone. In a discussion which took place simultaneously in the House of Lords, the Duke of Newcastle asserted that the wisdom of the measure would approve itself to the Church and country equally. The intentions of Government are thus explained by Mr. Peel:—"They did not intend in any way to alter the present condition of things; they would leave the various denominations not merely in the same relation, but on the same footing; and all they proposed by this bill to do, was to vest in the Legislature of Canada the power, if they thought fit, of altering these arrangements. It did not follow that the Reserves would be alienated from their present purposes."—[No! but Mr. Peel seems to think such an event likely; for, with rather awkward nervousness, he repeats that sentiment, "he had no reason to think that these Reserves would be alienated from religious purposes."—"He considered it to be of the highest importance to secure the ministrations of worship in the most remote districts of the province; to have a public provision for the payment of stipends to the ministers of religion; and

he thought that they ought not to forget that the clergy and laity of the Church of England, and of the other denominations to which he had referred, constituted by no means an inconsiderable minority in that country." Mr. Peel's peroration is inimitable:—"The Church of England, as in the United States, would derive its strength, not from the liberality of the public, but from the purity of its doctrines," &c. No doubt; but Washington did not bring a permissive bill before the American Legislature to enable the several republics to alienate, if they thought fit, "the liberality of the public." On the contrary, "the liberality of the public" was, and is to this day, held sacred by the American democracies.—All the English papers announce as a fact the reception at Rome of Dr. Levy Ives "into the bosom of the Catholic Church." Dr. Ives is designated as Bishop of NORTH CAROLINA, and he is stated to have surrendered "the emblems of his office—the cross and the ring"—with much emotion into the hands of the Pope. This event seems to have been expected in America, where the Bishop's former aberrations in the same direction have been excused by himself on the plea of temporary insanity.—"Our readers," says the *Canadian Churchman*, "will remember that at the late disastrous conflagration at MONTREAL, St. Thomas's church was totally destroyed. We hear that active steps are being taken to rebuild this sacred edifice, and that plans of a structure capable of accommodating 330 persons, and to cost 1,300*l.*, have been approved: of this sum about 700*l.* may be reckoned upon, leaving a deficiency of 600*l.*"—The Bishop of CAPETOWN's claim to sit in the present Convocation has been negatived. The position of Colonial Bishops is rather anomalous: they are not allowed to have a voice in the Synods of the Mother Church, and yet they may not summon a Synod of their own. Thus the Colonial Churches have all the disadvantages of connexion with the State, and none of the advantages of being unestablished, or free from that connexion. Our Summary must close, with the heavy tidings of the death of the venerable Bishop of SYDNEY, which took place on Feb. 20th.

UNITED STATES.—*Service at New York on the day of the funeral of the Duke of Wellington.*—(From *New York Churchman*, of Nov. 27th.)—Religious services in honour of the Duke of Wellington were held in Calvary Church, New York, on the evening of Thursday the 18th. The following account of them is from the *New York Herald*. The sermon, of which the *Herald* gives a full report, was by the Rev. Dr. Vinton, of Grace church, Brooklyn. As it is much too long for our columns, we must content ourselves with saying, that it was such as was to have been expected from the worthy and accomplished divine. The occasion was indeed a noble one, and the speaker was nowise unequal to it. His text was—"The last enemy is Death."

The British residents in this city observed the occasion of the funeral of the Duke of Wellington in London with appropriate and imposing religious ceremonies, last evening. The Reverend Doctor Hawks having placed Calvary church at their disposal, at about eight o'clock in the evening the sacred edifice was thronged to overflowing with a congregation of persons of highest worth and respectability. The ladies were dressed in deep mourning, and the gentlemen, in addition, wore rich badges upon the left arm. The Right Reverend Bishop Wainwright, of the diocese of New

York, presided over the ceremonial with great dignity. He was supported by twelve clergymen—six being ranged upon his right, and six upon his left hand, extending from his chair around each side of the communion table, to the reading desk. The clergymen were all habited with a deep mourning scarf over their robes. The reading desk was surrounded in front by a most brilliant array of naval and military officers, and diplomatic functionaries, in full uniform, and official dress. We noticed His Excellency General Mosquiro, ex-President of New Granada, their Excellencies the Consuls General of Prussia, Austria, and Spain, the Consul General of the Netherlands, his Excellency General Herran, Col. Sands, Col. Steptoe, and a large number of officers of the army of the United States; Brigadier Generals Hall and Morris, of the New York State Militia, each accompanied by his staff; Major Hagadorn, and also a number of distinguished officers of the American navy. The British Consul, Mr. Barclay, had been called from the city a few days ago, and was, consequently, not present.

The Rev. Dr. McMurray, of the Diocese of Toronto, Canada West, said Evening Prayer throughout. The 15th chapter, v. 20, of the 1st Corinthians was substituted for the 2d lesson. The "Gloria in Excelsis" was by Tallis; the chants by the Duke of Wellington, (3), and his father the Earl Mornington. After prayer, a quartette from "The Last Judgment," by Spohr, was sung; and after the Oration, Mad. Bouchelle sang Handel's "I know that my Redeemer liveth," from the "Messiah." The Right Rev. Bishop Wainwright then said the prayer for the Burial Service, and pronounced the Benediction.

DEATH OF THE BISHOP OF SYDNEY.—The Church has sustained a loss which for the present seems irreparable, in the decease of the venerable Bishop of Sydney, which took place at the residence of Lady Gipps, in Chester Street, Belgrave Square, on Sunday morning, Feb. 20th. A severe attack of bronchitis, and the subsequent exhaustion, proved too much for the strength of the Bishop, already weakened by a long sea-voyage, and by the inclemency of an English winter. His Lordship was in his sixty-fifth year, and was born at Canterbury. In 1818 he became B.A. of Pembroke College, Cambridge; and in 1829 he was selected by the Duke of Wellington to fill the office of Archdeacon of Australia. His consecration as Bishop of Australia took place at Lambeth, on Feb. 14th, 1836, on the same day with that of the Bishop of Quebec; and in 1847 his episcopal jurisdiction was limited to the present Diocese of Sydney, while authority was given to him as Metropolitan over the whole of Australasia.

PRIZE ESSAY.—A member of the Bengal Civil Service has offered a prize of 300*l.* for "the best Essay in refutation of the errors of Hindu Philosophy according to the Vedanta, Nyaya, and Sankhya Systems." The Trustees—the Archbishop of Canterbury, and the Bishops of London and Oxford—have appointed three examiners, Dr. W. H. Mill, Dr. W. Whewell, and H. H. Wilson, Esq. The essays are to be sent before 31st Dec. 1854, to the care of the Rev. Secretary of the *Society for the Propagation of the Gospel*, 79, Pall Mall, London, where the rules, &c. to which the Essay is subject may be obtained. The competition is general, not limited to natives of Great Britain and Ireland.

CORRECTION.—(*Banner of the Cross.*)—In the notice of the consecration in New York it was stated that the Bishop of Montreal was the first English Bishop who had used our American form of consecration in the Holy Communion. A friend has informed us that Dr. Inglis, Bishop of Nova Scotia, in the time of Bishop White, administered the Holy Communion in St. Peter's Church, in this city, using the service in our Prayer Book.

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

APRIL, 1853.

THE DEBATE ON THE SECOND READING OF THE CLERGY
RESERVES BILL.

IT is miserable work to write upon this debate, which took place on the 4th March; but necessary, nevertheless. The defence of the measure is relieved by scarcely a single light. The advocates of it indulge in no lofty sentiments; abstain from any declaration of principle, except indeed that of colonial self-government, which few men now a days are apt to contest, and to which we will recur presently. Expediency, not justice, is the groundwork on which it is rested. Mr. Gladstone's speech is of course the most important feature in the debate; but who, in a moment of retirement, sequestered from the heats of party and of controversy, can look upon that speech otherwise than with sentiments of deep and poignant regret? Alas! alas! Ἑλλάδος φωνᾶς κωφός, the great ecclesiastical writer seems deaf to the voice of his mother, and to have buried the churchman in the keen and busy politician. True it is, he tells us he is "a member of the Church, and not indifferent to her welfare;" yet less than this small measure of attachment is hardly to be expected from one representing a body of constituents, all of whom are Churchmen—the major part Clergymen. Even this somewhat gratuitous profession of fidelity stands in strange contrast to a like profession volunteered by Sir William Molesworth, who, with very respectable consistency, deems the title of Radical an "honourable" title, and whom Mr. Gladstone, in the course of his speech reckons among his "friends:"—

"I should be sorry (he says) to support any measure, which, in my calm judgment, I should think would be injurious to the Church of

England; because I prefer the doctrine and discipline of the Church of England to those of any other religious denomination."—*Sir W. Molesworth. Times, March 5.*

It must, we think, strike even the most thoughtless and casual observer, that there is a cordiality and genial warmth in this declaration of the right honourable member for Southwark, which it is difficult to trace in the more philosophic and measured confession of the right honourable member for the University of Oxford—one of the Church's representatives in the Commons' House of Parliament.

But Sir William Molesworth's avowal of preference for the Church of England is followed by a few sentences which merit the careful reflection of our readers:—

"But there is so strong a feeling throughout North America against religious endowments by the State, and in favour of the voluntary system, that the fact of the Church of England being endowed makes it an object of suspicion and jealousy, and does it far more harm than it derives good from its share in the Clergy Reserves."—*Times, March 5.*

The sincerity and consistency of Sir William Molesworth are worthy of all honour: he speaks as an English gentleman should speak. Moreover, it is as silly as it is wrong to fix a man with awkward consequences, which he can disown, even if he cannot shift off, or which he can attribute to defective judgment and not to defective intention; but really these sentiments, falling from the lips of a cabinet minister, and a chief advocate of the measure, do appear to afford a clue by which the intentions of the Government are to be unravelled; namely, with every good wish for the prosperity of the Church of England, to leave her for support and maintenance upon the voluntary system, at least in Upper Canada.

It is worth while, however, to go into details, and to examine some of the arguments urged in support of this bill. Its supporters affirm that the Canadian Legislature has an undoubted right to deal with the funds arising from the Reserves; inasmuch as to make provision concerning them is a matter of local and colonial, not of imperial interest. Nay, the Duke of Newcastle in a despatch to Lord Elgin, bearing date the 15th January, 1853, while expressing his regret that any desire should be entertained to disturb a settlement, devised with a view to reconcile conflicting interests and feelings, proceeds to lay down principles of imperial policy, in the following terms:—

"But they (Her Majesty's Government) are fully satisfied that no such sentiments of regret would justify the Government or Parliament of this country in withholding from the Canadian people, through

their representatives, the *right* of dealing as they may think proper (!) with matters of strictly domestic interest."—*Despatch from the Duke of Newcastle to the Earl of Elyin and Kincardine.*

Observe! The Colonial Minister of Great Britain instructs the Canadian people that they have a right to do,—not that which *is of itself* just, and therefore fit and proper to be done,—but what they may, in their opinion, think fit and proper. To say the least, this is a very loose, unguarded mode of expression to be employed by an English statesman. It may be a mere slip of the pen, or may be attributable to recent inexperience in office. Yet surely it is very infelicitous! It is the first time we ever heard it asserted that nations or individuals have a right to do as they think proper in any matter—not simply indifferent (*ἀδιάφορον*)—whether personal, colonial, or imperial. It would be startling to see the sentiment justified by a catena of quotations from the writings of casuists, lawyers, divines, and statesmen. A right to do as they may think proper! A man has the faculty, the power, to act in any matter as he may think proper—not the right. By a mysterious prerogative of human nature, the will of a man may be determined to evil: he has no right to carry it into effect. He has the power or faculty to destroy his own or another's life by his own hand, or to ruin a neighbour's reputation by calumny;—he can have no right to do so, if he may think proper. But it is asserted the right exists—the "abstract" right,—that is the happy phrase! We must leave it to men of nimble wit and subtle intellects to lay down the distinctions between a right in the abstract and a right in the concrete; but we very much question whether any ethical writer, from Aristotle down to Sanderson or Jeremy Taylor, would assent to the broad proposition, that an individual or a legislature has an undoubted right to do as they may think proper about any matter not simply indifferent—neither good nor evil, that is.

With regard to the particular instance before us,—the abstract right of the Canadian legislature to deal as it may think proper with the Reserves,—we admit, and we always have asserted, the right of British Colonists to a very enlarged measure of self-government, but always within the limits of justice and equity. We admit that, if it shall seem good to the Canadian Colonists, they have a clear undoubted right to deal prospectively with the Clergy Reserves, and to say that they shall for the future cease and determine. But we deny the right to deal with them retrospectively: to make provision concerning them by alienation—that is, in plain words, though the term is unacceptable, to confiscate them. There are other grants of

land in Upper Canada besides the Clergy Reserves, conceded to individuals, which rest on precisely the same basis:—

“ In Upper Canada 3,200,000 acres have been granted to U. E. Loyalists, being refugees from the United States, who settled in the province before 1787, and their children:—730,000 acres to militia men; 450,000 to discharged soldiers and sailors; 255,000 to magistrates and barristers; 136,000 to executive councillors, and their families; 36,000 to clergymen, as private property; 264,000 to persons contracting to make surveys; 92,526 to officers of the army and navy; 50,000 to the endowment of schools; 48,000 to Colonel Talbot; 12,000 to Dr. Mountain, a former bishop of Quebec,” &c.—*Lord Durham's Report, quoted by Archdeacon Bethune. The Clergy Reserve Question, p. 12.*

Has the Imperial or the Colonial Parliament a right to do as it may think proper with these grants?—a right to make provision concerning Colonel Talbot's princely domain? No! Then what right have you to divert from their sacred purposes the funds already accrued to the English Church from the reserved lands, or to contemplate their diversion (which you obviously do), since both rest on the same guarantee and basis? You may tell Colonel Talbot that he shall acquire no further property in this way; and, if you are just, you ought not to say more to the Canadian Church. You have no right to do a wrong. But it is a wrong, if you say you have a right to tamper with the one and not with the other. Aye! but there is a strong feeling against religious endowments by the State in North America, and you mean to place the *English Church* upon the voluntary system. If a “heavy blow and great discouragement” is not aimed against the English Church, why is the Romish Church still left under the protection of the Imperial Parliament? Or is there only a strong feeling in North America against religious endowments by the State as regards the Church of England, but none against the endowments of the Church of Rome? Any how, even-handed justice is not dealt out between the two Churches. The endowments of the one are perilled—the endowments of the other are under the guardianship of an Imperial veto; and the measure is based on expediency, temporal policy, party tactics, but not upon principle.

But it is said that the Bill is only permissive, and it by no means follows that these endowments will be confiscated after, or in consequence of, the passing of the Bill; that persons in Canada, whose opinions are entitled to great weight, whose opportunities of judgment are excellent, and whose powers of mind give great weight to their conclusions, believe that they will be respected; that to doubt this is to doubt the generosity of the Canadians: and to doubt the generosity of the Canadians

is to insult them. (We think, that in common fairness, we ought to place on record the opinions of men quite as likely to be informed of the intentions of the "Clear Grits" of Canada as either the Duke of Newcastle or Mr. Gladstone. In the more recent debate in committee, as reported in the *Times* of March 19, 1853, Mr. Hume said—"The noble Lord might rest satisfied, from what had already taken place, that the assembly of Canada would secularize these reserves." Mr. Bright said—"that he took it for granted the reserves would be secularized." He was not like the gentlemen on the treasury bench, for he hoped they would be secularized, and he had no doubt they would be in a short time.") So it is argued. Then why salve the rights of existing incumbents? Why salve the lesser right and abandon the greater? Why guarantee the right of the fluctuating and transient individual—the corporation sole—while the right of the permanent body—the corporation aggregate—is imperilled, and with it the service of God and the extension of Christianity? Surely to a nicely-balanced mind, sensitive of its honour, the insult is as galling, and the distrust as glaring, to be doubted in a little matter as well as in a greater. Moreover, we never heard a doubt expressed about the generosity of the Canadian people. About the generosity of the Honourable James Harvey Price and of the Honourable Francis Hincks—who are the arch-agitators of the question—and their intentions concerning this "deeply and bitterly-poisoned gift" of religious endowments, we have heard grave doubts expressed, and very serious apprehensions. We thought it a fact as patent as the day,—as notorious in England as in Canada, that Mr. James Harvey Price and Mr. Francis Hincks, together with their Romish followers, are bent upon the secularization, that is, the confiscation of these reserves. Now, if the speeches about the generosity of the Canadian legislature were made in ignorance of the sentiments of these gentlemen, they really are very silly speeches; or if they were not made in ignorance, then we must be permitted to observe, not that they were dishonest speeches, but that the information on which they are grounded is very different from our own, and in direct and palpable contradiction to the information imparted by the Parliamentary papers upon the subject now before us.¹

But we must revert once more to the topic of colonial self-government,—“colonial freedom,” as Mr. Gladstone phrases it.

¹ Clergy Reserves (Canada).—Copies of all correspondence between Her Majesty's Government in Canada and the Secretary of State for the Colonies on the subject of the CLERGY RESERVES, ordered by the House of Commons to be printed 23d December, 1852.

Further Papers, &c. presented to both Houses of Parliament, by command of Her Majesty, 11th February, 1853.

Is that self-government to be all on one side? Is the colony to govern itself; and is the Church in the colony not to govern itself? Is the colony to be enfranchised and redeemed from captivity, but is the Church in the colony to be left in thralldom and in bondage? If this Bill shall pass the Imperial Legislature in its present form, *pur et simple*, without alteration, then, from that moment, the Church of England will not only be deprived of the protection of the State, but will soon cease to derive the slightest appreciable benefit from its connexion with the State. It will cease altogether to be an established Church; and we assert roundly, that to concede self-government to the colony and withhold it from the Church, is not only injustice, it is tyranny as gross and as odious as ever was inflicted by one nation upon another, or by one individual upon another. Moreover, Mr. Gladstone is bound to be the instrument of imparting self-government to the Colonial Church,—bound by every obligation of honour and of justice, as he values an untarnished reputation. Whether as an English gentleman, a Churchman, a statesman, or a politician, he is bound to bring in his former Bill, and to pass it with the majority at his command. The Church has a right to this, both abstract and concrete; a right as stringent as that which the Imperial and Provincial Parliaments have, as it is asserted, to make provision concerning her endowments; a right which ought to be demanded, not sued for with bated breath and whispering humbleness; and if Mr. Gladstone be indeed “not indifferent to the welfare of the Church of England,” he himself, at least in this one respect, will become her fearless and unflinching champion.

THE CHURCH AND THE FUTURE GOVERNMENT OF INDIA.

AMONG the important subjects now under the consideration of Parliament, few, we ought rather to say none, are of importance so vast, whether in a religious or political point of view, as that of the future government of India. In 1854 the present charter of the East India Company expires. Meanwhile, a Committee of the House of Commons has been appointed, “for the purpose,” according to Lord John Russell, “of collecting information on the subject;” and incidental discussions occur weekly both in the House of Commons and the House of Lords. Lord Ellenborough discourses fluently about the respective merits of the Ryotwar and Zemindary systems. Mr. Bright dilates upon the obstacles which prevent the growth of cotton, and the development of the commerce and cultivation

of India; upon the deficiencies of the revenue, and the increased exports of printed goods; mule-twist and water-twist are a salient spring of most moving eloquence; but silence, unbroken as the silence of the night or of the sepulchre, is resolutely maintained upon topics of infinitely graver moment to the country's welfare than these are, or ever can be. In the British House of Commons no man is found to point the finger to the wretched estate of 150,000,000 of human beings lying in darkness and the shadow of death,—that shade of darkness and of death which the everlasting Son of God took flesh to dissipate. Not altogether, certainly, but in a great measure, India now is much what it was in the time of Alexander; civilized, no doubt, but its civilization is fixed and stereotyped: does not advance; the products of its looms and potteries are what they ever have been, neither more exquisite nor more debased than formerly; the national character remains the same, and the national religions are unmodified; but what does this matter, so long as India is ours, and we can keep it? Who cares what becomes of the souls of those who defend our territory, and collect our revenues, and administer our laws, provided the territory be extended or preserved, and the revenue collected? Untouched by human gentleness and love, the nation will have its bond, whether it be “a weight of carrion flesh, or three thousand ducats.” The subject has been mooted over and over again in these pages.¹ It seems almost hopeless in the present temper of the age, and of governments,—careful about merchandise, careful about the enlargement of the empire, careful to maintain an even balance between contending parties, whether political or religious; indifferent, in fact, about religion, if only it can be made to maintain a safe aspect, which some describe as a neutral tint, and others characterise as a foul unmeaning blur on the pages of the Gospel,—under such conditions it does seem hopeless to anticipate that the nation, as a nation, will expend much thought or much money on the spread of Christianity among its eastern possessions; or on the conversion of the heathen; or on the promotion of native education; or on the spiritual destitution of its civil and military servants. It is true that we have a national Church; but the passing administrations of the day dare not trust these works to her care, for fear of offending jealous rivals; although perhaps the greater portion of the Anglo-Indian community belongs to the Anglo-Indian Church. Yet, in spite of these apparent difficulties,—and these are in the hands of God to remove, as much as in our own,—it does seem right to recur once more to the state of the

¹ *Colonial Church Chronicle*, vol. v. pp. 201, 281, 302, 304.

Church in India, in the hope that it may attract the attention of some one with a heart as well as with ability to bring forward this subject, during the approaching debates on the Company's charter in the House of Commons, otherwise no doubt any government will be glad enough to bury it in oblivion.

We are prone to think, and upon not insufficient grounds, that, putting the conversion of the heathen quite aside, not less than 300 additional chaplains—that is, just double the number of Clergy now sent there by the Company and the two Missionary societies of the Church—will not be more than enough to supply the Company's servants alone (civil and military) with the commonest requirements of religion; and that three times as many more churches as are already built are necessary for the same purpose. We say nothing here of education, important also as that topic is, whether as regards the native population, or the children of Europeans. It is plain that if English supremacy is to be maintained in India, amongst other means, it must be so maintained through the instrumentality of a truly Christian education of the people. Yet this clearly is not within the scope of any purely voluntary association. If effected at all, it can only be effected with the assistance, and by the cooperation, of the British and Indian Governments.

But how are these wants to find a voice by which to express themselves and make themselves known? But they must be brought before Parliament; or, the Anglo-Indian, like the Canadian, Church is more likely to be shorn of its present beggarly resources, than to have them amplified and strengthened.

It must not, however, be forgotten, that there is in England a very large class who, in the persons of their children and relatives, have a direct interest in a right solution of the question to which we allude; and certainly it is enough to make any one's heart bleed to see young men, year after year, embarking for India, with a moral certainty that the greater portion of their future life will be spent without any of those external means by which they may be reminded of a God and a judgment to come. It is the obvious duty of these persons to make some demonstration of the interest they take in the best welfare of those from whom they are separated. Any how, India must be Christianised, or its bare possession will ruin England. In the order of things this must be, if not in the order of the purposes of God. It cannot be that India was given to this country merely, as if it were to be used as a gold mine or a savings' bank. It must be given, as we have often urged, for some better use; and if that use be not recognised, or, being recognised, be disregarded, what can be the end thereof? How the loss of India would paralyse the power of England; and then imagine

the disastrous consequences which would ensue to the world upon England's fall! Scripture will furnish a parallel of such a fall as that! "Alas! alas! that great city, that mighty city, for in one hour judgment is come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea stood afar off and cried, saying, What city is like unto this great city!"¹

PROPOSED INCREASE OF OUR MISSIONARY STAFF IN INDIA.

[IN accordance with our promise, we proceed to lay before our readers some extracts from an article furnished by a correspondent who signs himself "*The Son of a Soldier who owes a debt of gratitude to India.*"]

Day by day we are reminded that popular errors have many advocates; and as readily perceive that popular truths require no advocates: but, whether we admit it or not, our indifference too plainly testifies that unpopular truths demand powerful advocates,—an advocacy resting on stubborn facts, truly stated by independent minds.

That important truth, "the responsibility of England with regard to the spiritual interests of her Colonies," is here insisted on upon these grounds only.

We may safely gauge the general unwillingness to receive it, by the simple fact, that out of the enormous wealth of Great Britain a sum is annually spared to the Societies engaged in promoting the spiritual welfare of our Colonies, less than the annual incomes enjoyed by some private individuals! and by this, that amongst our young men who eagerly seek the honours and rewards held out by other professions, few are ready to devote their powers of mind and body to missionary work.

The responsibility of our native land is not yet fully acknowledged either by parents or by the young; still less by those who have the power liberally to assist the cause of Christian missions. Could this view of the truth be brought home to us, it might cease to be unpopular,—it would at least be deemed of sufficient importance to invite further inquiry. Of all our vast possessions, India, the most important, has been thrust forward to the unenviable distinction of being a field doomed to remain barren and unfruitful,—fast bound in the chains of darkness and unbelief. From the first moment that serious efforts were made for her conversion, they were either denounced as im-

¹ Rev. xviii.

politic or regarded as necessarily futile. While attention to the prejudices of subjects is wise in all governments, it was doubtless indispensable in a government constituted as our empire in India. This caution was fully kept in mind by statesmen and soldiers during the tide of conquest which reduced this magnificent province to our rule. But caution when employed in His cause to whom the Father has promised in his mysterious covenant to give "the heathen for his inheritance, and the uttermost parts of the earth for his possession," may be carried too far. So insurmountable, however, appeared the barrier of Caste, and the power of the heathen priesthood, at the early part of this century, that we find one of our most astute and powerful writers at home (a minister moreover in that church militant to whose soldiers the order still stands unreversed, "Go ye into all the world and preach the Gospel unto every creature,") expressing the conviction, "that it was not possible to push the business of proselytism to any length, without incurring the utmost risk; that the danger was more tremendous, because it might be so sudden: religious fears might lead the troops to disaffection; and if the troops were generally disaffected, our power in India would be broken." Another reason for giving up the task of conversion appeared to him the want of success.

The situation and prospects of the Christian Missionary in India have, since these words were written, indeed altered and improved. Other men have laboured, and he is invited to enter into their labours. The seed sown by Swartz and other faithful men has taken root, and India herself calls upon us to bear witness that prayer and patience, and zeal and courage, have been at length rewarded. This success has been called in question by members of the Church of England, engaged for a time in the military or civil service of the Honourable East India Company, whose duties may have been chiefly confined to some one portion of the vast regions of India, and whose opportunities of deciding on the reality or extent of the spread of Christ's religion in the three presidencies must have been necessarily limited. In an early stage of such a work it is more than probable that many of the converts may have proved themselves but outward professors. It was not to be expected that the Hindus would easily lay aside deeply-rooted prejudices in behalf of their ancient and attractive form of religion, to embrace that which was "to the Jews a stumbling-block, and to the Greeks foolishness;" or that a system so gratifying to the sensual propensities would at once make way for the simple doctrine of "Christ crucified," with all its restraints and demands upon the mind and conduct. In spite, however, of the

difficulties of such a change, the work of conversion, especially in the south of India, has steadily advanced, and we may indeed trust that the mighty work will go on and prosper.

To prove the truth of this on plain undeniable evidence is the one thing imperatively required; and, with this proof before us, is it too much to expect of Christian England to lend a more kindly support and encouragement towards it?

Much information may be gathered from a work, first printed in the Calcutta Review of October 1851, and reprinted in London, entitled, "*A general Review of Missionary Labour and Progress.*" It shows the results of the united efforts of American, German, Scotch, and English Societies to spread the knowledge of God's word; the number of those who are employed; their schools; and that unfailing test (so far as man can form a judgment of his fellow-man), the number of communicants.

Whatever preference we may have for the Church of our native land, for her Apostolical order and pure Liturgy, it is good for us to rejoice in any work and labour of love, towards which others are willing zealously to contribute.

One feeling should alone (?) be paramount in the heart of every member of our Church on this subject, viz. an earnest desire to outvie others in the rivalry of good will,—a strong determination to surpass them in this noble field of Christian exertion. It is open, indeed, to all alike. There is perfect freedom, protection, and safety for the efforts of all throughout the vast regions of India. By the celebrated Act of the year 1851 it has been declared that all natives are free to hold their own conscientious opinions in religion, without fear of legal penalties. An European, or even a native, missionary, might travel into nearly every district, and would be received with courtesy, if not with kindness, by the people.

In no country in the world do we find that the two elements of population and accessibility exist in combination to such an extent as in India. Whereas in many other countries we can carry divine truth to tens of thousands, in India we can take it to millions. Wide, then, and open is the field, plenteous the harvest; and have not the labourers of our Church (few—lamentably few—as they are) some advantage in reaping it? They have not only the Bible in their hand, but a scriptural Liturgy, translated into its different languages; that book which has been appropriately styled, "*The Daughter of the Bible.*" However cold and negligent may be our services at home, the Hindoo converts have recognised the true value of our national Liturgy; they consider it a faithful expositor of God's Word, and fully enter into its devotional warmth. "A

native congregation," attests Bishop Spencer, "is a most affecting sight. The responses are repeated by the whole congregation with one voice. It is true heartfelt worship, in which all join."

This is the possession which gives us one powerful advantage over every other denomination of Christians. Indeed, the very work of Christian missions has been the providential means of convincing, not only the ministers of our own Church, but those who differ from us, that the Prayer Book possesses an unspeakable value in impressing upon the minds and memories of all who use it the great leading truths of the Gospel. We have a native Church firmly planted and increasing in strength, and an ordained native ministry.

One step seems wanting, that we might rejoice in beholding its "Apostolical order,"—a chief native Pastor. Some one of good report in all the churches, whose experience and learning, courtesy and gentleness, might exercise a due influence with the higher class of natives around him. Surely this want is worthy the solemn consideration of those who preside over the Church at home; and if the extension of the Episcopate in our colonies has been so signally marked with the accession of fresh life and vigour to each scion of the parent stem, it would be no hazardous (?) experiment to appoint one native Bishop in India. Might we not hope rather for a holy wide-spreading influence, which such an appointment might exercise, for fresh support and strength to his English brotherhood? We might, then, expect the native Church, like the Sacred Tree of India, not only to project its noble branches far and wide, but as it touched the ground, to take root and rise again an entire tree, and thus sanctify the land with a broader shade.

But this is a work of time. With millions to win to the true fold of Christ, the native agency of the infant Church can at first render but comparatively feeble aid. We want more missionaries from England. If we look at the list of those already employed by our great Church Societies, after deducting those of German extraction—the sons of missionaries,—the half-caste, and the native clergy, we are startled to see the number from our own Universities confined to some twenty or thirty names.

If, with all our advantages, our colleges, schools, our advancing knowledge, this want of the richest appendage of the British crown has hitherto been neglected, some practical suggestion seems requisite to draw forth the better feeling of those who have the power to wipe the reproach away.

What higher privilege can parents desire for their children, in whom they discern a fitness for such a calling? Even if a

desire for the missionary work could be awakened amongst the young and generous-hearted, we then want schools especially adapted to cherish it into life, and give it efficacy and direction.

I am pleading for the East. Wide is the sphere of England's influence, and varied the calls upon her for exertion: the neglected thousands in our crowded cities might well demand all her care. But the "cause" here advocated addresses itself to those who have been preserved for many years in India,—have accumulated large sums, and have returned home to enjoy a wealthy retirement. Some have done much good while there, and have come with enlarged hearts to their native land, to devote their time, and powers, and experience, to the Lord's service. To others this appeal is earnestly addressed, that they may think of their obligations to the land in which they have prospered and been enriched. To send back one faithful teacher of the truth, might accomplish, in the hand of a merciful Providence, incalculable good in that land.

As a minister of the Church at home, deeply interested in the welfare of India, I trust that this "appeal" may reach them. Yet, knowing how the most earnest call upon our feelings is apt to fall pointless and lifeless, without some definite object to which it may be directed, I venture to hope that the "proposed union," to which your pages have of late drawn attention, "for increasing the number of labourers in the wide field of our colonial missions, may suggest to them an effectual method of helping us. The arguments already adduced have shown that an "earlier age," a "special and separate education," is required to secure a body of men "well trained and devoted to the Gospel work."

The question remains, Who would be likely to prove their most apt and successful teacher? In many instances our home clergy might render effective aid; but surely the retired missionary, whose failing strength, no longer allowing him to continue his past exertions in a trying clime, is compelled to seek once more his native land, is marked out by experience, and doubtless by an earnest will for this important office.

The Indian labourer, with his knowledge of Hindoostani and Tamil, might especially be fitted to watch over the aspirant for a "crown of righteousness" in the East. And other quarters of the world might have their respective teachers and pupils. I know at least one instance where past services have been faithfully rendered, and are now acknowledged by the warm recommendation of his diocesan, and the aid of one of our Church societies in whose service he was more immediately engaged.

Correspondence, Documents, &c.

EXTRACTS FROM A JOURNAL KEPT IN THE DIOCESE OF MELBOURNE.

Sept. 2d, 1852.—I WAS all but mobbed to-day in the street, but contrived to rush into Mrs. Patrick's just in time. I never saw a greater mob except in the Senate-house at Cambridge. I believe it was all about taking up some ruffians who landed last night in a little boat at the beach all well armed, went to the inn there, and carried all before them; only plunder I believe ensued,—no lives were lost. I met the Archdeacon shortly after, who said he thought there would have been a rescue; but there was not. After the mob, came a carriage-and-four dashing past, full of white veils and white satins. It is most amusing to see how completely the tables are turned:—there is now a stand of some eighteen or twenty carriages in Collin-street, and these may be seen careering about all day long in all parts of the town and suburbs, full of diggers, varied occasionally as I have said, by the white veils. Fancy some of those inexpressibly awkward-looking Irish girls from the Unions, dressed out in the best satin, lace, and flowers, which Melbourne can produce. It is, indeed, an every day occurrence, and they are not unfrequently to be seen waiting in front of a public-house, the *gentlemen* having gone in for a "*nobbler*;" (did you ever hear such a word before?) and I fear it is only the dread of spoiling their finery which prevents the bride and her bridesmaids from following them. It is not only on occasion of a wedding that these people drive about, but it seems an every day's amusement; just as people in London go out to drive in the Park.

Sept. 3.—To-day comes up your letter of June 2d. You mourn over the gold and the high prices it will occasion, &c.; and truly it is to be mourned over, and I fear we are not come to the worst yet. Those of the clergy who are surrogates get such an enormous number of marriage fees, as causes a very considerable addition to their income;—what the others can do, I really cannot imagine; I feel that we cannot complain: for, though our income is certainly practically reduced to a third of what it was, yet there is no fear of our not being able to get food and clothing. I am very anxious to be able to keep a horse through the summer, on C——'s account; but I do not know yet how it will be. At present we have one, and Sawyer is still with us; but how long he will remain, and whether we ought to give him his present high rate of wages, are questions to be answered. Our house goes on, and if the men do not go off, it will be finished in about three months; but whether we shall go in, or whether we shall let, we know not yet.

Sept. 6.—An important event (to us) has taken place to-day; Mr.

Collins has resigned his charge at Geelong. We have bad accounts from Port Fairy of Dr. Braim's health : he thinks the place does not suit him, and wants to remove to Portland, but that is impossible.

Sept. 9.—Such numbers of young men come with letters of introduction ; some very fairly fitted for the place, some not at all. One poor fellow was robbed of his money, purse, and pistols, the very first night he landed. He thoughtlessly landed at eight in the evening, and walking quietly along a street at the other end of the town, a man met him, and made him turn out his pockets ; it was all he had. He is a gentleman, I fancy. This was rather painful experience on just landing,—was it not? C—— does not dislike having them come to him ; he tells them at once that he has nothing to do with secular matters, and then he gives them some good advice ; thus they may be said to form his parish, and his parishioners visit him, instead of his visiting them.

Sept. 10.—We have been very much afraid that we were going to lose our little maiden Louisa (fourteen years old). Her mother sent for her, either to take her to the diggings, or leave her in their house in Melbourne with a young woman, while they went. I quite trembled for the poor girl, whichever plan they decided on. I wrote a note to try and dissuade the mother, but Louisa came back weeping, and saying that she was to go. A few days afterwards, however, the mother sent up to say she might stay, if she liked : what made her change her mind I cannot say ; however both Louisa and I were very glad.

Sept. 15.—Four gentlemen at dinner. We cannot have more now, because anything of a large dinner is so very expensive. What do you think of 30s. for a turkey? We have never given such a sum, and never shall. * * * * It would seem so very inhospitable never to ask a creature to your house ; indeed, I am quite sure it would be wrong in us.

Sept. 17.—What can be the reason that the clergy have such miserable health? To-day we hear that Mr. Breckwood is in a very bad state : he has got a complaint which I fear will keep him laid up a long time. We have got an assistant teacher in the school, who seems a very nice young person. We have been obliged to disappoint another who was exceedingly anxious for the situation, but did not seem so suitable. Indeed there are many persons of that kind now, and we really do not know what to do with them ; they all say they can "take the management of children," which at once shows me that they are not good for such an employment. They are above, and indeed quite unfit for, any situation as domestic servants, and yet have not sufficient education to be useful as governesses. I suppose they will all get on here in time. Sawyer wants more wages ; but I hardly think he will get them. He was to have left us at the end of this month, but I think he seems inclined to stay now. We have had a letter this morning from two young women just landed from an immigrant ship at Geelong, who are in great distress, because an uncle whom they expected to meet, is gone no one knows where, and they

are friendless. They write for advice, and they really must take any situation which offers, as domestic servants, or otherwise.

Sept. 18.—Another steamer wrecked, the *Concide*, running between Melbourne and Sydney. She went on shore at the Heads; the captain supposed to have been in too great a hurry, though as a warning, he saw a schooner wrecked before his eyes, as he was going to enter. She had some hundreds on board, but only fourteen lives were lost. A great Liverpool ship came in the other day with upwards of 700 immigrants: of course, there had been much disease, and many deaths on board, owing to the crowded state of the vessel; and typhus fever had prevailed so much, that they are still in quarantine. If no new cases appear, the single women are to be draughted off into one of the empty ships in the bay, in a few days. I think it is a pity they do not fit up some of the many large ships, lying useless in the bay, as lodgings; I am sure they would all be full in no time, and would pay well too.

Sept. 21.—Came in another great ship with 886 immigrants. I suppose we shall be very glad of them all, but where in the world are they to put themselves?—some of them must stay down from the diggings, and build; and then the price of labour will be still higher, because they know the people must have houses, and will give any sum for them. We lost a plasterer from our new house yesterday, because he could get 25s. a-day in the town for small jobs; while he only got 18s. with us. The fact is, to get a short job done, people who have the money will give anything. C—— had a letter to-day from a man containing a donation to St. Paul's church, Geelong, of 5 ounces of gold (about 17*l.*): a thank-offering for prosperity. It is refreshing to receive such a letter.

CHURCH CONSTITUTION—AUSTRALIA.

THE last Australian Mail has brought the report of an important meeting of the Clergy and Lay Representatives of the Diocese of Newcastle, in the Colony of New South Wales, which was held at Morpeth in the beginning of last November.

The Right Rev. the Bishop of Newcastle presided, and spoke as follows:—

The occasion of their meeting that day was to him, as doubtless it was to them, full of deep and anxious interest. His anxiety, however, did not arise from the great importance of the matter upon which they were to deliberate; for it was in truth but a preliminary step, a first and simple, though he believed most wise and judicious, step towards the attainment of their ultimate wishes. Neither did his anxiety arise from the anticipation of much difference of opinion among them upon the subject which they were about to discuss; for the official communications which he had received from many of the Clergy and of the representatives of the laity, who could not attend the meeting, and his personal intercourse with many others during his late visitation, would lead him to suppose that there

existed generally a most gratifying unanimity on the subject. The anxiety which he felt had reference rather to the tone and management of their meeting, to his own inexperience in presiding over such a deliberation, and, he might be allowed to add, to their inexperience in meeting thus to take public counsel together. He assured them that it was his earnest desire to conduct their deliberations, on that and every other occasion, with perfect fairness and perfect gentleness. He trusted that the spirit of Christian charity would be with them, and that nothing would occur to mar those feelings of union and brotherly love which should, and he believed did, exist among them. He would now cause to be read to them the letter which he addressed to his reverend brethren the Clergy of the diocese, directing what steps should be taken for choosing representatives of the laity, and inviting their attendance there that day. [This letter having been read by the Rev. W. Cowper, his Lordship resumed.] His first duty now was to thank them for their attendance. He had no power to require their attendance, for such a meeting as they held that day was not known or recognised in the laws and regulations of their Church. He could therefore only invite their attendance, relying on the deep interest which they took in the welfare of the Church, and on their readiness to assist him in promoting its efficiency and more extended usefulness. The fact that such a meeting as the present, composed of Bishop, Clergy, and representatives of the Laity, was without precedent in this colony, and unprovided for in the regulations of their Church, would account for, and he trusted excuse, the obvious incompleteness of the directions which he had given for the choice of representatives. The parishes or districts placed under the spiritual care of one clergyman were in some cases so very extensive, —ranging more than one hundred miles in length,—that it would have been unreasonable to expect many of the distant residents to attend the meeting in which their representative was chosen. It seemed also impossible, without confusion, to hold more than one such meeting in each district. Those members of their Church, therefore, who had not taken any part in the choice of the representative of their laity in their district, would not, he trusted, feel themselves aggrieved. The best had been done which the circumstances seemed to permit. The course adopted was not intended to form necessarily a precedent for the future. Moreover, the business which they had to consider that day was, as he had before stated, entirely of a preliminary nature, while the vote of the representative would not bind any one in his district who did not agree with him in opinion. This was a point which must be carefully borne in mind. They who were there present must not consider themselves in any respect the authorized representatives of their Church, with power to bind the absent by their decision. The representatives of the laity were not intended to sign the petition in whatever form it might be approved of by the meeting, on behalf of their absent brethren, but after the petition had been agreed to there, it would be sent for approval and for signature to all the other members of their Church, who would sign it or not, according to their own free choice. They could claim for their decisions that day no binding authority over others, but could only hope that the course which they adopted for the good, as they believed, of their Church, might commend itself to the approval of the great majority of those who were absent.

Having thus disclaimed all power to require their attendance there that day, and also all authority for their decisions as binding upon the absent, he would now direct their attention to the cause of the recent movement which had taken place in the different dioceses of this province, and to the objects which they were intended to effect. The cause of these movements was the disadvantageous position of the Church of England in these colonies, and the object sought was relief from those disadvantages. That

the Church of England in these colonies was placed in a most disadvantageous position, with respect to the regulation of its affairs and the exercise of its discipline, was now universally acknowledged. The right hon. member for the University of Oxford, Mr. Gladstone, when introducing his late bill (the Colonial Bishops Bill, as it was erroneously named) into Parliament, described in most forcible terms the disadvantages and disabilities under which the Colonial Church laboured; and the Secretary for the Colonies, Sir John Pakington, when opposing that bill, was equally clear and distinct in acknowledging the hardship of their position. He was reported to have used the following words. [His Lordship read two extracts from Sir J. Pakington's speech on the 14th May, to the effect that he fully admitted that the Colonial Churches laboured under serious disadvantages, requiring legislative action before they could be removed, the principal ones being inability to make regulations for their own discipline, the want of power to adapt their forms and Liturgy to their requirements as Missionary Churches, one great difficulty created by these disabilities being the want of power on the part of the Bishops to carry out properly the discipline of the sees; and intimating that, if he remained in office another year, it would not be his fault if some legislation on the subject did not take place.] This, then, was the acknowledgment of her Majesty's principal Secretary of State for the Colonies, that the Church of England in the Australasian Colonies was placed in a most disadvantageous position, and he promised to try in the course of next year to give her relief by some legislative enactment. He should enter more particularly into the disadvantages of their present condition when he came to consider the first paragraph of the petition. It was sufficient now to say generally that these serious disadvantages were on all sides admitted to exist. By what means, then, did the members of their Church in other dioceses of this province seek to relieve themselves from these disadvantages? Amid some difference of opinion as to particulars, they seemed to agree in the main points of the opinion expressed in the Minutes of Conference of the six Bishops in 1850—that authority for the Bishops, Clergy, and Laity to meet together in provincial or diocesan synods and conventions, would be the surest mode of obtaining the desired relief. And the first step taken in these five dioceses towards obtaining the desired authority, was to petition her Gracious Majesty to remove all doubts and obstacles in the way of their meeting in synod and convention, for the purpose of enacting, under certain restrictions, laws for the well ordering of their Church. This also was the object of Mr. Gladstone's late bill; and if that bill had passed through the Imperial Parliament, the petitions from the five dioceses would have been superseded, as the prayer of the petitions would have been already granted. They, perhaps, did not watch so carefully and anxiously, as he felt in duty bound to do, the proceedings of the meetings of Clergy and Laity in the other dioceses of the province, at which these petitions were proposed and passed. But they would all have heard enough of those proceedings to know, that while all agreed in their prayer for authority to hold synods and conventions, there was much difference of opinion, not unattended with some bitterness of feeling, with respect to particular points in the constitution of such synods and conventions. This difference of opinion, it was obvious to perceive, would throw much difficulty in the way of their obtaining the prayer of their petitions. For her Majesty's Government at home would seem to be reduced by these differences—by these petitions and counter-petitions—to one of three different modes of proceeding. If the Clergy and Laity in each diocese had united in one petition for the same form of Church constitution, and the differing petitions had been sent from different dioceses, it would have been possible to have granted the prayer of each petition, and thus to have authorized different Church constitutions in different dioceses. This

would have been possible, he said, though most undesirable. But differing or counter-petitions were sent in two or more cases from the same diocese, and thus it was impossible that they could be granted. Her Majesty's Government could, therefore, only reply in one of the three following ways. They might have said,—I. "We will do nothing in the matter, and you must remain as you are"—which course was, however, he was most thankful to say, quite opposed to the wish, and indeed to the promise, of the present Secretary for the Colonies. Or, II. "We will leave you to yourselves: her Majesty gives up her authority, as supreme governor of the Church of England, in the colonies; we will exercise no control over your proceedings. All doubts, therefore, and obstacles in the way of your assembling together in synods, and in regulating your own Church affairs, are removed, and you must now settle among yourselves your own form of Church constitution." But this course of proceeding, though possible, was most improbable, and, if followed, would have been most disastrous. It would have tended to set up a distinct Church in each diocese, if it did not in some cases cause division and separation between the differing parties in the same diocese. Or, III. "We wish to aid you in this most important matter; we wish to relieve you from your present disadvantageous position; we wish to promote the efficiency and more extended usefulness of your Church. But you differ so much among yourselves as to what you desire and pray for in your petitions, that we must *inquire* into the state of the Church in each of your colonies before we can legislate for you; or, in other words, we must advise her Majesty to appoint a commission of inquiry." Thus the appointment of a royal commission seemed to him the course which the Government at home would be not unlikely to pursue, when these differing and counter-petitions reached them. It was the course also which he firmly believed would be most beneficial for them. The appointment of such a commission had been more than once mentioned in each of the Houses of Parliament.

The noble lord the late Secretary for the Colonies, said in the House of Lords that he had thought of taking that course, before the Bishops met in conference at Sydney. And in the debate in the House of Commons on Mr. Gladstone's bill, the other hon. member for the University of Oxford, Sir Robert Inglis, was reported to have alluded to this suggestion as affording the means of obtaining information of the working of the Church system in the Colonies, which was as necessary prior to legislation as the results of the negotiations pending between the metropolitan of all England and the metropolitan of Sydney. And another hon. member was reported, in the same debate, to have remarked that though he agreed in the picture drawn by Sir J. Pakington of the unsatisfactory state of the Church in the Colonies, yet he hoped, in legislating on the subject, the right hon. gentleman would exercise due caution, as the subject was one of extreme delicacy and difficulty. He (the Right Rev. Chairman) would ask how could due caution in this matter of extreme delicacy and difficulty be better practised than by appointing a commission of inquiry? These statements from influential persons in England, of very different schools and parties, had greatly confirmed him in the opinion which he formed many months ago, and expressed in that room at the annual meeting of the Newcastle Church Society, on the 6th of May last, that a royal commission of inquiry into the state of the Colonial Church was the first step to be desired towards the final settlement of their Church. And in this opinion he was rejoiced to say their metropolitan entirely agreed. In his farewell address to his clergy, before he sailed for England, his Lordship, supposing that Mr. Gladstone's bill would probably be allowed to pass, thus expressed himself: "Had I been in a position to recommend a course of proceeding, my advice, I acknowledge, would have been that, previously to the initiation of any Parliamentary proceedings, her Majesty should have been advised

to issue a commission, to inquire into, and report upon, the state of the entire Colonial Church.” The appointment of such a commission was the great object which their Metropolitan desired to effect in England; and earnestly did he hope that this petition might be, in its present or in some amended form, so unanimously voted to-day, and so numerous signed by the members of their Church throughout the diocese, as to strengthen materially the hands of his Lordship, and to aid him in the work which, with such exemplary self-denial, he was striving to accomplish.

Such, then, was the striking agreement in opinion of persons of independent minds with respect to what was most to be desired as the first step towards obtaining relief from their present disadvantageous position—namely, the appointing of a royal commission of inquiry into the state of the Colonial Church. That being his own opinion, after much anxious thought upon the subject, there could be no doubt as to the first practical step which he should suggest for their adoption. It would necessarily be a petition to her Most Gracious Majesty, praying for the appointment of such a commission. This would be the plain direct means for obtaining what they desired; and, in addition to this, the most important reason for suggesting such a course, he was not unconscious that another subordinate, though to his mind still important, benefit, would at the same time be secured—namely, the postponement of all discussion upon the difficult and delicate subject of their future Church constitution. When settling the form of our petition for a commission of inquiry, we should not be at all called upon to discuss the subject of our Church constitution. It would be premature to do so. When the commission of inquiry was either granted or refused, then every member of their Church, both lay and clerical, would have the fullest opportunity afforded him of stating his opinions on this subject; but when settling the form of their petition, all discussion with respect to a Church constitution would be uncalled for and out of place. They would therefore observe that the subject of their future Church constitution did not in any way come before the meeting that day, but simply the “draft of a petition,” which had been circulated through the diocese, and which they would be called upon, after due deliberation, either to adopt, or amend, or reject. He must ask their kind permission to trespass still further on their time, while he called their attention to this “draft of a petition,” the document they were presently to discuss. It was, as was stated in the heading, agreed on by himself and the senior clergy of the diocese; and he was bound to acknowledge with his thanks, not only the willingness with which the four senior clergy of the diocese, and one of his chaplains, complied with his summons to come and take counsel with him, but also the real improvements made in the original draft of the petition by their able suggestions. He would now have the petition read to them, and then give them all the explanation and information he could respecting its several paragraphs.

The petition was then read as follows:—

To Her Most Gracious Majesty Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith.

The humble petition of the undersigned, the Bishop, Clergy, and Laity of the Church of England, in the diocese of Newcastle, in the Colony of New South Wales:

SHEWETH—

That the ecclesiastical laws of England, being, in a great degree, inapplicable to the Church of England in this diocese, your petitioners labour under the serious disadvantage of having no complete body of laws for the well ordering of their Church.

That your petitioners, in praying for relief from this grave inconvenience, do not seek for their Church any legal establishment, or peculiar privilege, which would

disturb the existing political equality of all religious communions in this colony; but simply a constitution, or body of laws (such as every other religious communion in your Majesty's dominions has the liberty of framing for itself) which shall afford to all the members of their Church, both lay and clerical, their due participation in the management of its affairs.

That your petitioners desire most humbly to express their conviction, that any constitution for the well ordering of their Church should be so framed as to secure—

1. The maintenance of your Majesty's supremacy.
2. The integral union of the Church of England throughout your Majesty's dominions.
3. A general uniformity of constitution for the Church of England in all the British colonies.

That the framing of a constitution, which shall secure these three general blessings for the Church of England throughout the British Colonies, and also afford due scope for supplying the particular wants of the said Church in this and every other colonial diocese, is a work, which for its due execution requires, in the opinion of your petitioners, the ability and experience of learned and impartial men, thoroughly conversant with questions of this nature.

That your petitioners, therefore, beg most humbly to entreat your Majesty to appoint a Royal Commission—which shall inquire into the present position of the Church of England in the British Colonies, the difficulties and disadvantages under which it labours, the best and safest remedies for its existing defects, and the wisest regulations for promoting its efficiency and more extended usefulness—and which shall, in the course of such inquiry, afford to all the members of the Church of England in this diocese the fullest opportunity of stating their opinions and wishes on this important subject, with the assurance that the statements of both clergy and laity, shall be duly considered by the said commission, before it report to your Majesty in Council

And your Majesty's petitioners, as in duty bound, will ever pray, &c. &c.

His Lordship then proceeded with his address. I. According to the usual form of drawing up petitions the first paragraph contained a brief statement of the grievance from which the petitioners desired to be relieved. Their grievance was, that they had no complete body of laws for the well ordering of their Church; which arose from the ecclesiastical laws of England being in a great degree inapplicable to the Church in this colony. Many of them were probably aware that by the Act 9 George IV. c. 83, An Act to provide for the Administration of Justice in New South Wales, it was enacted by sec. 24, "That all laws and statutes in force within the realm of England at the time of the passing of this act, not being inconsistent herewith, or with any charter or letters patent, or orders in Council, which may be issued in pursuance thereof, shall be applied in the administration of justice in the courts of New South Wales and Van Dieman's Land respectively, so far as the same can be applied within the same colonies." Thus all ecclesiastical laws in force in England in the year 1828 were in force now in this colony, so far as they can be applied; while no Church Acts passed in England since the year 1828 were in force here, unless they had been specially adopted by the colonial legislature, which adoption had not taken place, so far as he was aware, in the case of any single Church Act. He would now read to them what the Attorney-General said on this subject, in his speech in the House of Commons during the debate on Mr. Gladstone's Colonial Bishops Bill. [His Lordship then read an extract from the Attorney-General's speech, agreeing that the Established Church in the Australian colonies was placed in a most disadvantageous position, and its members deprived of those privileges and that freedom of action possessed by other communions and by the Mother Church; that this arose from the ecclesiastical law of England not being in force there, and there being no spiritual court constituted; that an attempt was formerly made to remedy this inconvenience by introducing into the patents of the Colonial Bishops, power to establish ecclesiastical courts, with appeal to the Archbishop of Canterbury, but that in 1847 the law officers of the crown decided

that the crown had no power to establish courts in the colonies by patent, and that to insert such power in the Bishops' patents was therefore unlawful.] In short, they had no ecclesiastical courts in this colony, and therefore the ecclesiastical laws of England could not be applied. They could easily understand this disadvantage by his mentioning a particular case. In England, when any person offended against the ecclesiastical laws, an action could be commenced against him in the ecclesiastical courts; witnesses could be compelled to attend; they were examined on oath, and could be punished for perjury if they wilfully gave false evidence; and whatever evidence they gave was privileged, so that no action for slander could lie against them. So, that if a Bishop had to exercise discipline over one of his clergy, a commission was issued, witnesses were compelled to attend, they were examined upon oath, and were protected against any actions for libel. But here, in this colony, there were no ecclesiastical courts, and if a Bishop issued a commission, he could not compel the attendance of witnesses, or examine them upon oath when they did attend, or protect them against an action for libel. The consequence was that the whole weight of such inquiry fell upon the Bishop; he was obliged to form his opinion, and pass his judgment, as best he could, and must always be subject to the charge of acting in a despotic, autocratic manner.

The Secretary for the Colonies, in the speech which he had already quoted, said: "I was myself told by the Bishop of Cape Town that he was obliged to dismiss three clergymen from their cures, acting to that extent by an autocratic power, and that he felt painfully the disadvantages of so acting." One such case of discipline had occurred in this diocese during the now nearly five years of his episcopate, and he should never forget the anxiety and distress which it caused him. After much consideration he offered the party the alternative of sending in before a certain day to the Registry Office his licence to officiate in this diocese, or of being tied by a commission which he (the Bishop) should issue, appointing five of his brethren to investigate the charges against him. The licence was sent in, and thus the matter ended; and he earnestly hoped that he might never again be obliged to attempt to carry out any case of discipline by the unsatisfactory process of a powerless commission. He might dwell upon many other grievous disadvantages in the position of the Church in these colonies, but the grievous disadvantage which he had just mentioned would at once be understood and acknowledged; namely, the utter want of power in ecclesiastical causes to compel the attendance of witnesses, to punish those who wilfully gave false evidence, or to protect those whose evidence was true. II. The second paragraph of the petition was meant to allay the fears of those who belonged to other religious communions, lest they should be supposed to be seeking for themselves any peculiar privilege or state provision, which would make the Church of England in any degree a politically dominant church, and thus destroy the political equality of all religious communions, which was an acknowledged principle in the government of this colony. He would not dwell upon this paragraph, but would simply observe, that it was well for them all to realize in their minds the fact, that religious equality was a principle of the government in this colony; and that they should therefore never seek to obtain a greater proportion of government aid than on this principle was equitably their due. If they desired to assist in maintaining and extending their Church, their endeavour must be to make the wisest and most judicious use of that support which was equitably apportioned to them from the government funds, so that public money might effect the greatest possible public good, and then to rely on their own self-denying liberality for the additional support which might be required. This was the rule which he had laid down for himself, and which he would earnestly recommend to them. III. The third paragraph of the petition was one of con-

siderable importance. It was meant to assure the members of their Church that certain great principles and privileges, which, as subjects of the realm of England, and members of her Church, they had learnt to esteem most highly, and to love most dearly, would still be secured to them. It expressed their conviction that her Majesty's supremacy, the union of all the different branches of the Church of England, and the uniformity of constitution throughout the Colonial Church, should be maintained. And here he might be allowed to express his great satisfaction at finding that they had guarded the prayer of their petition against every objection which the Secretary for the Colonies had urged against the Bill of Mr. Gladstone. Sir John Pakington, in the speech from which he had already quoted, thus expressed himself: "I believe the effect of this bill, if it be carried out, will be threefold. In the first place, I think it very doubtful whether, instead of giving equality, it will not place the Church of England in the colonies in a state of dominancy which that Church has never yet possessed anywhere, and which no Colonial Church possesses. In the second place, it will tend to break up the Church of England into a number of small separate churches. In the third place, it will tend to destroy the supremacy of the Queen." He believed that the right hon. gentleman was mistaken in supposing that such would have been the effects of Mr. Gladstone's bill, if it had been allowed to pass; but this statement of objections was valuable, as showing what would be considered by her Majesty's Government as important objections against any proposition for the relief of their Church. If any plan of relief proposed should tend to make the Church of England politically dominant in the colonies, or should tend to separate colonial churches from the mother church, or from each other, or should tend to destroy the supremacy of the Queen—such tendencies would render any measure objectionable in the eyes of the government, and call forth their opposition; while any measure, free from such objections, would probably receive their support. He was glad, that in the draft of their petition they had guarded against all these objections. They had distinctly expressed their desire for the maintenance of the Queen's supremacy, and the union of the colonial churches with the mother church, and with each other; and they had disclaimed all seeking for political dominancy over other religious communions.

He would take this opportunity of explaining to them what was really meant by the Queen's supremacy. It was a subject but little understood, though the words had been again and again used, and indeed almost made a party cry, during the late discussions. The supreme authority of any country may be divided into three great heads—the judicial, the legislative, and the administrative. And the Queen's supremacy, to be clearly understood, must be considered under each of these three heads. 1st. The Queen's judicial authority is supreme—Her Majesty is the fountain of all justice—and all causes, whether temporal or spiritual, should be referred to her, as the last court of appeal. It is to this judicial supremacy that the oath of supremacy refers; and was meant, as we know from history, to forbid and prevent appeals to Rome, whither, by the usurpation of the pope, many causes with reference to ecclesiastical persons and things had been drawn before the Reformation. In this judicial sense the Queen's supremacy exists by the 1st Elizabeth in this "your realm, and other your Highness' dominions and countries." It extends over the colonies, and over all religious communions in the colonies—Roman Catholics, Presbyterians, and Wesleyans, as well as over members of the Church of England. Thus the Quebec Act, 14th George III., enables the Roman Catholic inhabitants of Quebec to exercise the Romish religion—"subject to the King's supremacy, declared by the 1st Elizabeth, over all dominions and countries which then did or should thereafter belong to the Imperial Crown of this realm." This prerogative of the Queen, then, we express our conviction,

should be maintained. Her Majesty must be considered the fountain of all justice, and appeals in all causes, whether temporal or spiritual, must be made to her, or to the court of appeal which she has appointed, the judicial committee of the Privy Council. Whether this court be as wisely constituted as might be, is another question: if it be not, we must still maintain inviolate the principle of the Queen's judicial supremacy, and seek by proper constitutional means to amend the defective mode in which it is carried into practice. In the last charge of the Bishop of Salisbury, this court of appeal is thus alluded to:—

“In some obvious points, indeed, the infirmity of this tribunal for the functions it has to discharge is so apparent, as to be denied by none. This was indeed admitted by the court itself, when it obtained in an unusual manner the advice of assessors, who had not any jurisdiction in the decision of the case; and more than one of the eminent judges, who are members of the court, have expressed their conviction, that it is not properly constituted to adjudicate on questions of this kind (the Gorham case), which were indeed committed to it, in framing the law, only by an oversight.”

Thus the important principle of the Queen's judicial supremacy is at present defectively carried out into practice. This defect we may and should seek to remedy by all proper and constitutional means; and the remedy will probably be found in some such regulation as that which is in force in cases before the Court of Chancery. If a point of common law occurs in any case before the Court of Chancery, that point is referred to the common-law courts, and the decision of those courts guides the Court of Chancery in the case. So when points of doctrine occur in ecclesiastical cases before the judicial committee of the Privy Council, such points might be referred to some three or five of the Bishops, and their judgment might have authority in directing on this point the judges who constitute the judicial committee of the Privy Council. Let us proceed now to the legislative branch of the Queen's supremacy. This authority the Queen exercises in spiritual things over the Church of England alone, as “supreme head or Governor of that Church upon earth.” Other religious communions are exempt from this branch of the supremacy. It is moreover the opinion of the Attorney-General of England, that the Colonial Church is exempt from the control of the legislative supremacy. That learned gentleman, in the speech to which I have already referred, is reported to have said—

“It was supposed that the Bishops and Clergy in the colonies were prevented from meeting together and making regulations for their own internal discipline by reason of the operation of the 25th of Henry VIII. But it appeared to him that that act did not apply to the colonies at all: and that if that act was out of view there was nothing whatever to interfere with the right of the Bishops and Clergy in the Colonies to assemble and make those regulations which were intended to be provided for by this bill. The act of the 25th Henry VIII., called the Submission of the Clergy and Restraint of Appeals Act, provided that—

“By authority of this present Parliament, according to the said submission and petition of the said Clergy, that they, nor any of them, from henceforth shall presume to attempt, allege, claim, or put in use any constitutions or ordinances, provincial or synodal, or any other canons; nor shall enact, promulge, or execute any such canons, constitutions, or ordinances provincial, by whatsoever name or names they may be called in their convocations in time coming, (which always shall be assembled by authority of the King's writ,) unless the same Clergy may have the King's most royal assent and licence, to make, promulge, and execute such canons, constitutions, and ordinances, provincial or synodal, upon pain of every one of the said Clergy doing contrary to this act, and being thereof convict, to suffer imprisonment, and make fine at the King's will.”

“Now, as he read that Act, it could only apply to this country, and could not apply to the colonies at all, because it referred to those canons and ordinances which were made in convocation, and which convocation was to be assembled by

the King's writ. Now, that state of things did not exist in the colonies; therefore, although all the laws of this country which were applicable to the colonies would be good in those colonies, yet, as this law was wholly inapplicable, there was nothing whatever to make this provision apply to the colonies, or, so far as the Act of Henry VIII. was concerned, render it necessary that there should be a legislative power given to the Clergy and laity to assemble together for the purpose of making rules and regulations for their internal discipline."

From this opinion, however, the late Solicitor-General of England (Sir W. P. Wood), and other eminent lawyers dissent; and it would therefore be the safest and most proper course to consider it doubtful, whether the Act of Submission is binding in the colonies, and to ask to be relieved from the restraints of that act. You will have observed, that the clause which I have read from the Act of Submission, gives to her Majesty not only a veto on the legislation of Convocation, but also a veto on its deliberation with a view to legislation, indeed a veto on its meeting altogether. And it has, ever since the passing of that act, been considered a very difficult and doubtful question, whether Henry VIII. did not exact from the clergy, by this Act of Submission, a surrender of the just rights of the Church; whether this act, instead of restoring to the King the ancient prerogative of the Crown, did not in reality wrest from the clergy a right which they ought never to have resigned. The great lawyers, Lord Coke and Judge Foster, have argued the case most powerfully in favour of the King's prerogative; the great divines, Bishop Gibson and Bishop Stillingfleet, have argued certainly as powerfully in favour of the rights of the Church; and in Hoffmann's admirable work on the Ecclesiastical Laws of the American Church, the author, himself an eminent judge, has delivered it as his opinion, that on the most difficult point of constitutional and ecclesiastical law, the great divines have over-mastered the great lawyers. A veto on Church legislation is, without doubt, a prerogative of the Crown; but a veto on Church deliberation is, indeed, a crushing power—a power which has never been claimed over the deliberations of Parliament. And it may be well to observe on this subject the words of an honourable member of Parliament, who is a most zealous friend of the colonies (Mr. Adderley). In the same debate he is reported to have said—

"There is not one member of the House who differed from the right hon. baronet (Sir J. Pakington) in his declarations in favour of maintaining the supremacy of the Crown. Ministers were right in dealing delicately with that subject, but let them not so maintain the prerogative of the Crown as to make the very head of the Church an obstruction to the Church—as to make it maintain its headship merely for the purpose of destroying the action of the Church."

The Act of Submission, however (25 Henry VIII.), whether right or wrong in principle, is the law of the Church of England, and it is the wisest course, as I have said, to consider that it is binding upon ourselves. But any law may be altered, and we have full right to seek to obtain such alteration by proper constitutional means. We *are* seeking relief from this veto on Church deliberation, when we take to-day the first step towards, as we hope, the alternate appointment of Synods and Conventions in the Colonial Church; and the following passage from the late Charge of the Bishop of Salisbury will show, that we are not only seeking what is reasonable and proper, but are likely, in due time, to obtain what we seek—

"It has been pointed out of late, on a memorable occasion, by one next in station to the Crown, and whose words deserve attention, not less on account of the personal character of the speaker than on that of his exalted rank, that as 'to this country belongs the honour of having succeeded in the mighty task of reconciling, as far as the state is concerned, those antagonistic principles which move human society, while other nations are still wrestling with it, so we may hope

that the same earnest zeal and practical wisdom, which has made her political constitution an object of admiration to other nations, will, under God's blessing, make her Church likewise a model in the world.'—*Speech of his Royal Highness Prince Albert, at St. Martin's Hall.*

"It cannot have escaped so sagacious an observer, that as this happy result in the political state has followed from successive developments of civil liberty, so haply may the attainment of it in the Church require some modifications in the enactments of Tudor regulation, and in the application to existing circumstances of Tudor prerogative. Nor can I despair, that enlightened and patriotic statesmen will recognise such truths as these, and be found willing in due time, if not immediately, to give effect to them."—*Charge of the Lord Bishop of Salisbury, delivered 1851; p. 40.*

If, then, the present ecclesiastical law of England does impose upon us, as part of the Queen's legislative supremacy, a veto on Church deliberation, we may with the greatest propriety seek relief, as we are now doing, from this restraint, while we desire to maintain, as Her Majesty's prerogative both in Church and State, her veto on legislation. The third branch of Her Majesty's supremacy will require but little explanation: her administrative supremacy. This, as distinct from her judicial and legislative supremacy, may be almost confined to the administration of Church patronage. Patronage in the Church may be generally said to originate from endowment. They who endow an office exercise, or decide who shall exercise, the privilege of appointment. The Crown, as possessing in feudal times the title to the whole land of a country, and as endowing, by grant of public land or money, many of the sees, has received and exercised the right of patronage in the Church. The same right of patronage has been exercised by individuals, when they have by their private liberality endowed a rectory or vicarage. In the colonial Church it would be ridiculous to speak of patronage, as exercised in the appointment of the clergy. There is, in truth, nothing that can be called endowment in this colony, but each clergyman is maintained by a small grant from Government funds, or by the voluntary contributions of his flock. And truly no patronage is exercised in the appointment of a clergyman to the spiritual care of his district. The appointment is, in reality, left to the Bishop of the diocese, but each clergyman, in truth, bestows a vast favour upon his flock, by devoting himself for such a pittance to the ministry of their souls, and upon his Bishop by consenting to aid him in his arduous and anxious duties.

And with respect to the appointment of Bishops in the Colonial Church, inasmuch as the colonial bishoprics are founded by private munificence, and the liberal grants of Church societies, the choice of fit persons to hold the colonial bishoprics has been left by Her Majesty's Government to His Grace the Archbishop of Canterbury, and the approval or disapproval of such selection is the only exercise of patronage retained in these cases by the Crown. Thus Her Majesty has, in practice, relinquished her prerogative of patronage, with respect to the Bishops and clergy of the Colonial Church. This difficult subject of the Queen's supremacy may, therefore, be summed up in few words. Her Majesty's judicial supremacy extends over all causes and persons, in the colonies as well as in Great Britain; and if this prerogative of the Crown is now carried out into practice, with respect to its highest court of appeal, in a defective and objectionable way, in cases which affect the doctrine of the Church, the removal of such defects and objections may be properly, if patiently, sought for by constitutional means, while this prerogative of the Crown is itself firmly maintained. Her Majesty's legislative supremacy has reference only to the Church of England and her members, and had at present better be considered to extend to the colonies as well as to Great Britain. By the Act of Submission this prerogative contains a veto on

Church deliberation, as well as on Church legislation. Her Majesty may, however, grant to the Church the permission to deliberate, and this, we hope, she will graciously do by permitting us in due time to assemble together for deliberation in our Synods and Conventions. Her Majesty's administrative supremacy, with reference to patronage, has already, as far as patronage can be said to exist in the appointment of the colonial Bishops and the colonial Clergy, been practically resigned into the hands of the Archbishop of Canterbury, and of the respective colonial Bishops. Having detained you so long on this important subject, I will add but very few words on the other points of this paragraph of the petition, and then relieve you from your prolonged attention. He thought there would be no difference of opinion between them on the first; and that on the second, the various discussions in the neighbouring dioceses had amply proved how necessary it was to provide for a general uniformity of constitution. The remaining portion of the petition did not require to be explained. But he would earnestly entreat them, in their discussion of the matter before them, and indeed always to separate carefully the principle involved from the mere mode of carrying that principle into effect. Having satisfied themselves that the principle was right, he entreated them never to consent to give it up because they were dissatisfied with the mode of applying it; but rather to do all in their power to give the principle full play by improving the method adopted to put it in operation.

He thought it quite possible the movement they were now commencing, of seeking relief from the disadvantages they laboured under, might take some time to produce the desired effect,—that a length of time might possibly elapse before they were placed in possession of the desired privileges; but he urged them not on that account to lose heart, but still to press onward in the hope of finally succeeding. And, on the other hand, he urged them not to allow the hope of enjoying greater privileges, more extended means of usefulness, to prevent them from using to the full extent the many means of doing good already in their power. Rather, he entreated them, by the constant use of what means they had, to fit themselves for the beneficial use of the greater privileges they hoped to attain; and most earnestly did he hope and pray that now, and at all times, they should deliberate and act together in the spirit of mutual forbearance and Christian brotherhood, endeavouring to keep the unity of the Spirit in the bond of peace.

Reviews and Notices.

1. *The Church's Sons brought back to her from far. A Sermon preached in the Cathedral Church of Canterbury on Sunday, February 27, 1853, the day after the Burial of the Bishop of Sydney.* By ARCHDEACON HARRISON. London: Rivingtons. 1853.
2. *A Sermon preached in the Chapel of St. Augustine's College, on February 27, 1853, &c.* By HENRY BAILEY, B. D. Warden of St. Augustine's College. London: Rivingtons.

THE biography of Bishop Broughton cannot now be written. The tears for him, which are scarcely yet dried; and the tears which, alas! are yet unshed, forbid such a review of his life and

character as only intimate friends in calm moments can give. We may, however, be permitted to render an humble, but not unacceptable, service to our readers, by presenting in one connected view a few of the more prominent events in his career, for which we are indebted to the two admirable sermons before us, and to other public sources.

William Grant Broughton was born in Westminster in April, 1788, the year in which the first party of English convicts, with their solitary chaplain (the Rev. R. Johnson), were thrust out from England to the shore of Botany Bay. His early years were spent at Barnet, and at Canterbury, where he received the rudiments of his education at the King's School, and where, from the age of eight years, his feet were familiar with that Cathedral in which his mortal remains are now deposited. It is said of him, that in his mature years, the mention of the name of Canterbury awoke a chord which ever vibrated intensely in his breast; it was a name which he himself said on one occasion was "like music in his ears."¹ When he grew up, some years were at first devoted from necessity to an uncongenial profession, which he abandoned, and entered Pembroke College in the university of Cambridge. There he attained the high distinction of sixth wrangler, and graduated in 1818; five years afterwards he took the degree of M.A. It was while he was curate to Dr. Keate, the late Head Master of Eton, at the small living of Hartley Westpall, in Hampshire, that his character became known to the Duke of Wellington, whose residence at Strathfieldsaye adjoins Hartley Westpall. In 1829, some years after Mr. Broughton had left that parish,² he was selected by the Duke, and sent to Australia as Archdeacon of New South Wales under the jurisdiction of the Bishop of Calcutta.

Two letters, printed in the Report of the *Society for the Propagation of the Gospel* for 1834-5, pp. 190—199, give an account of the ecclesiastical condition of Australia, and of the readiness of the Society to cooperate with the Archdeacon for its amelioration. He came to England in 1834, for the purpose of representing to the Church at home the almost incredible spiritual destitution³ of his adopted country. From the *Society for the Propagation of the Gospel* he obtained grants of 1,000*l.* in aid of building churches, and 2,000*l.* (in 1836-1838) towards the maintenance of additional clergymen. These sums were increased by an equivalent grant from the *Society for Promoting Christian Knowledge*, and by aid from other quarters;

¹ Archdeacon Harrison's Sermon, p. 28.

² See *Colonial Church Chronicle*, vol. vi. p. 313.

³ For an excellent condensed account, see the "Monthly Record," vol. i. pp. 145—216; or for full details, Judge Burton's "State of Religion in New South Wales."

and before his return, the Archdeacon was consecrated Bishop of Australia on February 14, 1836. A new impulse was thus given to the drooping Church of Australia: the number of clergy was doubled forthwith; and for the next fifteen years the Bishop remained without stirring from his diocese, and promoted, by his ceaseless vigilance, the general development of the resources of the Church.

In 1838 Bishop Broughton visited Tasmania¹ and New Zealand;² and he had the happiness shortly after of seeing these distant appendages of his vast diocese placed under their own bishops by the consecration of Bishop Selwyn in 1841 and of Bishop Nixon in the following year. Scarcely had these outposts of the Church been thus strengthened, when the Bishop of Australia was called upon to defend his own jurisdiction against the intrusion of the Romish Bishop Polding. His memorable protest,³ issued March 25th, 1843, was one of those farsighted acts of Bishop Broughton which are calculated to exercise influence on the Church through many generations.

His correspondence during the whole period of his episcopate with the *Society for Promoting Christian Knowledge* and the *Society for the Propagation of the Gospel* (published in the Reports of those Societies) furnishes evidence easily accessible, of his continuous efforts to draw out the resources of the Church in his own diocese, as well as to procure temporary aid from abroad. Perhaps no Bishop ever showed greater diligence in acquiring a knowledge of the spiritual wants of his diocese, or sounder judgment in determining on plans for meeting them, or more patient perseverance in carrying out his plans as opportunity was offered. His energy was not exhausted in his frequent and toilsome visitations, in the care of multiplying the clergy, churches, parsonages, and schools; in watching on one side of his diocese the emigrants who flocked to its shore; on the other, the settlers, for whom he established a "mission beyond the bounds." He never relaxed in attention to the erection of a Cathedral, the foundation of a college, the extension of the episcopate, the organization of the whole Church in the province of which he was metropolitan; and in his character, singleness of purpose was joined to comprehensiveness of mind. No man in this generation—perhaps scarcely excepting his early friend and patron, the great Duke—was more thoroughly devoted than Bishop Broughton, to the one

¹ S.P.G. Annual Report for 1838, p. 99.

² Annals of New Zealand, S.P.C.K. p. 24.

³ See S.P.G. Report, 1843, p. 60; or Archdeacon Grant's Bampton Lectures, p. 351, ed. 1845.

object of doing his duty in that state of life to which it had pleased God to call him.

The year 1847 was marked by the erection of three new sees within the limits of his diocese. Bishop Broughton's anxiety to secure them—his offer to devote half his own income for that object—the partial acceptance of his offer—are facts on which it is needless now to dwell. These events involved a change of his own position to that of Bishop of Sydney and Metropolitan of Australasia. Three years after, when the want of parochial clergy was deeply felt, he again came forward, and in the same self-sacrificing spirit, proposed to devote another portion (500*l.*) of his already diminished income for this purpose.

The ever-memorable conference¹ of Australasian Bishops was held at Sydney, in October, 1850. The establishment of the Australasian Board of Missions² was one great result. Others of still greater importance, probably, to the whole Reformed Church, remain to be carried out. Indeed, we may reckon among the events which sprang out of it the Bishop's recent journey to England, the main object of which was "to solicit in the proper quarter the removal of those restrictions by which the Church is at present inhibited from the exercise of those faculties of self-government with which she was originally endowed; that there might no longer exist any obstacle to the meeting of Bishop, clergy, and laity, in a lawful assembly, to consult and make regulation for the better management of the affairs of the Church within the diocese."³

One other fact which occurred at this time must not be omitted—the temporary disturbance of social order caused by the discovery of the gold-fields at Bathurst, in 1851; and the promptitude with which the Bishop proceeded to the spot, and took measures for the erection of at least one church⁴ and the settlement of clergymen.

In August, 1852, he quitted his diocese for the second and last time, crossed South America, inquired into the state of the Church there, and arrived in England⁵ last November:

"He had undergone," writes Archdeacon Harrison,⁶ "no small peril on his voyage home, while a fearful epidemic, the yellow fever, was raging on board, and his Christian pastoral zeal impelled him to supply with assiduous care to the sick and dying the sacred ministrations of religion. And when now, on the shores of England, leave was given to those who had escaped the pestilence to quit the ship and go on shore, and all immediately rose up with joy to depart, the

¹ *Colonial Church Chronicle*, vol. iv. p. 455.

³ *Ib.* vol. vi. p. 221.

⁵ *Ib.* vol. vi. p. 218.

² *Ib.* p. 401.

⁴ *Ib.* vol. v. p. 433.

⁶ Sermon, p. 23.

Bishop, faithful to his sense of duty, would not leave; for there were two to whom he had been ministering who were still on the bed of sickness. And when, in these two, life had departed, and the vessel was ordered to put out again to the deep, that the bodies might be cast overboard far away from the shore, *he* would go with it; for those bodies, he said, should have Christian burial. And so, in the sacred words of the Church's most solemn office, he, and the seamen with him, committed those bodies 'to the deep, to be turned into corruption, looking for the resurrection of the dead (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ.' He performed over them the last offices of the Church, and then delivered to those of the crew who were present an address, of which one who heard it said, none that heard it could ever forget it."

The Bishop's first care in England was to spend some days with his aged mother, who survives him, it can scarcely be said, to mourn his loss. It is understood that he entered on the subject of his mission in various conferences with the English Bishops, and with the Colonial Bishops now in England, especially with the Bishop of Quebec, who crossed the Atlantic for the purpose of meeting him. His reception at the Meeting of the *Society for the Propagation of the Gospel*¹ will be fresh in the recollection of our readers. A few days afterwards, on Feb. 1st, he attended a public meeting at Barnet, in behalf of the Society. A MS. report of his speech on this occasion has been forwarded to us through the kindness of the Rev. R. R. Hutton; and, independently of its value as a relic, it is so full of reminiscences of the Bishop's past life, that we print it at the end of this notice.

The fatal illness seized him while staying at the house of Lady Gipps, the widow of his friend Sir George Gipps, sometime Governor of Sydney. For a fortnight he lingered in an uncertain state. On Saturday evening, Feb. 19th, he began suddenly to sink, and about ten o'clock on the Sunday morning he quietly expired.

"During the whole of his illness his mind seemed to dwell on religious subjects, and to occupy itself in prayer. He was constantly repeating psalms and prayers, and would lie for hours engaged in devotional exercises. His voice and articulation were scarcely changed at the last moment. His whole thoughts while he was conscious, and even when his mind wandered in delirium, were upon the Church. His faith seemed to grow brighter as his strength faded; and these were his last words, uttered not a minute before he expired, and made the more expressive of his fervent zeal and holy faith by the slight variation from the text of prophetic Scripture, and by his earnest

¹ *Colonial Church Chronicle*, vol. vi. p. 308.

repetition of them: 'The earth is full of the glory—full of the glory of the Lord, as the waters cover the sea.'—*Archd. Harrison*, p. 30.

On Feb. 26th his remains were committed to their appropriate resting-place in the nave of Canterbury Cathedral, close to the bust of his early schoolfellow and friend, Sir G. Gipps. The pall-bearers were, the Bishop of Quebec, Bishop Carr, Rev. E. Coleridge, Rev. Ernest Hawkins, Rev. H. Bailey, and G. Gipps, Esq. The fellows and students of St. Augustine's College attended in their academical dress. The service was read by Archdeacon Harrison.

"With the first Bishop of Sydney and Metropolitan of Australasia a great and good man has been taken away from the Church and the world, and that at a time when, judging by human calculation, his life and services appeared to be of more value than ever. In such a heavy bereavement what should we do, if our hope were not in the name of the Lord, who has promised to watch over his Church? For He that keepeth Israel shall neither slumber nor sleep."—*Sermon by the Warden of St. Augustine's* p. 16.

To the same impressive sermon we must refer for a careful delineation of the character of the departed Prelate—"a diligent and persevering student—an orthodox, far-seeing, laborious, patient, self-denying Bishop—a simple-minded, earnest, pious Christian."

We will only add that Bishop Broughton seems to have realized that model for which the latest Father of the Western Church was obliged to refer to primitive times:—*Fuerunt antea qui se totos ovibus pasceadis exponerent pastoris opere et nomine gloriantes, nihil sibi reputantes indignum nisi quod saluti ovium obviare putarent; non quærentes quæ sua sunt sed impendentes. Impendêre curam, impendêre substantiam, impendêre et seipos. Et tanquam dicerent: "Non venimus ministrari, sed ministrare;" ponerent, quoties oportuisset, sine sumptu Evangelium.*—*S. Bernard de Consid.* iv. 3.

Speech of the late Bishop of Sydney at Barnet, February 1, 1853.
(From Notes taken by a Friend.)

My fellow-Christians, indeed I may call you my fellow-townsmen, for many of you I doubt not remember me; and many more of you are descendants of those whose parents I remember; for it is now forty years since I was in Barnet, still it is a place associated with many of my earliest recollections, and for which I still feel a deep interest. I most gladly avail myself of the opportunity my reverend friend has given me of addressing a few words to you on the vast subject before me, and to give you an account, imperfect it must needs be, of the rise and progress of the Church of Australia, in which only a few years ago I was the only chief steward of the Lord.

It is now sixty-four years since those wretched members of our own country, who had forfeited their liberty by their crimes, were first sent out to the newly discovered Australia, to take up their abode amidst forests coeval with the creation. Nor was it at first thought necessary by the Government to send any clergyman, to take charge of this freight of wickedness; until a few days before the fleet sailed, at the earnest entreaty of Mr. Wilberforce, one devoted man was allowed to accompany them.

A few more zealous and spiritually-minded men, as years went on, cast in their lot with this good man; and, giving up everything for Christ's sake, devoted themselves to the work of teaching this rapidly increasing and much neglected community.

When I first reached that shore forty-two years after the foundation of the Colony, there were eight churches and twelve clergymen in New South Wales. Melbourne was uninhabited, and South Australia in a similar state.

In Van Diemen's Land there were four churches and six or eight clergymen. The Rev. Samuel Marsden, at the risk of his life, and counting all things but loss for Christ's sake, had plunged into the darkness of New Zealand, and all that has extended, and all that now extends there of knowledge and of godliness, yea, and all that ever shall extend so long as time is, owes its beginning to his devotion.

In a few years the wants and necessities of this rising world became truly fearful; yet, in all these years nothing was done in England to add to the small numbers of officiating ministers;—the solitary superintendent of Australia and all the surrounding islands being an Archdeacon, nominally subject to the Bishop of Calcutta.

I cannot give you a better idea of the size of this Archdeaconry, to which my reverend friend has called your attention, than by asking you to imagine your own Archdeaconry having one church at St. Albans, another in Denmark, another at Constantinople, while the Bishop should be at Calcutta, hardly more distant from England than from many parts of the Archdeaconry of Australia; for indeed the case is in no ways dissimilar.

In point of fact no human strength could bear the toil.

I therefore returned to England, after having been in Australia six years as Archdeacon; feeling that unless placed on a truer and more lasting foundation, the Church of England could maintain no hold on the rising generation, and could not keep itself beyond the generation of those who still remembered their Mother Church in England.

It was on this occasion that I was consecrated first Bishop of Australia. This, then, was an advance. One furnished with episcopal authority went out: churches and burial-places were now consecrated—a rite commending itself to the best feelings of our hearts. Confirmation had been unknown; the young had not known the privilege of accepting and taking on themselves their baptismal vows.

This was indeed in itself a triumph; that this holy bond of, and entrance into, full communion with our Church should be no longer withheld from the young.

The first two on whom I laid the hand of blessing in that region were my own two children ; and I trust and pray that they may ever remember that solemn occasion, and throughout their lives endeavour to adorn the doctrine of God their Saviour in all things.

The next good was the increase of clergy that could thus be obtained. It was through the energies only of that venerable Society, in support of which we are met here to-night, that we could in any measure supply the distressing want, and through the appropriation of funds which the Christian people of England had placed in their hands. For this my best thanks are due to the energy of the Rev. Ernest Hawkins, and the care the Society has ever taken to lay out its funds in the best manner. As might be expected, there was great difficulty in obtaining fit clergymen ; but by degrees, year after year, more labourers were added to reap the harvest ready for their sickle.

Then separate dioceses were formed, and superior men lent themselves to the work ; and here I may bear my testimony, that more fit, more zealous, more devoted and more talented men could not have been appointed than those who have been sent out to share my work, or to labour in the equally glorious capacity of priest or deacon. Nor could we have any surer mark of God's favour and blessing being with us than the appointment of such highly-gifted and devoted men as the leaders of the Australian Church have proved themselves to be.

The twelve clergymen, of whom I have spoken, in New South Wales, the eight in Van Diemen's Land, and the few in New Zealand, some of whom had been sent out by the *Church Missionary Society*, now rapidly increased. The population, indeed, was gaining in numbers not only by births, but in an equal degree at least by emigration ; and I am thankful to say, that the clergy have kept pace with the increase of the population. The population of Sydney has rapidly risen from 12,000 to 70,000 ; but where we had twelve clergymen we have now in New South Wales fifty-four ; in New Zealand there are forty ; in Van Diemen's Land, still more ; in the dioceses of Melbourne, Adelaide, and Newcastle, I am not overstating it when I say there are 120 Clergymen. In the place of the twelve who were in Australia when I first went out, are now 300, preaching the doctrine of the Cross of Christ ; and I may say, that I know no Church in which could be found men more faithful, more zealous, more fully imbued with the spirit of their holy office, than the clergy, both in the continent and the surrounding islands, who have been placed under my charge through the efforts of this Society. I speak of the surrounding islands, because one of the first fruits of the recent assembly of Bishops at Sydney was the paying attention to and visiting the numerous islands of the Pacific. The good, and talented, and high-minded Bishop of New Zealand, in company with my brother of Newcastle, have undertaken this work as Missionary Bishops ; and they have from that time been earnestly, and I trust successfully, engaged in raising a foundation, on which others may build a great and noble Church of God. If they do not live to see the effects of their labours, others, I feel persuaded, will. Such are some of the effects of the zealous labours of

Churchmen in Australia. And, indeed, there has been zealous labour at home too; for this is a great and glorious change compared with what I remember of Barnet, that so many should be found in this parish taking an earnest interest in the good work of the spreading of the Gospel; and I render thanks to God, that He has allowed me to live so long to see it.

One thing is essential to success, namely,—that we do not depend on those who are rich. That is a source which is soon exhausted. The true secret of large contributions is in numerous small contributions raised from each in proportion to their means. It is an offering due to God, whose command it is—if we have much, to give plentifully of our treasure; if little, to do our diligence gladly to give of that little, for so shall we gather unto ourselves reward.

If God accepted the widow's mite thrown into the treasury which, recollect, was to assist in the service of the sanctuary, He will accept yours.

Small as they be, if they come from a small source, the same blessing will follow them that follows the larger offerings of the rich. But it is not money only that is wanted,—men too are required to go forth to preach the Gospel, until the earth is full of the glory of God as the waters cover the sea. My own early knowledge was all acquired in your own Grammar School; and if this assisted me to become an humble instrument in the Lord's vineyard, why should not any of our youth follow in the same course, which, by God's help, I have been enabled to follow; and which, believe me, is the fittest field for the most aspiring spirit. The harvest is truly plentiful, but the labourers are few. Oh, let us pray that the Lord of the harvest will send forth labourers into his harvest.

And may you, my Christian friends, all acquire, not so much the riches of this world, as the riches of Christ. And now receive, as I may not see you again, my best wishes; and as often as you hold your Quarterly Meetings, may you meet in as large numbers as on this night, and always on all subsequent occasions contribute to help the Society, through which so much good has been done, to carry on her great work. Accept, my dear friends and fellow churchmen, my best thanks, for the kind way in which you have received me, and the great attention you have paid to the words I have had the pleasure of addressing to you.

A Selection from the Lectures delivered at St. Margaret's, Lothbury. 12mo. Pp. 389. By Rev. HENRY MELVILL, B.D., Principal of the East India College. London: Rivingtons, 1853.

Sermons for Town Congregations. 8vo. Pp. 284. By Rev. CHARLES HARDWICK, M.A. &c. Cambridge: Macmillan, 1853.

Lectures on the Beatitudes, delivered during the Season of Lent, at St. Paul's Episcopal Chapel, Edinburgh. Pp. 134. By Rev. FRANCIS GARDEN, M.A. &c. London: Rivingtons, 1853.

MR. MELVILL'S Lectures are characteristic of his peculiarly original style of writing, as well as of his usual excellence in handling

theological subjects. Whatever comes from the pen of a man holding such a responsible position in the Church as that occupied by Mr. Melvill, must needs carry weight with it, and be entitled to command respect. Mr. Melvill is at the head of one of the most important academical institutions of this country. As Principal of the East India College at Haileybury (which, though not actually of a Missionary nature, is capable of affording incalculable assistance to the Missionary work in the East), it is his duty to train, mould, and leaven the characters of those to whom is entrusted the administration of justice in British India; and in this capacity few men are able in a higher degree to advance the extension of the kingdom of Christ, and the interests of the Church, than he. His pupils, we are told, enjoy opportunities for good, and for influencing the native mind, at least equal to those enjoyed by Missionaries; some say, more than equal. They may at all events pave the way for a favourable reception of the Gospel indirectly, and be active cooperators in the direct labours of our Missionaries. Just so far as Christianity is illustrated by their examples, just so far will they incline the Heathen amongst whom they live to view it with interest and affection. We are not aware whether or no Mr. Melvill has touched upon the progress of the Gospel in the East, or the partial success of our Missionaries, in any of his published writings. Few men are better qualified to do so than he. Many of his predecessor's (Mr. Le Bas) discourses on these subjects are highly effective and eloquent; and no doubt many of his hearers,—for they were addressed to the students,—carried away a remembrance of them from college to their distant sphere of duty. We have ourselves heard Civil servants of the Company speak warmly of the benefit they have derived from Mr. Le Bas's counsels. At present it is quite doubtful what will be the *status* of the Church in India under the new charter of the Company; it is doubtful even what will be the future government of India; whether it will be trusted again to the care of twenty-four directors, or whether the administration of Indian affairs will be assigned to a separate branch of the Home Government. Of course the future of the Church is in equal obscurity. Mr. Melvill must have means of information as to the wants and difficulties and shortcomings of the Anglo-Indian Church, such as not many in England can possess; and if he has leisure to bring his powerful mind to bear upon the matter, much good might be the result to the Church. We have not been able to discover many allusions to the Missionary work in the sermons before us. In a very striking discourse—the first—entitled, “The Return of the Dispossessed Spirit,” there are some forcible remarks on the nature of Heathenism, and the power of Satan over Heathen countries.

Mr. Hardwick's Sermons are of a high order. Where all are really excellent, it is invidious to make selections; but if we have a preference, it would be for the one entitled, "The Children of the Freewoman."

Mr. Garden's Sermons also are well worth being published, which, in these days, is saying a good deal. They are evidently written with great care; and there is an excellent appendix of quotations from various divines, both ancient and modern. We would fain present our readers with extracts from each of the three volumes, but that is impossible.

Of Mr. Mozley's periodicals for young Church people, *Stories and Catechisings in illustration of the Collects* (vol. ii.), *The Monthly Packet* (vol. iv.), *Magazine for the Young* (for 1852), we can, from our own experience, report most favourably: they are all excellent. *Family Adventures* (Mozley's) is, we are told, a great favourite with young folks. We can certify that it is a very pretty book.

We have seen two numbers of Mr. Whitaker's new periodical, — *The Churchman's Magazine*. We naturally wish all possible success to such a work; which may do great good among certain classes, to whom more expensive works on the current literature of the day are quite inaccessible. It would be ungenerous to criticise a work as yet in its infancy, but perhaps the friendly suggestion may be offered, that it does at present appear slightly deficient in vivacity.

The Rev. George Hill's *Manual for Godfathers and Godmothers* (Rivingtons), appears to be a most useful publication. If not for any other reason, it is at all events extremely valuable for the great number of authorities cited in illustration of the subject treated of: a subject, by the way, not often discussed in the popular theology of the day.

Colonial, Foreign, and Home News.

SUMMARY.

AT the Christmas ordination of the Lord Bishop of NEWFOUNDLAND, Mr. Joseph Francis Phelps, student of St. Augustine's College, Canterbury, was ordained to the office of Deacon. It is most gratifying to observe every fresh addition of strength to the Colonial Church from among the alumni of this body. Their training there will no doubt qualify them not only for the ordinary duties of the Missionary life, but also for the peculiar difficulties with which the Colonial clergy, as it seems probable, will in future have to contend. The discussion which has lately taken place in these pages, on the subject of an increase to the Church's Missionary staff, will have been to some pur-

pose, if it should have the effect of filling St. Augustine's with more candidates for the work of the ministry in the Colonies. Hitherto, however, we have heard nothing of any practical designs for the accomplishment of Mr. Wray's suggestion. On Thursday, Feb. 10th, the annual meeting of the NOVA SCOTIA Diocesan Church Society took place at the National School-room, Halifax. There was but a thin attendance, and only three clergymen from the country, and one or two delegates. In the evening, however, the attendance was more numerous; and there were some eloquent speeches delivered, especially by the venerable Chief Justice of Nova Scotia, and Major Norton, an American Episcopalian. In the absence of the Bishop of QUEBEC, who is now in this country, the Bishop of Montreal held an ordination at Lennoxville, on Jan. 9th, when Mr. Arthur Carden was admitted to the order of Deacon. At a meeting of the Church Society of MONTREAL, on the 18th of January, the Lord Bishop expressed a hope that "the restrictions placed upon the reception of clergy ordained in the United States, into the cure of souls in that province, would soon be abolished: it was one of the remains of old legislation, and ought to be done away. Bishop Boone, the Missionary Bishop of the American Church in CHINA, has arrived in New York from Shanghai.—The paucity of intelligence to be gleaned from our "foreign exchanges," as they are called in the Colonies and United States, is more than balanced, we are sorry to say, by events occurring at home. On Friday, the 18th of February, Lord Monteagle, in the House of Lords, presented a petition from certain members of the Church residing in the diocese of Sydney, who "protest against the establishment by law of any system of Church government, in which the bishops, clergy, and laity shall not meet and vote in one council with equal and concurrent authority and jurisdiction." After the presentation of the petition, his Grace the Archbishop of Canterbury acquainted their lordships that "he intended at an early period to submit a measure on this subject, which, his Grace hoped, would meet with the concurrence, not only of their lordships, but also of the members of the Church in the colony." On the same evening, the *Clergy Reserves (Canada) Bill* passed through a committee of the House of Commons. It is now in a curious position. The first clause is confessed to be not quite intelligible, and therefore is to be amended; the second clause contains a parenthesis, which the Government have found a difficulty in explaining; the third clause has been absolutely repealed, and for this reason:—it appears that, by the Act of 1840, in case of a deficiency in the Clergy Reserves, the sum of 7,700*l.* per annum is charged upon the consolidated fund, by way of collateral security. This clause was repealed by the third clause of the Bill now before the House; the Government have not thought it wise to break all faith with the Canadian Church, and therefore, for the present, the guarantee clause of the Act of 1840 remains in force; otherwise, in the event of the Colonial Parliament thinking it proper to "secularise" the funds, the Canadian clergy would have been left paupers. Meanwhile, the colonial minister has

written to the Canadian Government, requesting them to take the guarantee upon themselves, and to make some provision to meet the justice of the case ; to make them stand in the place of the Imperial Government, in fact. It remains to be seen what will be done ; but the prospect is neither bright nor cheerful.

NEWCASTLE.—From Newcastle some interesting intelligence has been received. At the last date (Oct. 18, 1852) the Bishop, having just returned from a visitation of the Northern districts of his diocese, was preparing to meet a Conference of Clergy and laity, to discuss the more pressing wants of the Church ; and after that, to proceed to Sidney, to hold a confirmation of young persons there, in the absence of the late Bishop of the diocese. Another reference to the lamented Prelate, whose sudden removal was at that time so little anticipated, will be read with great interest. Bishop Tyrrell (May 26) writes to a friend in England : “ You will all doubtless be anxious to pay honour to whom real honour is due—and it would be gratifying to me to learn, that the members of my committee had found some way of expressing to his Lordship, when in England, their deep sense and mine, of the self-denial and self-devotion, which could induce a person of the good Bishop’s age to cross the seas, and literally traverse the earth, to promote the good order and efficiency of that branch of the Church which has been committed to his care.” In compliance with the above, we may also state, that, availing themselves of a fit opportunity, upon occasion of an Address being presented to Bishop Broughton by the *Society for the Propagation of the Gospel*, the Newcastle Committee presented also an Address to the effect proposed : and this Address was acknowledged by the Bishop in the warmest and most gratifying terms. His Lordship took occasion to observe, that there was no other Bishop in the province, on whose judgment he could more rely ; and that so far from this opinion being confined to himself, he had found it, at the recent conference of Bishops in Sydney, the unanimous feeling of all his brethren. It is sad to think of such ties being suddenly broken up ; but the loss cannot be otherwise than sweetened, by the remembrance of affectionate and dutiful offices interchanged while yet there is time.

The want is still great, in the diocese of Newcastle, of experienced English Clergymen, and, in one or two instances, of Clergy well qualified to superintend the management of the new Grammar and Commercial Schools, towards the erection of which, it will be remembered, the contributions of the committee, and of the Bishop’s friends in general, were a short while ago so earnestly solicited. We will add, from the Bishop’s letter, his own statement of the good effects that have already begun to result from the effort then made, and from the subscriptions which so promptly flowed in from the kind friends in England who took an interest in the cause. “ Let me now refer,” the Bishop writes, “ to the appeal for Grammar and Commercial Schools, which you say has been so nicely drawn up by my excellent friend, Mr. C—, and has been so well received. I wish the contributors, first of all, to know this fact,—that the sum contributed will not be finally expended on these schools, but will become permanent capital of the Church in this diocese—will be first used in the establishment of these schools, and in erecting the required buildings, as a *loan* which will be repaid by yearly portions ; and then, be afterwards employed in other works of love. And what success am I likely to have with the residents ? My proposition to them has been this :—The *Christian Knowledge Society* has made a grant of *one-third* of the expense. I have been promised, through the generosity of friends in England, who take a lively interest in the welfare of the

Church in this diocese, a *second third*, on loan, to be repaid from the funds of the school year by year. Will you, among yourselves, subscribe the *last third*?"

This offer was not only cheerfully acceded to, but an enlargement was proposed also to be made to the principal church in Maitland; to show that a town, which was thought worthy of a handsome school, would not be contented to see the "House of God lie waste." The Bishop fully anticipates a similar result at *Newcastle*, which is to be the site of the *second Grammar School*;—and we are since informed that the inhabitants of Ipswich, and of the northern districts, are anxious to obtain a *third* such school in their own capital town. Another gratifying testimony to the zeal that is now awakened for a due supply of the means of grace, has been recently furnished by an application having been made to the Bishop through his London Committee for an additional clergyman to itinerate the extensive pastoral districts in the northern parts of the diocese. This application was accompanied by an offer, on the part of one or two gentlemen, landowners in the district, to contribute at once a very handsome sum, as in part of annual salary, if such a clergyman can be sent. Our commentary on these facts shall be borrowed from the words in which the Bishop continues his account:—"Is not this most encouraging? Does it not prove the wisdom of impressing upon Churchmen, what they should do and may do, if only they will understand the duty, and at last the blessedness, of giving to God—to provide themselves and their children, what is far more precious than gold or rubies, namely, the knowledge of God—true wisdom, as taught first of all in our schools, and then in our churches?"

"You may expect," the Bishop adds, "the Report of our Newcastle Church Society, for 1851, immediately. I will write again to our Committee with them. Observe the amount of our first year's collection; and also that of the Offertory after my sermon on the morning of the Meeting, * May 6, 1852." The latter Collection amounted to 17*l.* 6*s.* 9*d.*

In the Reports, which have since been received, we find the following:—

"With respect to the voyage of the Missionary Bishops last year, it may be well to state, that I have scrupulously abstained from publishing even the briefest outline of what we did and saw; because I understood from my dear friend, the Bishop of New Zealand, that he would probably draw up a full account of the voyage for the *Society for the Propagation of the Gospel*. While, however, I have for this reason abstained from publishing any account of our labour of love, I feel quite at liberty to state at our Church meetings, any particulars which I may deem interesting and instructive to my hearers. This I purpose doing at some of the meetings of our District Associations, which I hope to attend next month. During the voyage, no opportunity was lost of preaching the Gospel to the natives in some of the islands, through the Samôan teachers, as interpreters, and of beginning a kindly intercourse with other islands, where the missionary or teacher had never before set foot. The voyage also has not only left a deep and lasting impression upon all engaged in it, but has given that personal knowledge and experience of the wants and difficulties of the mission, without which wise and judicious plans for future efforts could never be matured. May this diocese, by the Divine blessing, be ever willing to afford some yearly contribution in money, and if possible some devoted men as missionaries for this great work."

ERRATUM.—At p. 334, line 14, read "The Trimurti will be found to amount only to a modal Trinity."

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

MAY, 1853.

THE METROPOLITAN SEE OF SYDNEY.

WHILE the Church is deploring the loss of the lamented Bishop Broughton, and efforts are being made to perpetuate his memory both at home and in the Colony, it may not be out of place to consider, in a plain and unpedantic manner, the powers with which his successor ought to be invested, so as to be able to plant the Church in that important but remote region, "in its fulness and integrity." We hear much of planting the Church in its integrity, and we are not disposed to quarrel with the term, albeit it may sometimes degenerate into mere unmeaning sing-song. If by planting the Church in its integrity be understood the sending of a solitary bishop to a diocese as large as the United Kingdom, that may be an approximation towards integrity; but there can be no impropriety in doubting whether it be, strictly speaking, what is meant by the term. As far as it goes, it may be integrity of the Diocesan system; it can hardly be integrity of the Church system as a whole: that is, a number of dioceses acting together in unison and combination under an acknowledged chief. Take the dioceses of North America by way of example, some four thousand miles or more distant from the Mother Church, or metropolis, *urbs matrix*. Or, inasmuch as distance strengthens the argument, take, by way of illustration, the cluster of Australasian dioceses, some six in number, and distant from sixteen to eighteen thousand miles. They are all in a manner conterminous, but in no sense united. In the first place, as was the custom long before the Nicene Council, they have no one common head, no one bishop—that is, having pre-eminence and authority above other bishops—to whom, according to Hooker, Cabassutius, and Bingham, was

entrusted, “*Kûρος τῶν γινομένων*, the chief power of ordering all things done;” for we apprehend, although we are not in a position to assert it as a matter of fact, that the late Bishop Broughton was only nominally, not really, a metropolitan—what Bingham calls a “titular metropolitan,” an “honorary metropolitan, who had little more than a name”—as, for instance, we suppose he had no power to convoke synods,¹ or even so much as to compel the attendance of his suffragans at the recent Conference at Sydney, but that they came to that semblance of a synod out of deference, or from courtesy, or from their own sense of the necessity of such a step. Yet we think that this power of convoking synods and of enforcing the attendance of suffragans, is clearly laid down by the authorities before referred to. Moreover, in a well-ordered Church, the necessity of such a power is transparent.

So, again, we have been informed that the late Metropolitan of Sydney had no appellate jurisdiction conferred upon him. He had no power of deciding in cases where the personal conduct of a Bishop might be called in question; or where the sentence of a Bishop might be appealed against by Clergy who thought themselves aggrieved. The monstrous injustice, nay, the cruelty, of sending an appeal to be tried at a court many thousands of miles distant from the place where the original sentence was propounded, has been felt, and commented upon in no measured terms, equally by Colonial Bishops and by Colonial Clergy. And hence it is, because distance rendered the right of appeal from the sentence of a Bishop in effect nugatory, that good folks at home have indulged in empty talk about priestly autocrats and episcopal tyrants. Whereas, the fault lies not in the men, but in the system to which they are bound; it being well known by all who are at all conversant with Colonial matters, that there is nothing which Colonial Bishops more anxiously desire than that their Clergy should have the means of speedy appeal against their judgments,—as what honest man, who has ever been required to inflict the penalties of the law upon a fellow-creature, would not? And for two plain reasons: every conscientious judge would wish his sentence to be confirmed, if just,—reversed, if unjust. Men generally are not converted into despots the moment they become Bishops. Or if their actions have the *primâ facie* aspect of despotism, that, we repeat, is the fault of the system, more than of the men. Extend appellate jurisdiction to some one Bishop in our several groups of Colonies, and the very appearance would cease. This the Colonial Church has not; but yet this was ever conceded

¹ Cabassutii Notitia, p. 119. Bingham, Book II. c. xvi. sec. 17.

by the primitive Church,—“by reverend antiquity,—to some one in authority chiefest.”

We may just venture to touch upon one other point. It may be asserted as of course, and without possibility of contradiction, that it is a prerogative of the Metropolitan of a province to consecrate his suffragan Bishops. Yet it is doubtful whether the late Metropolitan of Sydney had it. That his successor should be invested with it, is the opinion of the Australasian Bishops, who have made a declaration to that effect. “We would further express our opinion,” they say, “that if the Provincial Synod should recommend a Colonial Clergyman for appointment to fill a new or a vacant See, the recommendation should be favourably considered by the authorities in England, and that the person designated to such See should, in conformity with ancient practice, be consecrated by the Metropolitan and Bishops of this province, unless grave inconvenience be likely to ensue.”¹

We have discussed the subject in a plain, practical way, more with a desire to point out one or two of the grievous anomalies adherent to our ecclesiastical system, as it obtains in the Colonies, than with a view to draw learned distinctions between the offices of Metropolitans and Primate, and their consequent prerogatives; though that might be easily done, if this were the proper place or occasion for it. And for the cure of these anomalies, we venture to suggest that the See of Sydney being vacant, its next occupant should be sent out with powers similar to those exercised by, or assigned to, the Archbishop of Canterbury; dignified by a similar title if need be, or, if need be, only as a Metropolitan *Bishop* and Primate. We have no particular affection for the title,² if we can but get the thing; but the Romish Church has already sent an Archbishop there, although what his exact powers are it may be difficult to ascertain. We should imagine that there can be little difficulty in

¹ Colonial Church Chronicle, vol. iv. p. 457.

² We suppose sticklers for Canon Law have no great partiality for the title of *Archbishop*:—“Obiter . . . observa, nomen Archiepiscopi pluribus sæculis non fuisse attributum Metropolitanis unius provinciæ, ut nunc est usui; sed illis duntaxat, quibus multi subjecti erant Metropolitanis, scilicet Patriarchis, et Primitibus, seu Exarchis.* Decrescente demum apud Græcos religione cum potestate, eorundemque tamen (quod mirum sit) crescente superbiâ, ceptum est novum in Oriente genus Archiepiscoporum nomine tenus, qui, licet nullis præessent episcopis, ex solo Imperatoris rescripto, eoque venali, hoc inane nomen adipiscere[n]tur: medique erant inter Metropolitanos et episcopos inferiores. Hinc effectum, ut in Leonis Imperatoris διατυπώσει subjectæ Constantinopolitano Patriarchæ recensentur Metropoles una et octoginta. Deinde Archiepiscopatus predicti generis novem et triginta,” &c. Cabassutii Notitia Ecclesiastica Conciliorum et Canonum, p. 111. Col. Agripp. MDCXXV.

* For the use of this term, see Dr. Routh's Opuscula, ii. pp. 104, 5. Oxford, 1810.

defining the prerogatives of a future Archbishop of Sydney. There are, we presume, civilians and canonists in this country, who are able to define them without any vast expenditure of time and labour. Further, we venture to suggest that similar concessions should be made to the various groups of English Colonies scattered through the world. Thus, Jamaica might be a Metropolitan See to the West Indian Colonies; Quebec or Toronto to the North American; Calcutta again to the great dependency of British India. Really there is no valid objection to this proposal; none but such as may be suggested by official pedantry, or by lukewarmness; or by a jealousy to see the English Church placed in a state of efficiency. Or, if it be admitted that some difficulty attends the definition of the powers to be conceded to Metropolitan Primate, still it will tell but little for the devotion of English Churchmen, if no one, layman or priest, can be found with sufficiency of learning and zeal to extract them from the records of ancient councils,—from the Novells of Justinian, or the codes of Gratian and Theodosius. Authorities, at all events, are plentiful; and the labour is not impossible. It is hardly worth while to allude to the old and worthless objections made so often, to be refuted as often as made. No Colonial Church has hitherto evinced a desire to be emancipated from allegiance to the Sovereign of the realm, or from the authority of the Mother Church. What Hooker said of earlier times, is as true of our own: “Towns and villages abroad receiving the faith of Christ from cities, whereunto they were adjacent, did as spiritual and heavenly colonies, by their subjection, honour those ancient Mother Churches, out of which they grew.”¹

And if an enlarged measure of self-government to the Colonial Church should eventually lead to some diversity of ritual, suitable to circumstances and climates varying from our own, still, upon authority which it will be scarcely necessary to quote by name here, we know, that “it is not necessary that traditions and ceremonies be in all places one and utterly alike; for at all times they have been diverse; and may be changed according to the diversity of countries, times, and men’s manners, so that nothing be ordained against GOD’S WORD. . . . Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained by man’s authority, so that all things be done to edifying.”²

¹ Hooker’s Ecclesiastical Polity, book vii. ch. viii. § 2.

² Article XXXIV.

Correspondence, Documents, &c.

CHURCH CONSTITUTION.—CANADA.

THE following valuable Report on the subject of the Colonial Church has been published by the Bishop of Toronto. It is dated February 4th, and is addressed to the Secretary of State for the Colonies, in reply to a circular requesting suggestions bearing on the subject of Mr. Gladstone's bills :—

CONVOCAATION.

It is now generally admitted that the rapid growth of the United Church of England and Ireland in the Colonies, and the great increase of the Clergy, present new and urgent arguments for some ruling power to enforce stricter discipline and greater efficiency and uniformity of action than she has yet enjoyed.

When the lay members of the Church in the various dependencies of the British empire are believed to exceed one million, and one diocese (Upper Canada) approaches one-fourth of that number, with several hundred clergymen scattered over vast regions, and thus far separated one from another, it must needs be that grave difficulties and offences will arise, and how are they to be dealt with ?

The Bishops are in most cases powerless, having indeed jurisdiction by their royal appointment and divine commission, but no tribunals to try cases, and to acquit or punish as the case may require.

Hence they feel themselves frequently weak and unable to correct reckless insubordination, sullen contumacy, and even immoral conduct. At one time they are accused of feebleness and irresolution ; at another, when acting with some rigour, they are denounced as tyrannical and despotic.

On all such occasions they are without support or the refreshing counsel of their brethren ; nor have they any constitutional way open to them, by which they can devise and mature such measures as may be found necessary for the welfare and extension of the Church.

The growing evil and inconvenience of this state of things has at length forced itself upon the notice of the Imperial Government, and a bill has been introduced into Parliament by the right honourable William Gladstone which seeks to place Church affairs in the Colonies under the government of an uniform and well-defined system. And, although the Secretary of State, Sir John Pakington, offered some well-founded objections to the proposed bill, he frankly admitted that the Church in the Colonies laboured under great disadvantages, and that it stood in need of legislative assistance, in order to enable it to make such regulations as are essential to its proper functions. Both statesmen consider legislation necessary, although they differ in the details ; and both appear desirous to avail themselves of the advice

and assistance of the Colonial bishops and their clergy, in dealing with this question, which is certainly not a light one.

The bill as amended has not only been sent out to the different Colonies, to be submitted to the judgment of the Bishops, Clergy, and laity, but one Bishop at least from the different groups of Colonial dioceses has been invited to England to assist in its modification, so that it may meet the purpose for which it is intended, or, rather, to assist in framing a constitution for the Colonial Church, which would ensure uniformity in all essentials to her efficiency within the Colony, and at the same time preserve harmony with the Mother Church.

And surely the little delay required in pursuing this course need not be grudged, after allowing 200 years and more to pass without doing anything, when the result may be the digesting and maturing a respectable, safe, and rational scheme, which would give full efficiency to the United Church of England and Ireland, and ensure through all future time among her numerous branches, perfect unity in all parts of the world.

Besides the Bishops and such of their Clergy as visit England on this important object, those who remain in their dioceses are expected to give their own views, and in as far as may be, those of their Clergy and laity, so that the result may be justly considered the voice of the Colonial Church at large.

Now, although we may not reckon very much upon the positive benefit to be derived from the multitude of suggestions which will be brought forward, yet there will be the advantage of considering beforehand whatever would be likely to be urged in the Colonies for or against the Act before it had passed. Besides, the moral effect would be of great value by showing the members of the Church in the Colonies, that a measure so important had not been agreed upon without due reference to their wishes and sentiments,—and in the next place it would be much more easy to support the system afterwards against any attempts to unsettle it, as being a system established on mature consideration, and with a desire to meet the views and opinions of the various Colonies.

Even after all this previous care and deliberation, it might be wise to limit the continuance of the measure on its first enactment to four or five years, and in the meantime to invite an expression of opinion from the different Colonies, as to the working of its various provisions, so that it may be made as perfect as possible, before it becomes a permanent law.

The system by which the Episcopal Church in the United States of America is governed, and that in Scotland, would naturally be considered in framing the constitution of the Colonial Church, and some hints might possibly be derived, even from the footing on which the Protestant Church has been placed by the late acts of the Government in France.

The members of the Episcopal Church of the United States were unavoidably influenced in laying the foundation of their system by considerations which do not apply in our case. They would not submit

to a controlling power in a foreign country, for that would have placed their Church in a disadvantageous light before the public.

With us there need not be, and is not, in fact, any jealousy of the kind; on the contrary, I believe the general feeling of the laity as well as the Clergy, at present, would be found in favour of seeking security against error and rash changes by having all material points subject to the control of the Mother Church, and not left to be debated or resolved upon by Colonial conventions or convocations.

Let us suppose, then, a constitution framed in England under the best advice and upon mature consideration; the most desirable course would, I think, be to give that Church constitution to the colonies by an imperial statute.

But here we apprehend a difficulty will present itself, if the bill should go into such details in regard to Church government and discipline as it ought to do. Would the House of Commons entertain it? and would the Government ask them to do so with the hope of a satisfactory result? I hope they could; but I fear they could not.

If the Government could and would proceed in that manner, and if a statute could be passed, approved of by the heads of the Church, and placing the Church of England in the Colonies on firmer ground as to doctrine and discipline, a very great object would be gained, because then the Convocation, or whatever it might be called, within each diocese, not having these matters within their reach (and I think they ought not) would be occupied only in such things as would not disturb the unity of the Church, that is, in enforcing the power given by the constitution in regard to discipline, and in regulating and advancing her temporal interests.

This great advantage would follow from leaving our system of Church government resting on such a foundation as could not be readily disturbed; for it would not be easy to procure any alteration of what had been so carefully considered. And we might hope that the constitution would be found to be sustained by the general voice of the Colonies, although there might be an unfortunate spirit prevailing at times in one or two of them that would unsettle any sound system, if it could have its way.

If it should be found that the Government would decline attempting to procure from Parliament a measure which should go sufficiently into details, the next best thing would seem to be, to proceed at any rate, as has been suggested, in devising a constitution by consultation among Colonial Bishops, and with the Government and spiritual heads of the Church of England, and then providing for a convention of the members of the Church of England, lay and clerical, in due form, in each Colony, and submitting the constitution to their adoption. The great object would be to gain the assent of the Colonial Church to a constitution settling all the cardinal points, and placing them beyond the influence of disturbing forces within the separate dioceses, which might destroy the unity of the Church and impair its resemblance to the Church of England in England.

We must all agree with Sir John Pakington in objecting to the

plan of setting each diocese separately to work to lay down a system for managing their ecclesiastical affairs. Some points of vital importance to the Church might, I fear, be placed, either at once or in time, under the influence of various causes, on so inconsistent a footing in the different dioceses, that the Church of England would no longer seem to be one Church in the Colonies, and we should have some crotchet established under peculiar circumstances in one diocese which would tend to unsettle the Church in other quarters, when, without such example, the proposition would have received no encouragement. Moreover, the preponderating element in the population of a particular Colony—the tone of public feeling on various questions—the accidental circumstance of the personal character of the Bishop who would first have to set the machinery in motion—his discretion, his firmness, and ability to resist pressure, and various other circumstances, would be almost certain to bring about different results—and possibly, in some Colonies, results that would be much regretted, and deprecated in all.

And besides, there may be differences in the present actual condition of the several Colonial dioceses, which could hardly fail to occasion a far greater diversity than ought to prevail in one Church in regard to matters of common interest.

CONSTITUTION.

The members of the Church of England in the Colonies desire, in the first place, that the constitution, or act for the better government of the Church in the Colonies, should acknowledge the supremacy of her Majesty over all persons, in all causes, ecclesiastical as well as civil, within her dominions. We are deeply sensible of the necessity of preserving that supremacy unimpaired, and are determined, in so far as in us lies, to maintain and defend it.

We desire, in the second place, that provision be made that the Church shall continue, as we have ever been, an integral portion of the United Church of England and Ireland—enjoying the true canon of Holy Scripture as our rule of faith—acknowledging the three Creeds as an authentic interpretation of Holy Scripture as they are embodied in the Liturgy,—maintaining the apostolic form of Church government by Bishops, Priests, and Deacons—and we declare our firm and unanimous resolution, in dependence on the Divine aid, to maintain those benefits, and transmit them unimpaired to posterity.

Hence we deprecate all attempts to tamper with the doctrine of the Church, or any of her formularies. We deprecate any tendency to add to or diminish the deposit of Faith committed to the United Church of England and Ireland as a branch of the Church Catholic—or to narrow her terms of communion as laid down in her Book of Common Prayer and Articles, for the preservation of which, we desire to express our deep thankfulness, and it is our earnest wish that Provincial and Diocesan Convocations in the Colonies, may be restrained from meddling with, much less from altering such high and weighty matters, and that they be confined to discipline and the temporalities

of the Church, and such regulations of order and arrangement as may tend to her efficiency and extension.

The Constitution having secured the acknowledgment of the Royal Supremacy, the Unity and sound teaching of the Colonial Church in all things essential, and her identity as an integral part of the Church of England, might proceed:—

1st. To restrict the Provincial or Diocesan Convocations of the Colonial Church from entertaining any proposition for any change of the articles, Doctrines, Liturgy or offices in the United Church of England and Ireland.

2d. To provide for the enforcing of proper discipline—the method of proceeding upon complaint against any clergyman,—for immoral conduct,—insubordination,—habits and pursuits inconsistent with their sacred calling,—neglect of duty,—unsound doctrine,—breaches of orders, &c. &c. The sentence that may be imposed, and in certain cases the right of appeal.

3d. To provide for the appointment and removal by due authority, and after proper proceedings, of Bishops, Presbyters, and Deacons.

4th. To provide for dividing the Dioceses into Parishes, with proper regulations in case of future subdivision, with a view to Church purposes only.

5th. To provide for the extension and temporal interests of the Church,—by the members assessing themselves to raise funds for building, repairing churches, parsonages, school-houses, for the support of the clergy and schoolmasters, and the maintenance of public worship.

6th. To provide for the regulation of fees for marriages, baptisms, and burials.

These and various other matters affecting the welfare of the Church would require to be taken up one by one and provided for—the design being to have certain things fixed by superior authority so as to be subject to no change by any legislation within the diocese.

I would more briefly recapitulate what appears to me desirable.

1st. That one constitution be framed for the government of the Church in all the Colonies.

2d. That the constitution should provide—

1. For the establishment in each Colonial Diocese of an Assembly for managing, so far as may be committed to it, the affairs of the Church.

2. For giving such Assembly the most appropriate name.

3. For establishing how it shall be composed, as to the proportion of Clergy and laity—what shall form a quorum—how questions are to be decided—what regulations as to times of session,—prorogation—adjournment, &c.

4. Who shall preside;—if the Bishop, shall he possess an absolute veto, or one modified, or merely the casting vote.

5. Shall there be a power in the Archbishop of Canterbury, or the Crown, to disallow, within a limited period, any law or regulation of the Convocation.

From a review of these principles and details, two or three good men could, I think, in a single week, suggest a system for them all—not such as would satisfy and please every one, because that is not to be hoped for, but such as persons of good judgment and good intentions, and with some knowledge of Colonial feelings and prepossessions, would think reasonable and practicable.

In regard to Sir John Pakington's well-grounded fear of diversity of regulations in different Colonies, it must be carefully provided against, since that would evidently be the effect of leaving a wide scope to Colonial Convocations or Synods, and I should much rather prefer that an imperial statute should lay down the system as regarded cardinal points; leaving minor points to be the subject of regulation within the Colony, respecting which some diversity of system would not signify.

The great use and importance of the governing body would rather consist in their being called on to execute the powers delegated to them by the statute. I mean in their application of them to individual cases, as they arise, and which it would be their part to dispose of, not according to any system of action devised by themselves, but in the manner prescribed by the imperial statute.

THE RIGHT HON. W. E. GLADSTONE'S BILLS.

The bill as at first framed appears open to several of the objections urged against it, and such require to be removed or satisfactorily modified.

This has in some measure been done in the amended bill, but further alterations and amendments may with propriety be suggested.

Whether by the law as it now stands, the Bishop, with the Clergy and laity of his diocese, in a British Colony, can legally assemble of their own accord, and make regulations for the management of their internal ecclesiastical affairs, to the extent contemplated in the amended bill, is a point which ought not to be treated as doubtful, unless it really be so.

Surely the status of the Church of England throughout the Colonial possessions of the empire, is a matter about which we can hardly suppose that there had been no opinion or intention in all times past on the part of the Parliament and Government of England.

Would it not, therefore, be safe to assume that the Bishop, Clergy, and laity had not authority of themselves to lay down a system of self-government without the sanction of Parliament, or of the Crown; and if this be so, it can hardly be right, and certainly not politic, to recite that it was doubtful whether they could or could not do so; because it might be that Parliament would not pass this proposed bill, or concur in any Act upon the subject, and then the admission that it was doubtful whether the power does not already exist, might afford a strong argument in the Colonies for assuming an authority that might not be very discreetly exercised.

It would have been better, in my humble opinion, to have com-

menced by reciting, "That it was expedient to enable," &c., saying nothing about doubts.

I venture to remark, that the introduction of such a bill should be preceded by some preliminary notice, either on the part of the government or of the proper ecclesiastical authority in England, it being desirable that Church affairs in the Colonies should be governed according to some uniform and well-defined system prevailing throughout.

THE AMENDED BILL.

TITLE.—It should not be entitled "An Act to explain and amend the Laws relating to the Church in the Colonies,"—but "An Act for the better Government of the Church in the Colonies."

PREAMBLE.—Neither the Title nor preamble explain anything—the latter expresses doubts, and then proceeds not to explain them but to make positive provisions or enactments. It does not propose to amend any particular laws, but introduces for the first time a system for regulating certain matters which before had not been subjected to any regulation. How much better to commence by reciting "That it was expedient to enable the Bishop of any diocese in the Colonies, with his Clergy and laity, to meet together from time to time in Synods or Convocation, &c."

Should not the word "Ecclesiastical affairs" be defined—what is understood by Ecclesiastical affairs—has the expression a reference to doctrine, or the form of prayer—or the ceremonial of public worship?—all these are Ecclesiastical affairs. It is not easy to foresee to what subjects and objects such Synods or Convocations might not attempt to apply themselves as coming within the construction of the words Ecclesiastical affairs. Some Convocations might understand that there are limits to their power of regulation and management, which limit other Convocations might not acknowledge.

1st Clause, instead of being a mere negative provision that no laws shall be construed to prevent, should, I think, in a natural and plain manner authorize that to be done which it is intended should be done.

"Being declared *bonâ fide* Members of the Church" seems not an accurate form of expression—for being disjunctive, either of the requisites must be taken to be sufficient. What is a declared member of the Church? Must any one be received as a member of the Church who declares himself to be such—though he may never have attended one of her places of worship or joined in her service up to the moment that he declares himself a member, and claims upon that declaration to have a vote in her Convocation? "Being regular communicants" better; that is, according to the 21st Canon, every person communicating thrice a year—a Canonical Test not unreasonable for those admitted to legislate for the Church.

A *bonâ fide* member of the Church is not so definite as it appears to be—who is to pronounce upon two *bonâ fides*? And what shall be the criterion? Moreover, this first clause makes no provision for calling the first meeting. When and how—or by whom,—nor by any means clearly who are to meet or who is to preside.

What does "by common consent" mean? If there is no dissentient voice, there would be common consent—but if all the clergy vote one way, or a majority of them, and all the laity or a majority of them the other way, which opinion shall prevail for the better conduct of their ecclesiastical affairs? The union of Dioceses should only be permitted under a Metropolitan, and include all under his jurisdiction.

The last three lines of the first clause, "subject always as at this time in common with all other religious communions, to the authority of the local legislatures respectively, and to such provisions as they may think proper to enact," are intended perhaps to meet Sir John Pakington's objections as tending to make the Church dominant to a greater degree than it has been hitherto—by giving to the regulations of the Colonial Synods an authority supported by Parliament, and so beyond the control of Colonial Legislation. Now, instead of these three lines it would be wiser, I think, to guard against any supposition that such dominancy was intended, by inserting in the middle of the clause some such words as these:—Not repugnant to any law passed or to be passed by the Parliament of the United Kingdom, or by the Legislature of the Colony within which such dioceses are respectively situated.

2d Clause. As it is here assumed that regulations will be made for the trial of offending Clerks,—it appears desirable that the Bill should contain a definitive provision for the erection of a Court, for the purpose of giving authority to the Bishops for suspensions or deprivation of office on conviction of the offender.

3d Clause. This Clause could be better framed, I think, by providing that no regulation so to be made should have power to affect any person not being a Member of the Church of England.

4th Clause. It would certainly leave Bishops, as now, to be appointed by the Crown, or if any voice or control were intended to be given to any authority within the Colony, I would provide for it in the act. I mean as to the point of voting, by whom to be exercised, and how, and not leave it to be the subject of a regulation by a Colonial Convocation—and for obvious reasons. Some concession may be made to the Colonies which provide for the becoming support of their own Bishops.

5th Clause. I would make the sanction of the Queen, through her principal Secretary of State for the Colonies, or of the Archbishop of Canterbury, necessary to all regulations not clearly within the powers given by the Constitution—such sanction to be given or withheld within twelve months,—and this if it were only to preserve a wholesome link of unity and subordination, which Churchmen generally are not indisposed to entertain, and because of its tendency to produce uniformity.

6th Clause. I would provide that nothing should be dispensed with, which in England is indispensable for obtaining Ordination, unless it be something which is inapplicable to the case of Colonies.

J. T.

THE CANANDAGOODY MISSION.

BY REV. C. HUBBARD.

(From the Madras Quarterly Missionary Journal of 1852. No. IV.)

THE growth of a Mission from infancy upwards, through all its struggles and vicissitudes, cannot fail at any time of being a grateful contemplation to the friends of Gospel progress; and both to stimulate thanksgiving to God, as well as intercession that shall strengthen our own hands, it is well at times, though at the risk of painful egotism, to show what God has wrought even through and among ourselves. With this object in view, I proceed to give the readers of your Quarterly some account of this Mission, and its trials and conquests, with especial reference to the period, namely, the last nine years, that it has assumed the form of an independent district; and more particularly still, to the five and a half years that I have been in charge. And while deeply feeling, as I have had weighty reasons to do, that all success is of God, yet I would not affect to undervalue the human accessories of firmness, determination, and patience which have contributed, under God, to happy results. I am sure that many a Mission is kept in a stagnant and unimproved state of feeling on the great points of caste and superstition, through want of courage in its Missionary to set himself in opposition to his people:—he loves peace and a good name, and he has both at the sacrifice of the great good he might accomplish by being content to have his “name cast out as evil,” and his “soul vexed from day to day,” if need be, for Christ’s sake!

The origin of the Canandagoody Mission, as credibly related to me, is curious, though not without parallel; for it is remarkable to what trifling causes some of our most flourishing congregations owe their commencement. The account is as follows:—A certain Tondiman of the village afterwards named Pakkiyanathan, having discovered in the northern part of what is now our Mission compound, but was then his property, some idol images, took them home in hope of their becoming propitious household deities, but was sadly disappointed to find that, instead of that, they became devils of ill-luck to his family: his brother went mad, and the “childlessness” of his wife became confirmed! In these circumstances he determined to renounce devil-worship, and to seek good by joining himself to the people and religion of “the only living and true God;” and accordingly set out for Tanjore to make his case known to Father Schwartz, by whom he was received by baptism into the Christian faith, and then returned to his village: this was about the year 1795. After Schwartz’s death in 1798, the relations of this first convert proceeded to Tanjore with the same intention of becoming Christians; and were entertained, instructed, and baptized by the Rev. Mr. Kohlhoff, and then returned.

The germ of Christianity, thus upwards of fifty years ago planted here by almost apostolic hands, continued to be tended carefully and affectionately by Mr. Kohlhoff, who established a school, appointed Catechists and Schoolmasters, and did all in his power to keep the

good work alive. Successive Missionaries of Tanjore also visited the place occasionally, and endeavoured zealously to invigorate the faith and patience of the Church; but like all congregations similarly circumstanced, this too grew but as a sickly plant, slow and imperfect in its development, and in danger of being "choked" by close contact with the "thorns" of heathen intercourse. It was a happy determination when, about the year 1842, the unwieldy parent Mission of Tanjore was distributed into several affiliated districts, each with its resident incumbent, its higher order of schools, and entire independent establishment for the propagation of the Gospel; and happier still will it be when, as is now contemplated, some of these now far-grown youthful branches shall be again subdivided into lesser ones. I am of opinion that no district should, if possible, extend beyond a circle of ten miles; and some of us have, as I have, congregations twenty, thirty, and nearly forty miles distant from head-quarters: such a state of things, with proverbially "eye servants," such as the natives generally are, cannot, notwithstanding all care in supervision, be other than comparative feebleness and spiritual deadness.

The severance of the Canandagoody district from Tanjore, and the arrangements consequent upon it, were committed, in 1843, to the management of the Rev. T. Brotherton, one whose self-denial and zealous exertions in the Mission cause are well known. He came, and through dint of great perseverance, with straitened means, built in the old tope a bungalow for the Missionary, a church, and a second bungalow then intended for a resident Assistant-Missionary, but now occupied by the East Indian English Master; which buildings were afterwards added to by the erection of a nice, substantial school-house, to which last-building, assistance was afforded by my immediate predecessor, the Rev. J. Fletcher, and Mr. Catechist Coombes. Since then new buildings of a humble kind have been raised for the girls' school; for the Tamil boys' school; for the boys' and girls' eating-rooms, with all other appurtenances necessary for a large boarding establishment; thus where nine years ago there existed nothing but a poor thatched prayer-house, used likewise for a Tamil school, and the usual miserable staff of uneducated native assistants, we have now a thoroughly organized Mission with well qualified teachers; five English and Tamil schools, and the order, life, and energy of a European establishment. I may add here, that this district is highly favoured in another respect; we have, through the liberal bequest of his highness the late Rajah of Tanjore, Serfogee, blessed Schwartz's scholar and friend, an endowment consisting of daily rice for thirty-three poor Christians and fifty school children, with clothing once annually for all—so that (which is an important consideration) this school establishment is not subject to the fluctuations attending similar institutions, when the means of our Society become crippled.

The congregations of upper and lower Canandagoody are nearly all of the *Kuller* caste, a class of people possessed of much independence of character, coupled (strange to say), with great deference to their superiors, and obstinate, even to stolidity, on the point of caste or any

other national peculiarity. And this remark brings me to state, in contrast with what had been done by my predecessors, what they had found it impracticable to attempt with regard to this everywhere vexed question, but among this class literally, "the question of a standing or a falling church."

Up to my time the caste point remained almost untouched; and there is no blame on former Missionaries that it was so:—Mr. Brotherton especially was too much engaged in building the external church to have either opportunity or temper to undertake such convulsive changes as, it was well perceived, assailing caste here would lead to. From the first day, however, (as the people had been given to understand ere I arrived,) I determined not to allow any quarter beyond what was reasonable, and what I had always yielded to it, to such a monstrous evil either in Church or School; and on the first Sunday that the Lord's Supper was administered after my arrival, I had, as expected, full opportunity for taking the ground I had resolved upon. What happened on that occasion was communicated to the Committee in a letter, under date, August 11th, 1847; from which the following extract will suffice to show how strong was the current of hostility we had to encounter in introducing wholesome discipline here:—"In obedience to the often repeated and well known injunctions of the Bishop, and the equally well understood wishes of the Committee on the subject, I administered the Lord's Supper on Sunday week, with a very *cautious* and considerate admission of Pariah communicants along with the other Christians. I managed the matter thus:—All the Kullers (males) come first, six or eight in a company, according to the dimensions of the Communion rails; and after they had all partaken, there remained three low-caste Christians, Shanars and Barbers, and two Pariahs to receive the ordinance. The former three came on to the place of Communion, and were already kneeling (though I perceived even *they* came with fear and trembling, and a sort of suppressed buzz of discontent from some of the Kuller women, who had not yet communicated); while the poor despised Pariahs, even my own servant, not daring to stir from their lowly seat at the end of the church, remained behind to be received according to custom here after the *caste women* had come and gone! This was a sight I could not brook, and immediately beckoned to the two Pariah Christians to come forward and kneel, peradventure at a distance *from*, yet *with* the three low-caste men. I blush now to think of, and then almost *bled* to witness the result—every Kuller woman, to the number of about forty or fifty, simultaneously left the church!"

An extract from a second letter to the Committee, dated November 8th, 1847, and after the administration of the Sacrament on the *second* occasion, may serve to manifest the growing intensity of the opposition of these Christians to any innovation upon their exclusive caste prejudices. I should explain, however, that some of the caste Christians, members of the Mission servants' families, and some others more immediately under our control, had agreed to communicate on this occasion at the Lord's Supper, though administered in

the way which they had rejected on the former celebration. "Immediately after the blessing, or rather the Apostolic benediction at the close of the sermon, there was a noisy rush of the recusants towards the verandahs of the church, where they had evidently intended to remain annoying the well-disposed by their mockeries and insults, for sacrificing, as they call it, their caste: this, however, was effectually prevented by the arrangements previously made, and all consequently passed off quietly and becomingly. But peace was soon destroyed by the enemy who lay in wait; and on the Monday morning early, complaints from various quarters reached us of insult and persecution inflicted upon our Christians who had communicated, not by Heathens, but by their fellow Christians, for the conscientious discharge of their duty. The Washerman, the Barber, and other village functionaries, upon whom these people depend so much for their comfort, together with the water, beetle, &c. necessary for their use, were systematically denied them, and 'pariah' was the epithet that met them at every turn of every lane and street. One very serious and even alarming case happened last (Sunday) night, when a poor widow woman, almost friendless here, was waylaid by some of these factious, I might almost say, *diabolical* characters belonging to the congregation, and severely beaten together with her son, for no other reason but her having at length consented to come to the Lord's Table with her low-caste brethren!"—I may add as another evidence of the strong resistance we had to experience, that on this occasion we lost eleven children belonging to our boarding school.

This rebellious wicked spirit continued to disturb us, and to intimidate some of the conforming Christians for a long period—so that each sacramental occasion, instead of being, as it should be, a season of quietness and peace, was one of great excitement and even apprehension; but perseverance with prayer, and the punishing of those who attacked the Christian woman after communion as narrated above, availed at last, not only to the restoration of peace, but also to the leading of the refractory themselves to submit to receive the Holy Ordinance without murmuring as I at first administered it; and now I do not think there can be more decorum and even solemnity at any native sacrament among a rustic population.

But to proceed:—When this point was carried, there came another to be settled, and that was the sitting of the Pariah children with the Soodra children at Divine Service in the Church. From the moment I took charge, I felt it desirable to introduce into the station boarding schools as many Christian children from our associated villages (several of which are Pariah) as I could prevail upon to come, both as a means for their better education and Christian training, and in order to familiarize the caste children with no-caste companions. This was an immense eye-sore to these proud-spirited people, and for a long time these diverse children used to repel each other like oil and water—the one class shunning from fear of defilement, and the other from dread of giving offence by a nearer approach. At church also the Pariah children were accustomed to be admitted no

further than the immediate entrance of the building, while the Soodra children, their co-scholars, and sometimes inferiors in class standing, sat far forward. This I could bear no longer, and determined at all hazards to have the children sit together at daily prayers and Sunday service, without distinction of caste, except that the Pariahs (as a first step) sat immediately behind the others. The results of this further aggression upon Kuller pride was thus referred to in a letter to the Committee under date 20th May, 1850:—"When the Pariah children whom I had admitted into the boarding schools, and who were accustomed to sit at the far end of the church away from the other children because of caste, were brought forward according to my order to sit with the Kuller children, all the men rose, left the church, and sat grumblingly for *several* Sundays in the Verandah, declaring 'they would never sit at the feet of Pariahs!'"

But in this undertaking, too—after prolonged opposition—for it is to be considered that the adult Kullers are obliged in consequence to sit at the back of these *casteless* children—we succeeded, and now it is the thoroughly understood law of the Mission, that not only shall the school children sit together in one place in the church, but *perfectly without discrimination*, or according to their class rank in school, so that at this present, three Pariah boys belonging to the 1st class sit regularly before all the Soodra boys, except their superiors in the same class, and so of the rest of the classes both girls and boys. Thus while levelling the heathen distinctions of birth grades, we have shown our respect for the true greatness that attends on proficiency of knowledge and virtue.

There was yet a final measure to be attempted, and one whose introduction shook the Mission to the centre, and even threatened its existence. From my joining the station in 1847, I had, as before remarked, made it a great object to gather from our own villages as many children as possible, without reference to caste, to educate in our boarding-schools; and in this also I had great difficulty, for the Kullers were well understood by our Pariah Christians, and the latter lived in fear for the safety of their children should they have the presumption, as the former reckoned it, to send them to mingle with their children. Gradually, however, this fear subsided; it being observed that all under our care were not only treated by *ourselves* as equal in school and church, but that we required the congregation to get *into the same habit* of regarding them; and at length the proportion of the Pariah to the Soodra children became considerable. But they ate in separate rooms—to me always a painful sight—for were they not all children of the same heavenly Father, to them all was there not "one Lord, one faith, one baptism?"

Yet I felt that previous assaults on the established and permitted usages of the congregation, had produced such an exasperation of feeling that an *immediate* innovation here would be the height of imprudence, particularly as on one occasion, when accidentally a Soodra boy, who had tampered with his caste, went as usual into the eating-room, every child (to the number of sixty) left his rice and

fled, and forthwith a deputation of Catechists and chief men waited on me, expressing their horror at what had happened, and stipulating, on the alternative of their remaining with us or going away, that no such irregularity should be enacted again. It is true that on the occasion of the deputation referred to, instead of holding out a hope that things would remain as they had been in this respect, I told them expressly that such an exclusive spirit and system were opposed to the genius of our *religion*, and could not long be tolerated; at which disclosure of my intentions, they one and all, as if electrified, raised their hands and eyes to heaven, deprecating such a change, and pronouncing it impossible: but we must “discern times, and seasons;” and in Mission management, to “make haste” is sometimes worse than “to stand still” altogether. Accordingly, I reserved this most formidable inroad upon their prejudices till “a more convenient season,” when, minor objects (at least in their apprehension) being accomplished despite all resistance, they should be more prepared to estimate aright the determination with which we would carry out plans well pondered, and standing on the basis of Christian principle, for the improvement of our institutions.

The way in which we proceeded to break up this so indefensible, and, to my mind, thoroughly disgraceful system in a Missionary establishment, namely, that children of the same religion cannot eat together under a common roof, for fear whether of pollution or of degradation, it matters not, and the consequences that ensued, were detailed to the Committee, in a letter under date 20th May, 1850, from which I make the following extract:—“The Soodra Mission servants, with an exception or two, having children among the boarders, I first assembled them, and reminding them of the order I had issued, that in future all the children should eat together in the same room, asked them what their determination was; when they all answered, *they could never agree to it*. Accordingly as it was, I knew, of no use to attempt this or any similar salutary movement while the *employés* of the Mission were in opposition. I instantly dismissed them all, namely, the Head Catechist, the Kuller Catechist, the Assistant Catechist of Canandagoody, and the Canandagoody Tamil Master, and other dismissals are to take place (unless submission intervenes), at the end of the month. Consequent on this, all the Vellala and Kuller children were removed by their friends, and since Tuesday, May 14th, we have had but about a dozen Pariah boarders out of nearly sixty children who were before on the list.”

Though for the time suppressed, in the expectation that we should be obliged to abandon this step as impossible, the disturbances that ensued upon the putting forth of the new eating rule were not confined to the school, which was now a desolation; but a spirit of universal discontent prevailed; the congregation absented themselves from church; and prophecies were rife everywhere that the fate of the Mission was sealed. For several months we had but eighteen or twenty children, of low caste; then one and another came in, as the suspended Mission servants submitted themselves. At length, after

nearly nine months' suspension, the Head Catechist returned, and placed his children in the school; and so surrender after surrender followed among the other castes, and even among one or two Kullers of distant villages. But for two years nearly scarcely one Kuller of the place could be prevailed upon to send his child; and now we have as fine a boarding-school of seventy children, eating every day on the new system, as you can find in any of our Missions, and no objectors, except a few who are careless of all education, or who are held in check through the intimidation of two headmen of the Kullers, formerly servants of the Mission, whom for substantial reasons I have finally discharged from the service. In fact the great hindrance for so long a period to the adoption of the rule and restoration of peace to the Mission, was these dismissed men. Having lost all themselves, they determined, if possible, that we should gain no quiet or gratification ourselves, except on condition of their being restored to their situations, which was quite out of the question, as they had, during their suspension, perpetrated, as principal and accessory, a bigamy marriage, and were on account thereof excommunicated from the church; and even still, these men, (though one, *i.e.* the accessory, has, on public penance, been received back into the congregation,) under the impulse of resentment, are lurking about daily to see what mischief they can do our establishment, and are sustained by the hope that when I am gone from the station, they may succeed in persuading my successor to restore them; a step, however, which I am sure no Missionary would ever take, who knows the importance of unblemished moral character to the teachers of a Mission, and the necessity of punishing gross delinquencies of conduct in such, that others may see and fear.

I have hinted that there was great joy among the heathen when these trials were passing around us, and that sanguine hopes were entertained that there would be a general apostasy of the people, and the church here become defunct:—indeed, these expectations were shared in by all “of little faith” even among ourselves; and ridicule, gloom, or rage, as each man's mind was affected to the Mission, became the visible expression of every countenance. At this juncture, I hit upon a happy expedient, and cannot help thinking (however trifling the circumstance) that it was the suggestion of a good Providence, for it struck me quite extemporaneously, and we had no funds to carry it out. But it was necessary to counteract these rumours and calculations of our speedy annihilation, and to show that, if fearful forebodings had seized the rest, hope and confidence inspired me. The expedient was this. I commenced building a handsome, substantial wall, fronting the whole length of the Mission compound, with corresponding entrance gate, which at once indicated assurance of permanency, and conferred a fine finish upon our premises. The sight of this work proceeding in “troublesome times” had the desired effect, and greatly assisted our cause.

Leaving the perplexities of caste, from which, thank God, we are now happily delivered, so much so as to have gained for ourselves the

honourable attribute from our enemies of *having become all one* (of course this is a hyperbolic expression,—would that it were *literally* true,—showing the considerable extent to which Christian brotherhood has advanced in the place), let me describe briefly what may be called *the religious state* of the congregation, and the prospects of the Mission. The truth must be told; and there can be no question that here as elsewhere, in the Tanjore province especially, Christianity owes its first planting, aye, and its after development, to many sinister motives. With reference to the first convert here, of whom I have given some account before, and his relatives who subsequently joined, and some others who through their example followed, it is well known here how much of the *earthly* was blended with the *heavenly* in their aspirations and “gettings.” Still, from my knowledge of the character of this people, and of the tenacity with which they cling to their ancient superstitions, as well as the close concert, or rather *clanship*, with which they act together in everything, so that the consent of *all* is necessary to the carrying out of the individual assent of *any*, I am free to confess my astonishment that the Gospel ever obtained a footing in Canandagoody.

But what was begun with mixed motives fifty years ago has not purified itself to “singleness of mind” even yet; and as one of the sons of the first convert wholly apostatized, and lives still in the village, an impenitent, hoary-headed sinner; and another of the sons soon disgraced his religion by marrying a second wife while his first was living, for which he was separated from the congregation—though happily afterwards he repented, and was received back—so, up to the present time, “the carnal mind” occasionally manifests itself; *now*, in the olden-day forms of sin, and secular covetousness; and *then* in the shape of antipathy to the more wholesome discipline and stricter teaching of modern Mission-days. The pastor here in these days, though having many things in advance of those of any former period, has yet no room for exultation as though we had “already attained, either are already perfect;” on the contrary, his heart is frequently bowed down with sorrow at the visible imperfection of much that is accomplished, and of most that he contemplates; and his “rod and staff of comfort” are frequently superseded by the rod of chastisement, and the proclamation of peace and reconciliation changed into the denunciation of the “terrors of the Lord,” and the stern sentence of excommunication. Yes, “many walk here of whom we could tell, even weeping, that they are the enemies of the cross of Christ.” Some in these latter days also have “gone out from us, because they were not of us.” They joined the Mission, some spontaneously, for their bellies’ sake, when the new buildings were in course of erection, and a maintenance was thus provided for many; others through the intrigues and lying promises of interested Catechists; and of course in time of temptation or disappointed expectation they fell away. A few too of the older Christians, who had some hereditary Christianity at least, have, from failure of Christian girls or young men, sacrificed their religion to their convenience by Heathen

intermarriages. Most of these, however, are waiting anxiously, and longing to be received again, and would return to-morrow, if I could conscientiously accept them without the most convincing evidence of "the broken and contrite heart" which becomes such egregious transgressors. These latter persons too, generally, though cut off from the congregation, retain the profession of Christianity still, by non-amalgamation with their Heathen relatives in their idolatrous rites, and by keeping up the form of Godliness by morning and evening prayers in their houses.

When all abatements and disheartening considerations then are taken into account, when the evil that exists among the people is freely admitted and made the most of, there is, I am sure, a future full of promise before us. The people are now thoroughly broken as to the caste rules, which will operate as a powerful means to separate them from their Heathen associates; are now under strict discipline, and understand that they are expected to be governed by, instead of leading, their minister; have daily means of grace and regular Sabbath instruction, with frequent sacraments. In their midst are our fine boarding schools, with seventy children under daily and hourly supervision and religious and mental training, which must act on the district with a vitalizing and renovating power. Some of them too are, I believe, truly the children of God, men of faith and prayer, whose example is purifying and preserving as "the salt of the earth," and enlivening and guiding as "the light of the world." Moreover, and above all, God is with us of a truth, and in the stormy years through which we have passed has shown us so many "tokens for good, that they which hate us have been and are signally ashamed, because the Lord hath holpen us and comforted us," and our future "help standeth in the name of this Lord, who made heaven and earth!"

TRISTAN D'ACUNHA.

We are permitted to publish the following interesting letter from a Missionary whose solitary labours are well known to our readers. It is dated from Tristan, July 26th, 1852:—

"The work of education is now rapidly progressing. Of the eighty-four living souls upon the island, fifty-four, including both old and young, are under instruction. Of these, many who when I came could scarcely read a letter, are now able to read fairly a chapter in the Bible. And this, though many of the elder ones have been greatly hindered by being unable to attend regularly. They have also much improved in Scripture knowledge, of which they were all but totally ignorant. In this they are helped, beyond all other help, by their frequent attendance at the daily service. In writing and arithmetic, I am sorry to say, they have, as yet, made but little progress, owing to my time having been so entirely occupied in teaching to so large a number of all ages, at one time, the first elements of reading; and also to my having so inconvenient and cramped a place for

teaching. For our one little room, sixteen feet by twelve, with a low ceiling, with only a long rough plank for a writing-desk, is, I regret to say, all that we have, as yet, for school-room, and not only that, but for Church also. Owing to the few hands capable of heavy labour upon the island, and the many difficulties they have in cultivating the land—their farms being at a considerable distance from home, and they having to clear new ground each year—it has been utterly impossible, as yet, that they should spare time even for commencing a larger building. The erecting my house last year, threw them very much behind with their harvest this, and now they are very busy preparing for another crop; but as soon as their ground is planted, which will be by the end of next month, they fully intend commencing a school-room, which must also serve us for a place of worship till a more fitting one can be erected. I shall be much rejoiced when we have that; for our present little place is very inconvenient, and far from healthy, especially on Sundays, when so many are crowded into it. And yet it is very delightful to see, as on Easter Sunday, the whole population of the little island thus crowding together for the worship of Almighty God. On that blessed festival, not six souls in the island, old or young, were away at either service. And almost the same is the case every Sunday; scarce any are ever absent, and never without good reason. And not only that, but there is also a marked improvement in the conduct of those who come. And in some the good seed is already beginning to bring forth abundantly. I believe that all thank God, and some most fervently, for the day when the church of God was first set up among them; nor do they forget in their prayers the unknown hand that has bestowed the blessing on them.

My communicants are now increased to twenty. I celebrate the holy Communion on every fourth Sunday now, and did so generally on every third Sunday during the round of holy seasons. I hope next year to have yet more frequent communions. The conduct of all my communicants has been generally in good consistency with their profession; of some I might say much more.

The summer, when ships abound, is our time of trial; but during eight months of the year I have nothing but my own infirmities (would God they were fewer) to hinder the good work from prospering. And I do trust that, with the good hand of our God upon us, it is prospering, and, I pray God, will go on to prosper, year by year, till this little island in the very ends of the earth, has become what every portion, however small, of the communion of the saints should be.

I told you in my last that I had taken one of my little ones to be with me as an attendant and companion, intending, should God move his heart to such a work, to bring him up for some useful service in Christ's Church. His conduct hitherto has fully answered my first expectations. He evinces a more than ordinary love for heavenly things, and for heavenly work too. His mother, a good Christian one, as her well-ordered little household proves, has given him to the Lord, as Hannah did her child of old; and as the Lord's I have

received him; may her prayers and mine be heard for him. My school-mistress, too, still continues to persevere unceasingly, with all her heart, in the good work, so that with such assistants I am greatly blessed.

And indeed I am very happy, though cut off, entirely dead to all whom once I held most dear,—for not the slightest tidings have I yet received from any of them. But in me Christ's promise has been faithfully fulfilled. The very youngest of a small family, I knew but little of a brother's love. Children of my own I had none. But now I have a goodly band of brethren, and of little ones in Christ, and what can I ask more?

I was reading last night of Bishop Stewart, in the Annals of the Diocese of Quebec. His is the noblest pattern in modern times for the young Missionary I have yet met with; not merely doing so much, but doing all so cheerfully for Christ's sake. May we all try to follow him, even as he followed Christ.

But I must now conclude this, lest you think me tedious, entreating your prayers, and those of our pious benefactor, for my little Mission, the loneliest in the earth.

Yours very faithfully,

W. F. TAYLOR."

THE MELANESIAN MISSION.

WE have been favoured with a copy of a private letter from the Rev. Wm. Nihill, one of the companions of the Bishop of New Zealand in his last missionary voyage among the Islands. Its contents are so full of interest that we lay it before our readers almost without curtailment. It was begun at the island Maré (or Nengone), on Aug. 1st, 1852, and finished at St. John's College, New Zealand, in the following October.

"We left New Zealand on the 19th of June, landed a Scotch Minister, called Mr. Inglis, at Anaiteum, left the Erromango and Futuna boys at their own homes, and came on to Maré, where the *Bordermaid* left me with one of the New Zealand youths, called Henry Taratoa, and our Nengone boys. We hope to be picked up again on the return of the schooner, probably about the 15th of September, from some islands further to the North, whither the Bishop has proceeded with Nelson Hector, and a few boys. These seas not being very well known, and most of the islands not being very safe to land at, they have very few on board besides the crew, in order that they may not be compelled to go ashore in bad places by want of water. So much for the vessel, now for ourselves. We are living amongst a most interesting set of people. There are perhaps two thousand people in our immediate neighbourhood, and I suppose five or six hundred at the other end of the island, Siwaieko, who have been for the last three years professing Christians, who have had no other teachers amongst them than men from Rarotonga and Samoa,

about whom one reads in 'Williams's Missionary Enterprises.' The two men with whom we are living, are both young, unmarried men, who have been working steadily here for the last six years, a great part of which time they were without any resources but their own, their Missionary vessel having made a long stay in England. They have gained the respect and attention of all the natives: and from these two places, Guama and Siwaieko, converted natives of the island are constantly going out every Saturday morning to preach at other settlements, where the people have not yet decided in favour of Christianity, thus extending the knowledge of the Gospel through the whole island, by little and little.

As for myself, I have done but little; it does not seem to be quite settled between the Bishop and the London Missionary Society, who agreed to abandon this group in his favour, whether they or he are to have the ultimate management of it; so I am working with the Rarotonga teachers, and giving them what help I can. The early morning we spend in school in the church; after breakfast we spend about two hours and a half in instructing the young men who act as teachers. This is an arrangement of my own, and will probably only last as long as Henry and I are here. My class numbers about twenty-five, besides the two teachers, who employ themselves in learning English and writing. During this time Henry writes out lessons, &c. In the afternoon he teaches about the same number of boys, and I print. Once or twice a week I pay a visit to some neighbouring village, and write down the names of the people. On Thursday and Friday evenings there are classes in the church. Every night we translate for about an hour and a half. For breakfast we have yams, fowls, kumara, taro, &c. with tea or coffee; for dinner, pork, salt or fresh, or fowl with yams, &c.; for tea, biscuit and tea. The natives supply us with food in abundance, yams, &c. at all times, fowls very frequently, pork occasionally. They treat us just as they do their own chiefs, attending to our wishes, saluting us, &c.; and their teachableness is shown by the congregation on Sunday usually amounting to a thousand, and by Henry and I securing each a regular attendance of about twenty-five youths and boys, who spend two hours most patiently and attentively in being instructed by us, having already been two hours in the church, either teaching or being taught. I can just perceive the amount of work that might be done if I knew how to set about it: how the Bishop would establish regular cycles of visitation, and grades of advancement in the schools; teach the natives to make clothes, lay out villages, make cocoa-nut oil, &c. I want first to get a thorough knowledge of the people and their country, and to this end I write down the names of all the people at every village I visit, which they tell me very willingly, and I am already beginning to find it of the greatest use. I collect seeds, ferns, leaves, shells, &c. as I walk through the woods and on the beach. It takes up no time; and although I only began it for the purpose of making a little Hortus Siccus for Mr. Purchas, who has been very kind to me, I find all these things are so many pegs to hang words

and expressions on. The children have found out my propensity for picking up things, and asking their names, and they bring me insects and flowers to bottle up, and press, and write down in the book. One of the Bishop's excellences I am trying by slow degrees to attain to—his Cambridge correctness. All his memoranda are so neatly written out on the spot, and so clearly expressed, that if he were prevented from re-entering them in another book, anybody could decipher them at a glance. He looks at every place with the eye of a surveyor, putting down real facts in plain words, and making little drawings throughout the page. He is the best accountant I have ever known, and takes no numbers on trust, without very distinctly stating that it is a guess or an approximation. I shall never forget his sitting down quietly to count a large number of children's primers, amounting to several thousands, (8,000, I think,) because the man who bound the books had sent no bill. There is one accomplishment which I lament having neglected to cultivate (every day of my life),—I mean drawing. I have made one or two attempts to learn, but they have been but feeble ones.

I am afraid my notes are getting unintelligible, for I am writing in public; I counted the row of faces just opposite to me a short time ago, and they amounted to forty-five. I have no table, and I cannot write as well without one as I can with. My ink is very low, and the light is not very good, although a little maiden takes her place at the fire in the centre of the room as soon as it is dusk, and keeps feeding the flame with the dry stalks of the cocoa-nut tree, which she splits up with her teeth. She never moves from her place, and never speaks till she is relieved by another, and there they sit till we choose to go to bed. I am speaking now of the Samoan teachers' establishment at Siwaieko, where I now am. My hosts are Mita, and his wife, who, according to the custom of the Samoan converts, is also called Mita. At Guama, our establishment being a bachelor's one, we are not nearly so well looked after. A little youth sits by the fire, and keeps it in, but we should be badly off if we had no other light to read by. These people spend more time in worship and religious exercises than any I have ever known. I do not know what time monks in religious houses are supposed to spend in common worship, but every Sunday these people devote seven and a half or eight hours to public worship, during the whole of which time, broken up into five parts, they are hearing either prayer, or reading, or a sermon, or being catechised, or singing. Everything is conducted with the greatest solemnity and decorum, and I am quite anxious and perplexed because I fear that this cannot last, and that without God gives these simple converts a greater share of grace to keep them steadfast than is usually vouchsafed to men, there must be a falling away. Religion has become the business of their lives, and without their mode of life is changed, and something given them to do, they cannot, I fear, withstand the temptations which their easy mode of life must continually expose them to, when the novelty has worn off. The contrast they present to the New Zealanders, amongst whom the

spirit of religion seems to have died out, quite frightens me,—it seems like a lull before a storm. The interest seems likely to be kept up at present by their missionary efforts amongst the neighbouring wild tribes, for every week six or eight poor missionaries set out on a long and weary path, with no better dress than a bundle of leaves round their waists, or tattered clothes which they have got from vessels in exchange for yams, or pigs, or sandal wood, and no better stock of knowledge than they have been able to pick up from the Samoan teachers' broken Nengone; these Samoan teachers, themselves the fountains of instruction, having had for years no other help to draw upon than the portions of Scripture translated into their own language. Nengone books, as may be supposed, are few and meagre, nobody having been engaged in translating but the two Rarotonga men, who are, like the Samoans, miserable linguists. They have translated a few parts of chapters of the Bible into very imperfect Nengone, which have been printed at Samoa, and this is the Nengone teachers' whole library. But can one doubt but that the Spirit of God goes with them,—can one doubt but that without any other help, this leaven would have spread, till the whole island had become converted? This stimulus the New Zealanders have wanted; and it seems to be one of the reasons of their present lifeless state. Another reason, no doubt, is that the Maori children have hitherto been neglected: whether from some defect in the missionary system, or from some past difficulties which they have had to encounter, by far the largest number of New Zealand children have been suffered to grow up without any education, and the result may easily be conceived. At Rarotonga it seems to be different. Most of the teachers scattered through these islands are young men, or were young men when they came; and with very few exceptions they have been enabled to keep their own good name, and to raise their hearers from the deepest heathenism to a state of professed Christianity. The two things that seem to have been wanting in New Zealand are now in a great measure supplied, by the recent introduction of missionary efforts amongst the New Zealanders themselves for the benefit of the other islands in the Pacific, and by the establishment of children's schools in a good many places, and to a considerable extent. The Waikato tribe has regular missionary meetings, and has contributed both men and money to the work; and, the Sunday before we left, my own little congregation at Otakei, entirely of their own accord, subscribed nearly four pounds at the offertory. I wish I could introduce something of the kind here. If the Bishop were to approve of it, and receive the produce, to be taken to New Zealand in the vessel, I am sure they would give largely. The only thing wanting is a medium to convert the yams and pigs into money. The island abounds in every sort of native food, but they have nothing which would bear export. Pigs were found by Williams to be very inconvenient offerings; yams won't keep; baskets and mats are of trifling value, and would require a bazaar, of which I should think the Bishop would not approve. Cocoa nuts are not in sufficient plenty to allow of their being converted into any large quantity of oil, as in the Hervey

group and others. Native cloth they have none. Still the spirit of contribution is very powerful amongst them. They frequently bring us presents of pigs, fowls, fish, yams, &c.; and little children whom I pass in the woods with bundles of sugar-cane on their backs, while they draw up in a line on one side of the path amongst the bushes, half frightened at the unwonted appearance of a white man, whisper as I pass 'Wača' (sugar-cane), or 'Wannü' (cocoa-nut), 'give him some sugar-cane,' and hand me a present, or if I have been too quick for them, run after me with it. Truly, they deserve to be taught, and what little Henry and I are able to do for them in our short stay is repaid over and over again every day, by substantial marks of gratitude, and a thousand little attentions and kindnesses from young and old,—from old Sarai who creeps into the house while we are away to shake the mats and put the house tidy, and Cho's mother, who follows me into the canoe to ask me where she shall bring some cocoa nuts which she is keeping for me, and then jumps up to her shoulders in the sea, the canoe having set sail while she has been talking, down to little Téwéné, who brings me a live mouse, and then crouches down at my feet to see whether I will eat it up, or skin it incontinently, or put it in a box, "bane hue, New Zealand," to take to New Zealand.

September 23.—This morning at breakfast I was indulging in a little light reading, and amongst other things read the ballad of 'King John and the Abbot of Canterbury,' in Percy's 'Reliques of Ancient Poetry,' which I recognised as an old German acquaintance; but whether said to be translated, or affirmed by the German authors to be original, I forget. I wonder whether the Abbot of Canterbury had to answer as hard questions in his daily duty as I have. One of the principal men here has been to Maka once or twice, to ask him what to do. The case is this: He is not a baptized man; but some time ago he put away all his wives except one, who had borne him children. This was done, as is usual amongst them, with a good deal of ceremony. He now came to say that the wife whom he had retained was a very bad one. She stole food, and had been guilty of a much worse crime than theft. He had made up his mind not to live with her any more; and had sent her away, because of her continued bad practices, and habitual disregard of everything he said to her. He was now quite lonely and miserable, and was afraid, if he was not allowed to get another companion, he should become very wicked. Maka very sensibly tried to persuade him to try his wife again, but this he would not hear of. She had always been a bad one, and he had only retained her because she had borne him children. Maka came to me, as he always does, and we talked the matter over till late at night. If he had been a baptized member of the Church, or had been married, the answer could soon have been given. The only point I could gain was, that he should wait till the Bishop came. But the vessel is a week behind the time we expected her; and this evening old Wakuiuni came again, to ask if he might fix upon one of his discarded wives to replace the one he

had put away lately. He did not want to fetch her, but only to think which one he would have, so as to set his mind at rest, for he was very lonely and miserable. Maka thought this a very bad plan; he had better get a new wife altogether, and promise to keep her. I thought there was not a pin to choose between the two evils. Maka's better plan was sanctioned by a precedent, the issue of which had been good. The end of it was, that we said we must abide by our former decision, to wait for the Bishop. He had put away his wives, not acting upon anybody's suggestion, but 'because he feared the word of God.' There are many questions of this sort; the people are constantly coming to ask for advice upon all kinds of subjects. I cannot help admiring the strong good sense and sound judgment of the native (Rarotongan) teachers. They are very, very far beyond our New Zealanders; and I think it is owing to their having been brought into contact with the Missionaries in their childhood, and never lost sight of till they have been chosen as scholars into the native college, which must be very superior to anything in New Zealand, except our own at Auckland.

The responsibility of the care of this place is very great. Every morning except Saturday I meet a large number in church, whom I catechise, address, or divide into classes for teaching, in any way I like. The congregation on Sunday amounts to about a thousand; the classes on week days muster about six hundred. The chiefs are amongst the most regular and attentive attendants, and are always ready to be guided by our advice, and to help us in any way. If I wish to visit a neighbouring tribe, I find it hard to keep down the number of the party below thirty, and there are fourteen of the most intelligent young men of the whole tribe living with us, and ready to be taught anything we like, or to be employed in any way we think fit; and making due allowance for the indolence of uncivilized life, they possess a great deal of steadiness and diligence. I suppose the whole population of the island, which may be fifty miles round, amounts to between six and seven thousand, about one-third of whom have embraced Christianity. When I say I suppose, I must add, that I have written down the names of four thousand two hundred.

September 25.—The *Border Maid* arrived with the Bishop, and all her party, thank God, in perfect health.

October 20.—We have, this afternoon, sighted C. Brett, the southern headland of the Bay of Islands, and shall probably be at home tomorrow night, so I now finish my letter, asking you to join with me in thanking God for having permitted me to take part in the great and glorious work in which we have been engaged. Whatever distance may be between us, I trust in spirit we shall always be united. I wish you could see me with my large party of Nengonc youths, going to New Zealand for instruction."

THE LATE BISHOP BROUGHTON.

It is a sad though not unpleasing duty to store in our pages a few memorials of the lamented Bishop of Sydney. It was his Lordship's intention to furnish the readers of this periodical with an account of his voyage to England. But his purpose was not carried into effect. Through the kindness of one of his most intimate friends, we are enabled to supply in some measure the loss by the following letter, written by the Bishop when on board the *Plata*, off Southampton:—

“I am thankful to be able to inform you of my arrival here in good health, although I have suffered very severely from illness since we left St. Thomas's, in the West Indies.

I left Sydney on the 16th of August, by the ship *Salacia*, and reached Callao (or Lima) in fifty-one days. On the 7th of October I officiated to the English congregation in that “City of Kings,” which is in itself an object of much interest, and deserving of a voyage to look at. Thence by the Pacific Company's steamer to Panama; and across the isthmus on mules, by canoes, and finally by thirty miles of railroad to the town called Aspinwall, or Colon. This journey is unquestionably the most indescribable of all terrestrial operations: and I sometimes shake myself, and question whether it is *possible* that we really have got through it. Some day or other I may try to give you a more exact account. At present I cannot accomplish that, owing to our having been placed in quarantine on our arrival here yesterday morning. We have had a most calamitous passage from the West Indies, having lost our captain, purser, one of the engineers, and seven or eight men, chiefly by yellow fever. Thanks to that merciful Providence which has watched over me during so many dangers, I have escaped that scourge; although I was during a week or ten days lamentably unwell; reduced to such a state of debility that it was burdensome to me even to go up and down stairs from my cabin to the saloon; and my voice was entirely lost. I have, however, recovered most rapidly since we came into cold weather, and am able to make myself heard, though still very hoarse.

The first time that I got out of bed to attend the funeral of a sailor, my power of utterance was so impaired, that, being quite unable to be heard, I requested the captain, who stood next to me, to read the ‘lesson;’ and when I looked upon the poor fellow who lay at my feet ready to be plunged into the surge, I could not suppress the thought that not improbably I might be the next to occupy that place. Yet how mysterious and unsearchable are the appointments of the Almighty. Within four days I was standing again in the gangway to perform the same solemn office over the lifeless body of our much respected captain, whose assistance I had so lately solicited to supply my own infirmity. We have just lost another of the crew, who will be buried this afternoon; and there are five others sick, but I trust not dangerously. The passengers are all well. So far as I

might venture to form a judgment, it would amount to this : that they might set us at liberty without any hazard of the public health. But of course that question must remain for determination by parties less interested in the result. I shall come to see you as soon as possible; but when released, my first duty will be to my dear venerable mother, now in her ninety-third year. To run the risk of even a single day's delay at such an age I am sure you will be sensible would be utterly inexcusable. I look continually, with a sinking heart, from the deck in the direction of Hartley Westpall: oppressed with a sense of solitude at finding myself alone, so near a place where, during so many years, my happiness was shared by those who are now separated from me by half the compass of the world."

IRON CHURCHES AND PARSONAGE-HOUSES.

LETTERS have been received from the Bishop of Melbourne, giving more recent accounts of the state of affairs in that Colony. In a letter, dated October 7th, 1852, he says:—"During the last ten months our population must have been at the least trebled: probably the increase has been much greater, for I have no means of ascertaining the exact number, while the means of religious instruction and the accommodation for public worship remain only what they were before. I believe that there are many hundreds in Melbourne, and there are thousands at our gold-fields, who would be thankful for the opportunity of attending the services of our Church, but are prevented from doing so by want of accommodation. It is most painful to me to see the numbers standing at the door of our cathedral church after the service has begun, waiting in the hope of obtaining seats; and the same is the case in a greater degree at St. Peter's. Scores have often turned away disappointed, and these, as you may suppose, will not repeat the trial many times. After going once or twice in vain, they give it up in despair." After remarking "that the Church of England possesses no machinery for collecting contributions from the body of the people, unless they be formed into congregations, and be placed under the pastoral charge of an adequate number of Clergymen," the Bishop proceeds:—"At present it is absolutely impossible to obtain assistance from the people generally for Church of England purposes. There is, as I have said, no machinery for effecting that object, and without churches and clergymen we can provide no machinery. Give us churches, and give us faithful and able Clergymen, and I do not doubt that a very large amount might, with God's blessing, be easily procured. The Wesleyans raise large sums, because they have a machinery, through which they can reach all. But at present the contributions to our various objects are obtained from only a few individuals; nevertheless they are by no means inconsiderable, and I am persuaded that the duty of honouring the Lord with their substance is already much more generally acknowledged, and much more conscientiously observed, among the *attendants* at *our service* than it is

in England. A gentleman, a few months ago, came to offer me 500*l.*, the tenth of a sum just received by him for some land which he had sold; another, formerly a Presbyterian, called upon me this morning to place 100*l.* a-year at my disposal; and a third, a day or two ago, signified his intention of giving 700*l.* in annual payments of 125*l.*, to the Endowment Fund. I might mention several more similar instances of men giving freely to the Lord, both among our merchants, and persons of property, and even among our labouring classes. I would not, therefore, have it supposed that the members of our Church can justly be reproached by their brethren in England with not doing their duty." The Bishop then goes on to state the necessities of his Church. He says,—“What we want from England are *men* and *buildings*: *Clergymen*, *churches*, and *parsonage-houses*.” After referring to information which he has received, that iron churches capable of holding 1200 or 1500 persons, and so constructed as to suit a hot climate, can be sent out from England (without fittings) for 500*l.* or 600*l.*, and that parsonage-houses of a sufficient size, can be sent for 250*l.* or 300*l.*, and mentioning that the Wesleyans had actually ordered six such churches; he states that some members of our communion in the Colony had urged upon him the importance of obtaining double that number.

Under the circumstances disclosed in this letter, the Bishop has made an application to the *Society for Promoting Christian Knowledge*, which we give in his own words:—

“What I would propose to the Society is, that they should appropriate a sum of not less than 5,000*l.*, if I were not afraid they would think me exorbitant, I should say 8,000*l.* or 10,000*l.*, not as a free grant, but in the way of *loan*, to be repaid as soon as possible by the several particular congregations, for the purpose of sending out of churches, *with all their fittings complete*, to hold not less than 1,000 persons each; and parsonage-houses of six rooms, with flooring, &c., so that the same might be put up and used with the least possible delay after their arrival in the Colony. If the Society would comply with this application, I would propose that the number of buildings should be proportioned to the number of Clergymen who may come out to us. First, we should be glad of four churches and parsonage-houses, as *speedily as possible*; and besides these four, one church and parsonage-house for every two Clergymen. My hope is that, if the Lord dispose the Society to adopt this plan, and if He incline the hearts of a sufficient number of faithful and able men to come out, we shall, with His blessing on our work, obtain such a hold upon the people, as may give us the means of paying for every building soon after we get it, and thus enable the Society either to continue its aid, or to leave us to ourselves, as they may see fit.”

By a more recent letter received from the Bishop, it appears that his views have undergone a slight alteration. In it he says:—“In asking for churches that should contain not less than 1,000 persons each, I allowed myself to be influenced by the earnest desires of some around me; but upon reflection, I would prefer that they should not

be so large, but should vary from a size capable of accommodating 600 to one which would hold 1000 persons. This last number should, I think, be the maximum instead of the minimum. I am very anxious that you should send out *at once* two of the former size, which I could get paid for almost immediately upon their arrival, one of the latter, and one or two intermediate. You may perhaps think me exorbitant in my requests, but I assure you that what I am asking for is likely to prove only as a mouthful to an hungry man, our need is so urgent."

The application of the Bishop to the Society has met with a favourable consideration; and they have shown an inclination to send out one or two churches and parsonage-houses, by way of experiment. At their suggestion, some of the Bishop's friends in this country have been actively employed in making investigations and obtaining information on the subject. Application has been made to Mr. Hemming, of Bristol, who has for some time been extensively engaged in constructing iron buildings for exportation, and who is now about to send out to the gold fields an iron lodging-house, capable of accommodating fifty-seven single men. Mr. Hemming has prepared plans and estimates, from which it appears, that an iron church, with all the fittings complete will cost 1,000*l.* to contain 600 persons; 1,250*l.* for 800; and 1,500*l.* for 1,000 persons; which last size he does not advise should be exceeded, thus agreeing with the Bishop: and that a parsonage-house of six rooms, with flooring and stove, will cost 300 guineas. These prices include the expense of packing and conveying on board ship. The buildings are a framework of wood, having the exterior surface of the sides covered with plates of galvanized iron, and the interior with thin boards, with an interval between the two surfaces, of about four inches, to be filled up with some non-conducting substance, such as wool, straw, saw-dust, or sun-burnt bricks, which the sun's heat cannot penetrate. The boards are covered with canvas, and that again with paper of a neat pattern. The roof is constructed on the same principle. The church is of a pleasing appearance outside, with a small belfry-tower in front: it has a nave, and two aisles; the roof of the former being higher by some feet than that of the latter. The pulpit, divisions of the pews, and other fittings are of light open iron-work. The house consists of six rooms on the ground-floor. It has a pretty villa-like appearance, with a deep verandah, and venetian blinds to exclude the heat.

Acting on the information which they have obtained, the Bishop's friends have addressed an application to the Society for a grant by way of loan, to be repaid out of the funds collected from the congregations, which will enable them to send out two churches for 600 persons each, and two of the parsonage-houses just described. The application is almost immediately to come before the Committee for their decision. If it should be successful, this step must be considered as the beginning of an important movement, and we may soon be gratified with the novel spectacle of clergymen leaving our shores from time to time for Port Philip, each of them taking his church and parsonage-house with him.

CLERGY RESERVES IN CANADA.

SIR,—Your correspondent “Britius” suggests, as a cure for prevailing apathy on the subject of the Clergy Reserves, that the *Society for the Propagation of the Gospel* should withdraw from Upper Canada the *large* support now extended to it. What, then, is this so large support? About a fifteenth part of the Society’s income. And yet Upper Canada probably contains as many churchmen as all the other Colonies put together; while it is so ill-provided with religious ministrations, that if it were to receive to-morrow an accession of two hundred to its staff of clergymen, it would not be on a footing of equality even with Lower Canada. If any one doubts this statement, let him compare the Provincial Census for 1850 with our Canadian Clergy Lists. He will find, in round numbers, that while the members of the Church of England in Lower and Upper Canada respectively were as 1 to 5, the clergy were as 2 to 3.

It does seem to me that the Society ought, in common fairness, at once to *double* the grant made to Upper Canada. Let equity be the rule rather than effect. Tens of thousands of wealthy churchmen in England have near and dear relatives in the Colony, with whom they can now keep up a weekly correspondence: and can it be that this circumstance has had no influence in swelling the amount contributed to the Society; and ought it not to be taken into the account in the distribution of the Society’s funds? I do not think so meanly of England as to suppose that a sum of 5,000*l.* represents the interest which she feels in this her noblest, but spiritually most destitute, Colony.

You have been misinformed if you ascribe to any “frigid feeling” our appeal to the Mother Country rather than to the Province. The point in controversy is, whether the subject shall be treated as of imperial, or local interest. It was resolved to take the *high ground*—I, for one, have always thought *unwisely*.

Why should we gratuitously ascribe motives to the Roman Catholics which they repudiate? Judged by their acts, they have done nothing yet which would indicate a desire to “plunder” the Church. The peculiar feeling with which, as French Canadians, they regard this country (their *home*), and their sensitiveness on the subject of “Colonial servitude,” have prompted them to demand the right to legislate. Whether they will abuse the right when granted—as granted it must be—remains to be seen.

Yours, faithfully,

A CLERGYMAN IN LOWER CANADA.

[We publish this letter, because it is an answer to one inserted in the *Chronicle* some time since. We do not concur in all the opinions propounded therein; they are the opinions of one individual, and are in conflict with the opinions of many individuals. The question is not whether the French Canadians wish to “plunder” the English Church, but whether their representatives, led by such a man as Mr. Hincks, for instance, wish to plunder it.

With regard to the present claims of Upper Canada for a larger measure of pecuniary support from the Society, we will not follow our correspondents in expressing an opinion which must be, in our case at least, founded on an imperfect knowledge of facts. But we must

remind our Canadian correspondent that the object of churchmen in England is to *plant* the Church in the Colonies, not to provide for its *permanent support* from English funds,—to send missionaries to newly-settled emigrants, not to maintain parochial clergymen among people born on the spot, and brought up within the sound of the Gospel. The very page of the S.P.G. Report (1852, p. 11), in which his statement is found, shows also this remarkable fact, that now, after the Society has been engaged for three-quarters of a century in planting the Church in Canada, that province still receives from England more than twice as much as the whole continent of Australia, or two-thirds of the sum allotted by the Society to our whole Indian empire.]

CHRIST'S COLLEGE, TASMANIA.

SIR,—Will you allow me to call the attention of your readers to the fact that an “appeal” on behalf of Christ's College, Tasmania, is being now put forward with the sanction and encouragement of eminent friends of the Church in that long-afflicted colony. This College, on which the faithful and wise found their best hopes for the future welfare of this portion of the Church, as being an institution well calculated to impress a character of cultivated intelligence and high principle on the Tasmanian youth of the higher classes, is, and has been from the first, sorely crippled by the existence of a debt, now reduced to about 3,000*l.*, necessarily incurred at its opening for preliminary expenses; while at the same time no buildings whatever have been erected of a suitable or permanent character, or such as might excite or retain in the minds of the students an attachment to the scene of their academical labours, similar to that which is wont to fill the hearts of our own youth towards their *Alma Mater*. An opportunity, however, has recently been afforded by the liberality of the venerable *Society for the Promotion of Christian Knowledge* to the friends of Tasmania to seek to remove this debt. A vote of 1,000*l.* was made in the autumn of last year in aid of this particular object, to be paid whenever the remaining 2,000*l.* shall have been subscribed, from whatever source. The state of parties in the diocese is unfortunately such as to give little hope of this sum being raised there for a long time to come; is it, then, too much to ask of the liberality of English Churchmen the requisite amount, as a small additional effort on their part to wipe out the foul stain of injury which England has inflicted for half a century on poor Tasmania? Should these lines meet the eye of any former subscriber to the College,¹ I would respectfully suggest a donation to the *Building Fund*, should it be preferred, by a second gift, to advance in a more prominent manner the efficiency of the Institution.

I remain, Sir, your very obedient Servant,

PHILIP VALPY M. FILLEUL,
Fellow and Sub-warden of Christ's College.

The Rectory, St. Helier's, Jersey, *Easter Eve*, 1853.

N.B. Donations will be received by Mr. EDMUND FAYERMAN, 79, Pall Mall, London, to the account of the “Tasmanian College Fund.”

[The above letter reached us much too late for insertion in our last number.]

¹ For an account of which see Vol. ii. *Colonial Church Chronicle*.

Reviews and Notices.

The Deceitfulness of Sin. A Sermon. By SAMUEL, LORD BISHOP OF OXFORD, &c. &c. Oxford: John Henry Parker. 1853.

OF course, without presuming to criticise, even if there were place for criticism, it would be unjust to our readers not to draw their attention to this wise and pathetic sermon; for it is indeed both replete with spiritual wisdom and with most touching exhortation. It was preached last Lent, before the University of Oxford; and most judiciously given to the public, at the request, we suppose, of the University authorities. Those, over whose heads many weary years of but partially successful struggles against sin have passed since they left that ancient seat of learning, (where they imbibed the rudiments of follies which have embittered life; or worse, of vices which have poisoned it; and so in a measure counterbalanced the few intellectual benefits they may have acquired there,) will, perhaps, agree with ourselves in wishing that it had been their lot, when the character was yet unformed, or only in process of formation, to have been within the reach of such advice and of such instruction as are contained within the few pages before us. We are not disposed to swell the outcry against a revered *alma mater*, or to undervalue her fostering care. But still we think that in morals and religion both, the existing tone of University society contrasts favourably with that which prevailed some five-and-twenty years ago; and such teaching as this is eminently well-fitted to improve it further. We will furnish our readers with two extracts; the importance of the subject will justify their length.

The Bishop enlarges in the following terms upon the nature of Sin:—

“ And first, then, let us endeavour to obtain a clear notion of what that is, against the deceitfulness of which we are here warned And this is well worth asking; for common, alas! and familiar to us all as this comprehensive word is, yet few comparatively have any accurate notion as to the real essence of that concerning which they hear and speak so frequently. Sin, then, we must remember, has, properly speaking, no separate independent being of its own. It is the spiritual and moral quality either of some act, or of the habitual inward tone of mind and spirit, of a moral agent; and it is a diseased and unnatural quality and state in such an agent which is described. For it is meant to express that such a quality or state is that of a creature at variance with, and in rebellion against, the will of a perfectly wise, powerful, and good Creator. And this must be most truly and really a diseased and unnatural state in the creature. For such a Creator must, by the necessity of His own nature, form the nature of creatures whom He calls voluntarily into being, in a blessed accordance with that law of perfection which is in Himself. He

must, in this sense, as we know He did, make man in His own image. The nature of such a moral and spiritual being, as it left His hand, must, whether its capacities were greater or less, be concentric with His own. Any change, then, in this law of harmony must be a variation from the true law of the creature's own perfection. It must be the introduction of imperfection and disease, it must be an interference with the healthy acting of his own proper nature. Now, it is from experience perfectly plain, that though this diseased condition was not, nor could be, the state in which any beings were created by a good and holy God, yet that it is a state which such beings may reach. For most plainly to the apprehension of us all are there around us those whose will is not in any true sense accordant with the will of God, but the whole course of whose life, so far as it passes under our observation, is a continual opposition to it. And so far as we can see, the possibility of his reaching such a state, is an essential prerequisite condition for placing a responsible moral agent in a state of real probation. For, so far as we can see, he must have such a freedom of will as should really allow him to choose for himself either that which is accordant with, or that which is contrary to the will of God, or else he would have no real power of choosing, that is, no independent will at all, but must be created incapable of making a real choice; with his nature so iron-bound in one direction, that he would not be a free moral being, but a curiously constructed machine, which, whatever was its apparent freedom of will, could yet, indeed, only mechanically work out a fore-appointed result. So that here, it may be, lies the nearest approach which we ever can make to the solution of that deep mystery why moral evil exists at all in the world, and amongst creatures of an All-good and Almighty Creator."—Pp. 5, 6.

Subsequently, having spoken of the necessity of guarding against the deceitfulness of sin by regularity of private devotion, the Bishop thus enforces the obligation of devout attendance in the College Chapel:—

"And then from your private prayers go on to the public prayers daily appointed for you in chapel. Guard against the evil thought growing up, that they are a mere conventional decency, or academical rule, or convenient roll-call. Depend upon it, the power of attending them is a great means of grace, and so it becomes a grievous downfall to them who misuse it. Strive, then, earnestly this Lent in those common prayers to draw, for yourselves, really near to God. And then let your chapel prayers set the key-note to your daily life. . . . And in the same spirit make a point of attending here on the appointed academical service, as a duty towards God."—Pp. 20, 21.

Pitcairn's Island: its Inhabitants, and their Religion. By
Commander BURROWS, R.N. London: Whitaker. 1853.

ANY of our readers who desire information about Pitcairn's Island, will thank us for referring them to the entertaining and

sensible pamphlet of Mr. Burrows. It appears to have been originally written for a school-room lecture. Those who read it will be ready to confirm the judgment of its first hearers, who called for its publication.

Those who are acquainted with a little work entitled, "Sickness, its Trials and Blessings," will need from us no recommendation of another work, by the same authoress, just published by Messrs. Rivington, and called, "Prayers for the Sick and Dying." It is in every sense most truly excellent, full of devout and holy thoughts, yet free from every affectation, and all false feeling. The prefatory remarks headed, "A few Words about the Difficulties of Prayer in Sickness and Weakness," could not have been written but by one long and sorely tried by both. There is a living reality about them, which proves them to be the result of experience,—that all that is written has been felt. They, whose life makes them familiar with sick-rooms, will find the preface and the prayers equally valuable.

We are desirous to lose no time in giving a very brief notice of an important work (to which we purpose to recur more at length in an ensuing number), recently reprinted by Mr. John Henry Parker, of Oxford, and edited by the Rev. Frederick Meyrick, of Trinity College, entitled, *Ecclesiæ Anglicanæ Religio, Disciplina, Ritusque Sacri: Cosini Episcopi Dunelmensis Opusculum*. Our readers will remember that Mr. Meyrick is the author of a book reviewed not long since in our pages,—“The Practical Working of the Church in Spain.” It appears that Bishop Cosin’s tract, if favourably received, will be but the first of a series, to be published with a view of making known upon the Continent, with far greater accuracy than at present, the principles of the English Church. Such a project is, no doubt, worthy of all support: and the Latin language is almost the only practicable medium by which it may be effected. The English Church will thus be rescued from much prevalent ignorance about its true theory, as well as from many gross and intentional misrepresentations. We content ourselves for the present with this notice, and shall reserve further remarks until a future opportunity.

Colonial, Foreign, and Home News.

SUMMARY.

THE Queen has been pleased to grant a Royal Charter, with the privilege of conferring Degrees, to Bishop’s College, Lennoxville, in the Diocese of QUEBEC. The Rev. J. Hellmuth, Professor of Hebrew in that institution, has lately received the degree of Doctor in Divinity from his Grace the Archbishop of Canterbury.—At a

“convention” of clerical and lay delegates of the Diocese of MONTREAL, which took place at Montreal, on the 19th of January, after considerable discussion upon the provisions of Mr. Gladstone’s bill for the better government of the Colonial Church, it was resolved that the bill, with its amendments, be adopted, and that his Lordship the Bishop of the Diocese be requested to forward the same to the Colonial Secretary, with such remarks as to him might seem appropriate.—Speaking of this same Bill, the *Church Times* of NOVA SCOTIA asserts, without assigning any specific authority, that it is to be introduced by Mr. Gladstone as a Government measure during the present Session of Parliament.—We rejoice to hear, says the *Calendar* of CONNECTICUT, that our African Mission is to be augmented by the founding of a Missionary post at Liberia, under the auspices of the Rev. Alexander Crummell, of — College, Cambridge, England. Mr. Crummell will be accompanied by two other respectable clergymen, like himself men of colour, whose appointment will soon be announced. Mr. C. has earned a praiseworthy reputation in his venerable University, and will carry to Africa the most valuable gifts—the product of her training. Our British brethren have nobly provided him with an outfit—a kind compliment to him, and a benefaction to our Church.—From the same source we also learn that Bishop Doane, of NEW JERSEY is in a very precarious state of health, which is hardly to be wondered at, considering the heavy trials through which he has recently passed. His physicians pronounce that he must go abroad, and he was to sail from the United States on the 9th of April.—On Monday, April 11, the third reading of the Clergy Reserves Bill was carried in the House of Commons by a majority of 288 against 208. The previous debate would have been flat and stale enough, but for the liveliness infused into it by the speech of Mr. Henry Drummond, the member for West Surrey, whose plain language was quite unmistakeable; and his home-thrusts must have been difficult enough to parry:—“For his part he had faith, though he had no hope, that the Canadians would secularize these lands, because they had said that they meant to do so, and because every soul who supported the Government in carrying the measure, supported them with the intention that they should be secularized. Whenever he wanted to commit plunder, he should like to plunder the rich man, and not the poor man: he should like to have the rich Church of England to plunder, and not the poor miserable Church of Canada. The morality would be much the same, while the profit would be much greater.”

A public meeting, called by the invitation of his Grace the Archbishop of Canterbury, was held in Willis’s Rooms, King-street, St. James’s, on April 20, for the purpose of taking measures to raise contributions towards the endowment of additional Colonial Bishoprics. His Grace the Archbishop of Canterbury took the chair. The Bishop Elect of Lincoln (Dr. Jackson) read prayers.

The Archbishop of CANTERBURY proceeded to address the meeting. His Grace said that a very few words, and a very few minutes, would suffice for the part it would be necessary for him to take in opening the proceedings of the meeting,—a meeting which he rejoiced to see so well attended, and which he trusted would be

the commencement of many most important and additional blessings to our fellow-countrymen in distant lands. Twelve years had now elapsed since, under the auspices of his venerable predecessor, a meeting like the present was called for a purpose like that for which they were assembled to-day. The result of the meeting was the creation, not only of ten or twelve, but of fifteen bishoprics, eleven at least of which had been assisted through the means that were collected on that occasion, at an expense of not less than 140,000*l.* The result likewise proved that they had not too highly estimated the liberality to which they trusted, nor the advantages which might accrue to the colonies from those appointments. In the course of the proceedings this would be clearly set before the meeting. It would be found that from the additional churches and clergy appointed in consequence of, in a great degree, the creation of these sees, benefits greater than could be estimated had been bestowed upon our distant colonies. The object of this meeting, then, was partly to give an account of their stewardship with regard to what had been entrusted to them twelve years ago; it was partly likewise to show the fruits of what was sometimes said to be the nature of gratitude—to ask for an extension of favours. They looked to those now assembled, and to many others who sympathised with them, for a further extension of the episcopate—not, perhaps, to the extent of which he had just spoken, but still to an extent which would require much liberality upon the part of members of the Church. If they found the funds, he trusted, from the results of past experience, that they would not be disappointed in the results, and that those who now made this appeal would not be disappointed in the liberality of the friends of the Church.

Mr. HAWKINS then read the following Report:—

Twelve years have elapsed since, at the special invitation of the late Archbishop of Canterbury, a large body of the clergy and laity met together in this room to concert measures for the erection and endowment of additional bishoprics in the Colonies. A simple reference to facts will show that rarely has any meeting of churchmen been followed by more remarkable or gratifying results. At the time referred to, there were but ten bishoprics in the whole extent of the colonial empire of Great Britain. There are now twenty-five, being an addition of fifteen in twelve years. Of these fifteen eleven have been entirely endowed or partially aided by the fund then commenced, to which an individual member of the Church, with truly Christian munificence, contributed the entire endowment of two bishoprics. Many at that time thought, and some perhaps still think, that it would have been better to devote whatever fund could be raised, to the maintenance of more missionaries, than to the support of additional bishops. But not even those who entertained such views will be disappointed at the results which appear to demonstrate that the appointment of a bishop is the most effectual mode of increasing the number of the clergy. At the date of the foundation respectively of the fifteen bishoprics to which reference had been made, there were ministering within their limits 274 clergymen; there are at the present moment 593; but if we look to the dioceses of recent foundation, the comparison of the condition of the Church before and after the appointment of bishops is still more striking. Thus, in Van Diemen's Land, the increase in the number of the Clergy has been from 19 to 54, or nearly threefold—in New Zealand, from 12 to 38, or more than threefold—in Capetown, from 14 to 56, exactly fourfold—in Adelaide, from 4 to 26, more than sixfold—in Melbourne, from 3 to 24, or exactly eightfold. Thus, then, there has been, within a very few years, an addition of no fewer than 146 Clergymen in these five Colonies. Not only, therefore, has the Church in these several dioceses been placed on a more secure and permanent footing, but the means of grace, through the ministrations of the Clergy, have been more rapidly increased than was ever the case at any former period, or than could be hoped for again, if our dependence were on the finding and sending out individual missionaries from this country. With such evident tokens, then, of the Divine blessing on the course which has been latterly adopted, the Council have no hesitation in making a new appeal to the Clergy and Laity of the Church to proceed with the work which has been hitherto so wonderfully prospered. Of the thirteen places specified in the declaration of Archbishops and Bishops at Lambeth in 1841, as requiring direct episcopal superintendence, all but three—viz. Western Australia, Northern India, and Southern India—have been erected into dioceses. It is confidently expected and believed that as far as India is concerned, the extension of the episcopate, so essential to the well-being of

the Church and the propagation of the Gospel in that country, may be safely left to the wisdom and liberality of the Indian Government; and it is believed that means will ere long be found to establish a bishopric at Perth for Western Australia. Already negotiations have been opened with her Majesty's Government for establishing a bishopric at the Mauritius; and it is hoped that the means of its endowment may be provided from sources independent of the Colonial Bishops Fund. The Council strongly recommend the immediate subdivision of the vast diocese of Capetown, by the erection of a bishopric at Graham's Town, for the eastern province, and a second in the new colony of Natal,—measures which they consider requisite not less for the extension and orderly government of the English Church, than for the furtherance of the Gospel and its attendant blessings among heathen and hostile tribes. The Council also consider that the time has come for a division of the diocese of Toronto, and recommend that a bishopric for the eastern portion of it be forthwith founded at Kingston; while they cannot but feel that the rapid spread of population, and the growth of new settlements, will shortly necessitate a still further subdivision. The projected bishoprics will require for their endowment a capital sum of 10,000*l.* each, on the average, from the general fund, in addition to what may be derived from local resources, or specially contributed by persons interested in the particular dioceses. The total sum to be raised for these great purposes may therefore be computed at 40,000*l.*; but taking into account the necessary expenses of the passage and outfit of the several bishops, the Council appeal to the Church at large for a contribution of 45,000*l.*, and they appeal with the greater confidence, as being able to point to the existence, in various parts of the world, of eleven bishoprics which have been endowed, wholly or in part, out of a capital of 173,000*l.* entrusted to their keeping, while the entire charge for the expense of management, since the fund was first opened, has scarcely exceeded 1,600*l.*, or less than one per cent. The subjoined Table will show in one view the results of the Colonial Bishops Fund, as far as relates to the increase in the number of the clergy in the following dioceses, which have been constituted since the fund was originated in 1841:—

Date of Foundation.	New Bishoprics.	Number of Clergy.	
		Before the Erection of See.	In the Year 1853.
1841	New Zealand	12	38
1842	Antigua	25	34
1842	Guiana	23	30
1842	Tasmania	19	54
1842	Gibraltar	30	36
1845	Colombo	22	33
1845	Fredericton	30	52
1847	Capetown	14	56
1847	Newcastle	17	24
1847	Melbourne	3	23
1847	Adelaide	4	26
1849	Rupert's Land	5	9
1849	Victoria	10	12
1850	Montreal	45	55
1852	Sierra Leone	15	16
		274	503

The meeting was subsequently addressed by the Bishop of London, the Duke of Newcastle, the present, and by Sir John Pakington, Bart. M.P. the late Colonial Ministers; by the Bishops of Capetown, Quebec, and Oxford, and other influential persons, in eloquent and appropriate speeches. Before its close, subscriptions were announced to the amount of more than 4,000*l.* It is to be hoped that little difficulty will be experienced in raising the sum required, in a country like England, surfeiting with plethoric, and almost fabulous, wealth.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JUNE, 1853.

THE RELIGIOUS MOVEMENTS ON THE CONTINENT.¹

WHEN Pius V. excommunicated Queen Elizabeth, and released her subjects from their oath of allegiance, and commanded them to rise up in rebellion against her, he charged her with divers enormous crimes, and represented the state of religion in England under her rule, as little better than that of an apostate and infidel country. If the bull of the Pope was to be credited, the sacraments had been abolished in this country, the three orders of the Christian ministry had been extinguished, fasts and festivals had been blotted out from the Calendar, all the sanctities and decencies of religious order and ritual had been desecrated and proscribed, and the once flourishing realm of England had been changed into a spiritual wilderness.

The key-note struck by the papal hand in that celebrated bull, has never ceased to vibrate through all Roman Catholic countries of Europe to this hour. It has been followed up by an uninterrupted succession of similar sounds from the Vatican, which have been echoed from the chairs of Roman Catholic bishops, and from the schools of Romanist Universities, and from the conclaves of Romanist Synods, all joining, as it were, in a chorus of censure and condemnation against the Anglican Church.

We cannot disguise the fact that circumstances have been very conducive to promote a general acceptance of this denunciatory sentence. In primitive times, it was the fate of the Christian Church to be confounded first with Judaism, and next with Heresy; and the extravagances and impieties which were

¹ *Ecclesie Anglicanae Religio, Ritusque Sacri; Cosini Episcopi Dunelmensis Opusculum, &c.* Edidit FREDERICUS MEYRICK, A.M. Coll. SS. Trin. apud Oxon. Socius. London: J. H. Parker, 1853.

cherished in the bosom of a degraded Judaism and of fanatical sects, were charged upon Christianity. Such has ever been the fate of pure Catholicity. The name of Christ has never ceased to be the lily among the thorns, (Cant. ii. 2.) Few there are who have the patience to disentangle the one from the other. And in proportion as the name of Protestantism has been rendered more and more obnoxious to the ears of reflecting minds on the Continent, in consequence of the abandonment of Scriptural and Catholic truth, and apostolic order and regimen by Protestant schools and churches in Germany, Switzerland, and France,—in proportion as such writings as that which has lately appeared in this country from the pen of an eminent diplomatist, are hailed with acclamations, and honoured with dignities in Germany—so, in an exact ratio has it been, and still is, an easy matter for the enemies of true primitive Catholicity on the continent to misrepresent the Church of England, and to fix on her a stigma of Rationalism by branding her with the name of Protestant—according to the unhappy sense in which, through the delinquencies of many who call themselves Protestants, that word is too generally understood.

But, for the sake of truth—for the sake of Christianity—for the sake of those large numbers of honest, sober, and truth-loving men among the clergy and laity of the continent, who are heart-sick of the superstitions of Rome, and wearied with the wanderings of rationalism, and who (like the venerable Hirscher in our times, and like Cassander and others, three centuries ago,) have formed an idea of a sound Catholic Church, as portrayed in Holy Scripture and in the genuine remains of Christian antiquity—it is the duty of the Church of England to present herself as a Missionary Church, not only in heathen climes, but on the continent of Europe. Let us not be misunderstood. We are no advocates for intrusion into foreign Dioceses. No. The Missionary work of which we here speak, is a work to be effected in the heart and mind of Europe. It is to be effected by the Church of England vindicating herself from the calumnies of her enemies, and showing to the world, by statements of facts, what she is both in theory and practice, both in doctrine and discipline. It is to be effected by her, displaying herself in her true position—building her house on the Rock of Scripture, according to the pattern drawn by the Apostles of Christ, and by the Apostolic men whom they taught.

Such being our convictions on this subject, we need not say that we have welcomed with cordial satisfaction the excellent Manual put forth by Mr. Meyrick. It is brief—consisting of about ninety pages; it is authoritative—coming from some of the most eminent bishops and divines of England; bishops Andrewes, Cosins, Bull,

and Beveridge; it is in the Latin tongue, and therefore intelligible to the learned throughout the world; its statements concerning the Church of England are adapted to the present time, being accompanied with notes and illustrations for that purpose, from the pen of the Editor. We heartily wish it success; and we trust that many of our readers, and others in their own travels, and by other means, may endeavour to give it that circulation which, on public grounds, it amply deserves.

CONTRIBUTIONS TO THE CHURCH HISTORY OF
NEWFOUNDLAND.—III.

(Continued from page 217.)

TRINITY BAY.—REV. J. CLINCH.—REV. G. A. SPENCER.—REV. W. BULLOCK.

IN 1775 the Rev. J. Balfour removed from Trinity to Harbour Grace, leaving in the former place about forty communicants, and a Church recently finished in a style which he considered handsome. For some years the Society was unable to supply his place. The war was then raging. The Annual Report published in 1777 testifies that, "in the present deplorable state of our plantations, little or no correspondence hath subsisted between the Society and its missionaries. In some provinces their churches are shut up, the pastors imprisoned, or driven from their flocks to places of greater security. Letters from the other provinces have miscarried; and the greatest part of those few that have reached the Society, for obvious reasons, contain little more than the number of births and burials."

The Rev. James Barker, an Irish clergyman, having been driven from his station at Providence, Bahamas, in consequence of the capture of those islands by the Spaniards, agreed to proceed to Trinity Bay, but afterwards drew back. At length, in 1784, the Society received a petition from 109 inhabitants of the various harbours of Trinity Bay, setting forth "that the Protestant religion had long been on the decline, and Popery gaining ground in their country; to remedy which, being now favoured with peace, they are anxious once more to have a missionary settled among them: and accordingly, on the 7th of August, at the conclusion of the Court, they unanimously chose Mr. John CLINCH, a gentleman of their own neighbourhood, to do the duty of the Church in the best manner he can without being ordained, and to recommend him to the Society to be their missionary at Trinity Bay. Mr. Clinch's abilities, his propriety of conduct, his being married, and having long resided among them, has greatly endeared him to them; and they really believe

his appointment in that mission will fully answer the pious intentions of the Society."

The petition was accompanied by letters from Mr. Clinch, stating that he had been originally induced by observing the decay of true religion among his neighbours to call together such as he could prevail on to attend on public worship on the Lord's Day ; when, after prayers, he read to them some practical discourses taken from Bishop Wilson, and from Warner's System of Divinity. He also asked if, in order to save expense and inconvenience, he could not be appointed missionary without a voyage to England to be ordained. The Society, in reply, invited him to England for the purpose of being ordained to the mission; and after the delay of a year (during which he continued his services, baptizing twenty-eight infants and one Esquimaux, and performing marriages and burials) he came to England in 1786, and returned duly ordained.

At first he appears to have found only eight communicants at Trinity Bay. In 1790 they had increased to only twelve. But the people received him gladly, and were very regular and attentive to divine service every Sunday. The church was gradually put into a state of repair, not without much pecuniary sacrifice on the part of the minister; and his flock increased in numbers. In the year 1793, he sent the Society the following account of a circuit round the Bay :—

"As the vessels that sailed from hence last July were deprived of the benefit of a convoy for England, I was thereby induced to send you a duplicate of my letter of the 3d of that month. I therefore flatter myself your great good nature will frame an apology for so far intruding on your kindness.

I beg leave to inform you that I made a circuit round this Bay in the month of August last. As the different settlements are all confined to the sea-coast, and no possibility of travelling from place to place by land, I was obliged to cruise along shore in boats. The inhabitants were very kind in lending me every assistance in their power in order to render the undertaking as pleasant as possible, and at every place I called expressed much satisfaction at seeing me. In the course of my journey I preached at several harbours, and baptized twenty-four adults, and fifty-one children.

As my views in the above undertaking were purely to serve those poor people, I did not accept the smallest reward from any of them, which I am happy to say had the desired effect, viz. that of many receiving baptism who otherwise would in all probability have been deprived during life of the benefit of that Sacrament.

With pleasure I inform you that a spirit of Christianity prevails through the whole, and in most of the places I found a well-disposed person who every Lord's Day read the Morning and Evening Service of the Church of England to the inhabitants at his own or some neigh-

bour's house. At one harbour (called Silly Cove) I was much pleased to find a neat church, and, though small, it is sufficiently large to contain all the inhabitants. The undertaking was set on foot by a very worthy man (a Mr. Stone), who has lately quitted the island; and by the indefatigable exertions of a Mr. Kelland (a long resident there), with some little assistance from his neighbours, the whole was completed in a few months. I preached twice in this church, and left some small tracts for the children with a Mr. Thomas, who reads prayers every Sunday, and occasionally sermons, and teaches school during the winter.

I meant to have availed myself of the indulgence granted me by the Society of visiting England this autumn, had not the present unsettled state of affairs in Europe deterred me from that undertaking; and, as I have no predilection for, much less a wish to visit, the land of Liberty and Equality, I must content myself till a more favourable opportunity offers. Thank God, we have hitherto remained unmolested, but am much afraid our neighbours will, before the war is over, take an active part against us. However, we must hope for the best, and not despair, in the most dangerous situation, of the all-protecting hand of Providence."

In 1795, the Society, at Mr. Clinch's request, gave a small annual allowance (£15) to Mr. Thomas, the schoolmaster, at Silly Cove. In the year 1803 he made a circuit of fifty leagues, visiting the various harbours in his district. Next year he sent the following letter to the Society:—

"On the 21st of January, in company with a friend of mine, I set out for Bonavista, and arrived there the same day after a fatiguing journey of twelve hours, which was accomplished partly by land and partly by water; the welcome reception I met with from my numerous friends could not fail of affording me real pleasure. During my stay at Bonavista I preached twice, baptized several children, and interred one corpse. Our journey back was far more troublesome and fatiguing, as the severity of the weather would not permit us to attempt any part of it by water.

The state of my mission at Trinity, I have the pleasure to say, has not varied in the smallest tittle since my last report on that subject; and I trust that my earnest endeavours (under Divine Providence) to preserve it in a prosperous situation will not be in vain.

Never within the recollection of the oldest inhabitant was so mild a winter known as the last; to counterbalance which the spring was altogether so severe and tempestuous. A number of vessels engaged in the Seal Fishery during that season were totally lost; and, I am sorry to add, many widows and orphans are left to lament the untimely fate of their relatives and friends, who were employed in that undertaking. Since the summer commenced the weather for the most part has been fine, and the refreshing rains we have lately been blessed with have greatly forwarded vegetation. With much concern

I inform you that an epidemic fever has lately made its appearance—is spreading fast ; and I fear the approaching warm season will rather add to than check its progress.

In 1809, his communicants had, by a steady progression, reached the number of thirty-nine. In this year he sent the following singular statement to the Society :—

The only occurrence I have to note since my last is the arrival of a Mr. Rimmington, a Methodist preacher sent by Dr. Coke, to inform himself respecting an Indian town situated about nine miles from Bonavista. It appears that government at home had spoke to Dr. Coke to send a missionary to convert them to Christianity. It is strange such unfounded stories should be attended to, as no such settlement does, or ever did exist in that part of the island. The mistake, I imagine, has originated from a few Canada Indians having been in Bonavista Bay last summer for a short time only.

Mr. R. and followers, I hear, call themselves Church of England Methodists, to distinguish them from the Calvinists. They are advocates for the Church service, and reject the doctrine of predestination. The inhabitants of Bonavista, I understand, have opened a subscription for a preacher of his society to be sent there ; and I believe government at home is disposed to encourage Methodists as a like means to subdue the religion of Rome.

The state of my mission is much as usual ; and I have the pleasure to say, when the weather will admit of it, the church is well attended by the inhabitants and servants.

Soon after the church again needed repair. The expense incurred on this and other accounts prevented the inhabitants of Trinity Bay joining to support the Diocesan Committee of the S. P. C. K. which Dr. Inglis established at Halifax. In 1814 the following letter was received from Mr. Clinch :—

As no alteration has lately taken place, I have at present nothing interesting to communicate respecting the state of my mission. Within the last three months a few old communicants have dropped off, and I hope they have exchanged an earthly for a heavenly habitation. Since last year several new communicants have been added to the number ; you will be able to form some idea of the progressive increase when I tell you the whole number at my first appointment to the Mission amounted to only eight, and they are now increased to forty-two.

Mr. Thomas, although far advanced in years, continues to discharge the trust reposed in him with great regularity. As a schoolmaster and catechist, I have reason to be pleased with his conduct in every respect. He has requested me to inform you of his having drawn on the Society for his last year's salary, for which he entertains a grateful sense of the obligation.

Some part of the month of August I passed very pleasantly with my friends at St. John's. The change of air and relaxation from

business much improved my state of health for some time ; but the long prevalence of severe and unfavourable weather since the commencement of autumn has brought on a return of the old tormenting pain in my head and breast, which I fear will continue through the approaching gloomy season.

Mr. Clinch was spared to minister at Trinity Bay for five years after writing the letter just quoted. Two circumstances gave him uneasiness :—the more numerous inhabitants of the Bay, having erected nine places of public worship, and finding themselves out of the reach of the regular ministrations of the Church, began to avail themselves of the ready services of various itinerant preachers : and the necessity of erecting a new church at Trinity became apparent just at a time when the trade of the island was in so unfavourable a condition that the inhabitants were less able than ever to contribute the necessary funds. At length, after thirty-five years of missionary exertions, Mr. Clinch departed this life on Nov. 22nd, 1819, at the age of 72 years. His piety and active benevolence had procured for him such respect and esteem in all parts of the island as to make his loss a general subject of regret. He left behind him a widow and seven children, three of them in a state of mental weakness. The Society presented his widow with a gratuity of 50*l.*, and recommended her for the pension of 50*l.* usually bestowed by the government at that time.

The Rev. GEORGE AUBREY SPENCER (subsequently Bishop first of Newfoundland and afterwards of Jamaica) went from England in 1819 to revive the old mission of Ferryland. After a year of satisfactory labour in that place, he was transferred, on the recommendation of the Governor, Sir C. Hamilton, to Trinity Bay. He found a congregation numbering 300 assembling in the Court-house, in consequence of the ruinous condition of the old church. A new church was in progress ; and a promising school was established, under the care of Mr. Garland and Mr. J. Clinch, the two churchwardens. But in the following year Mr. Spencer's health was so much impaired by the severity of the climate, and by his exertions, that he was obliged to depart to Bermuda, leaving the magistrates of the district to continue reading divine service until his return or the appointment of a successor.

The mission at Trinity Bay was offered to and declined by the Rev. J. G. Laugharne, of Twillingate. A successor was found to Mr. Spencer in the Rev. WILLIAM BULLOCK, who was ordained by the Bishop of London, and sent to Trinity in 1822, where he remained until his removal to the diocese of Nova Scotia, in 1840.

EXTENSION OF THE COLONIAL EPISCOPATE.

WE printed in our last number the Report which was read at the great meeting convened by the Archbishop of Canterbury for the extension of the Colonial Episcopate. We now call attention to some of its more remarkable points. Only twelve years ago, as appears from the document in question, the total number of English Bishops outside of Great Britain and Ireland was ten, while at the present time, and mainly in consequence of the steps then taken, there are twenty-five. The Church has thus been securely and permanently established in fifteen different dependencies of the Crown, and there it will continue to flourish, and thence doubtless it will thrust out new roots into countries at present perhaps unsettled or even unexplored. The good, therefore, which is done is of an enduring kind, and such as merits, and will amply repay real sacrifices on the part of all who seek to promote the extension of Christ's kingdom.

The tabular statement which is annexed to the report literally disposes, once for all, of the objections taken to the endowment of bishoprics, as an almost superfluous work, of which it would be time enough to think when the Clergy had become sufficiently numerous to justify such a piece of extravagance and state. Those, however, who in the year 1841, went before the opinion of their times in insisting upon the importance of sending out Bishops in the earliest days of a new Colony, not only as necessary to the perfect constitution of a Christian Mission, but as the best means for obtaining an adequate number of Clergymen, have the satisfaction of seeing the justice of their views fully confirmed by the results. Let us take, for instance, the case of the Cape of Good Hope. Here is an important and extensive Colony, which has been in possession of Great Britain for nearly half a century, but which, up to the appointment of a Bishop in the year 1847, had never the services of more than twelve Clergymen, for either the pastoral care of British settlers, or for the instruction and conversion of the heathen aborigines. Less than six years have elapsed since the consecration of Bishop Gray, and already upwards of fifty clergymen are labouring in South Africa. The cases of the two new dioceses of Melbourne and Adelaide are equally decisive as to the expediency of sending out a Bishop at first. Both sees were erected in the year 1847, at which date Melbourne, comprising the immense district of Port Philip, or Victoria, contained three clergymen; and South Australia, of which Adelaide is the capital, four. Melbourne has at this time twenty-three, and Adelaide twenty-six. Besides this, churches, schools, and par-

sonage-houses have been built, and may we not say that Provisionally those great Colonies have been, in some degree, prepared for the immense population which the discovery of gold has attracted thither during the past year. Surely we are doing far more good in thus giving to the Church its own complete organization, and so enabling it to develop and reproduce itself, than we could do by attempting to supply a constant succession of missionaries from this country.

Thoughtful Churchmen who share this view will, we may confidently hope, exert themselves to carry on to completion the work which has been so well commenced. The recent proposal is to raise a fund for the endowment of *four more sees*. We cannot look for one shilling from the House of Commons, and let us hope that we shall have spirit enough to reject it if offered. Our legislators in that House seem to think the expenditure of 200,000*l.* for experiments in ventilation a good subject for mirth, but go to repeated divisions on the question of continuing some 50*l.* or 100*l.* a-year to a poor chaplain. Churchmen, therefore, must—God helping them—learn to rely upon themselves; and well may they do so, if only they can learn to act together. The extension of the Church abroad is a duty which might serve to unite many who differ about controverted questions at home; and if we want any other encouragement in labouring for the Colonial Church, we may find it in the increased life and energy which the trials, sufferings, and successes of the Colonial Bishops and Clergy communicate to our own body. If we want to see specimens of apostolic journeyings and labours, we look to New Zealand, or Capetown, or Rupert's Land; and our confidence in the Church of England is confirmed by seeing what, during the last few years, she has, by God's grace, been enabled to do, both for British settlers in the Colonies, and the ignorant and benighted heathen in various parts of the world.

Correspondence, Documents, &c.

MISSIONS IN MADRAS—COCHIN AND TRAVANCORE.

WE select from a recent number of the *Madras Missionary Intelligencer*, the following interesting letter by the Rev. R. Caldwell.

Edeyengoody, 20th March, 1852.

MY DEAR MR. * * * *—I promised when leaving the Hills in January to write you my impressions of what I saw of the Church Missionary stations on the Western Coast, and any other matters of interest I might happen to see, on my way down to Tinnevely; and

I ought to have fulfilled my promise long ere this, but during the journey, and since I have arrived at my station, every day has been so occupied that I have not found the necessary leisure till now. I am at present out on a tour among the villages in the district, and I am in general left entirely to myself during the heat of the day, my work being chiefly done in the mornings and evenings; and it is seldom I can get a little leisure for study or writing, except when out on tours of this kind.

When on our journey down the Western Coast, through the territories of Cochin and Travancore, I saw less of the Missionary stations than I could have wished, for my time was limited; and when travelling with a family, one can seldom leave the beaten track for the purpose of indulging his curiosity. Still the greater part of what I did see was highly interesting. The beauty of the Western Coast is proverbial, and most of the Missionary stations are not only situated in the most beautiful localities, but are making satisfactory and encouraging progress.

TRICHOOR.—The first station we visited was that of Trichoor, which is the most northern station of the Church Missionary Society. It is proposed to establish a branch of the German Mission at Paulghaut, but this design had not been carried into effect when we passed through, and from Coimbatore to Trichoor no trace of Missionary effort was visible. Between Paulghaut and Trichoor the greatest part of the way lay through a most beautiful, picturesque, well-wooded country, inhabited by an industrious, but peculiarly superstitious people. There cannot be found anywhere a more exact realization of Bishop Heber's words,—“ . . . every prospect pleases, and only man is vile.”

At Trichoor we saw comparatively little of what is being done in connexion with the Mission, as the Missionary's house was under repair, and we were obliged to stay in the traveller's bungalow. We spent an evening with Mr. Harley, and what we saw and what he informed us of, left on our minds the impression that the Mission is advancing—an impression which we formed at every succeeding station we visited. The people under the Missionary's care comprised converts from the Roman Catholics, Syrians, and Heathens, and we were glad to learn that of the last class an increasing number were coming forward and embracing Christianity. Trichoor itself is in the Cochin territory, but a promising out-station of this Mission in the Company's Collectorate of Malabar, Moolacherry, is about to be made the nucleus of a new Missionary district, and Mr. Beüttler, whom you remember seeing on the Hills, has been appointed to take charge of it. We saw Mr. Beüttler at Cottayam, and he had made such progress in the Maleálim that he was then preparing to join his new station.

At Trichoor there is a college of Brahmins, which was once celebrated as a school of Sanscrit and Vedic learning, but I was told that it is not now worth seeing, as neither tutors nor pupils are acquainted with the meaning of the greater number of the books they profess to teach or learn.

From Trichoor we went on to Cochin, a distance of about sixty miles, no longer jolted in bullock bandies, but gliding easily along by boat on the backwater.

Cochin.—As we approached we were struck with the number of Romish or Syrian churches visible, most of them large and well-built, and in the most conspicuous situations. From Cochin no fewer than five of them are visible in various directions along the bank of the backwater. It is not always easy for a stranger to ascertain which is a Romish church and which is a Syrian, for the style of architecture is nearly the same in both, the Romanists of the interior being chiefly Romo-Syrians, that is, Syrians who have submitted to the "Roman obedience," but retain most of their ancient rites. We learned at length to set down the dirtier dingier looking churches as those that belong to the independent Syrians. The heathens that we asked seemed to make no distinction between the Syrian churches and the Romish, but spoke of both as churches of the "Moplahs." The title "Moplah," or Mápilla, is common to several classes of people on this coast, all of them descendants of foreigners, or professors of the religions introduced by those foreigners. The Mahomedan Moplahs, of whose turbulent spirit we hear so much, are styled Yönaa, or Yavana, that is, Arabian Moplahs. The Syrian Christians are called Nazráni, that is, Nazarene Moplahs, and the black Jews are occasionally called "Yehuda" Moplahs.

On the way to Cochin I saw the first instance I remember seeing of a "sepulchral church," as it was called by our boatmen. I noticed what appeared to be two churches, of the same size and general appearance, standing side by side. On inquiry I found that one of them was a church, properly so called; the other building, though exactly resembling a church, was used solely as a cemetery. This, it would appear, is a very common practice among the Romanists along this coast, and a similar practice obtains among the Syrians.

Cochin was formerly a station of the Church Missionary Society; but some years ago the Mission was removed to Trichoor, as the greater part of the native converts lived in that direction. Mr. Ridsdale, brother of the Mr. Ridsdale who preceded Mr. Tucker in Madras, was for many years the Society's Missionary in Cochin; and, as he did much good in connexion with the English congregation to which he ministered, his name is still held in grateful remembrance by the European and country-born inhabitants. I was informed by the magistrate of the place, that if any person of that class appeared to be better disposed or better informed than the rest, it would be found that Mr. Ridsdale's influence had been brought to bear on that person; and that if any religious sentiment were heard to be uttered by any person, that sentiment could be traced back to Mr. Ridsdale. This is an extremely interesting testimony to the usefulness of one who, "though now dead, yet speaketh," and I found the truth of the statement confirmed during my short stay. I called at the house of one of the old residents in the place, and the conversation soon turned to Mr. Ridsdale and the good he had done them, and I learned that

Mrs. Ridsdale, though so long away from them, and settled in England, continues to keep old influences alive by regularly corresponding with them.

The European portion of Cochin is under the Company's Government, and was formerly the principal settlement of the Dutch on the Western Coast. It is situated at the mouth of a river deep enough for the largest ship to anchor in, and there is a peculiarly clean, orderly, thriving, Dutch-looking air about the place. The European residents have been promised a clergyman by the Additional Clergy Society, and they are patiently, or rather very impatiently, waiting for his arrival. They have subscribed a considerable sum of money, and built a nice parsonage, but a clergyman has not yet been heard of; and as they are somewhat particular about the sort of clergyman that is to be appointed, they may have to wait some time longer yet.¹ In the meantime they are like "sheep without a shepherd," and the condition of the young people in particular, without schools, without pastoral guidance, is most deplorable. About eight years ago I paid a visit to Cochin, but at that time it was not so important a sphere of clerical labour as it is now. It has become a thriving, busy port. Ship-building is continually going on, commerce is increasing, and it is said that fortunes are being made; but for want of a faithful resident pastor many of the people are in great danger of forgetting even the form of religion.

There is a Missionary there sent out by the Church of Scotland to labour among the Jews of Cochin,—a Mr. Laseron,—himself a converted German Jew. The Mission, I am sorry to say, has not proved successful, and the Missionary has felt it his duty to "turn to the Gentiles," and labour among the heathen population of the place and neighbourhood. A school for Jewish girls had been established by an European lady connected with the Mission; but the children were all withdrawn some time ago, and the teacher was about to be removed to Bombay.

As we were in Cochin on Friday evening, the commencement of the Jewish Sabbath, we paid a visit to the Jewish synagogue. In most respects the worship was exactly similar to that of the Jews in Europe, but debased and spiritless. The reading had degenerated into jabbering, the chanting into the loudest and most confused howling I remember to have heard. But we were most painfully struck with the levity and irreverence of the Jews who were present at the service,—I cannot call them worshippers. With one or two exceptions, they behaved as they might have done if they had supposed the place a bazaar. After service was over we visited a Jewish family in their own house, and were much better pleased with what we saw there than with the synagogue. The house was furnished, and the family lived, not in the Oriental, but in the European style: but as they knew only a few words of English, and talked either Maleálim or Hindustani, we could have little conversation with them.

¹ Since the above was written, a Clergyman has been secured for Cochin, who will very shortly join his station.

Those of them that talked Hindustani were from Bombay and Bagdad, and their features had a more distinctively Jewish appearance than the others. The white Jews, when compared with the natives of the country, among whom they have lived for many centuries, are an intelligent fine-looking race, and it is said they are as superior to the natives in morals as they are in appearance. They settled on the Malabar coast, according to their own statement, shortly after the destruction of Jerusalem; and some persons, taking the truth of this statement for granted, and observing that, though nearly two thousand years in a tropical country, they have not begun to grow black, have built upon these supposed facts an argument against the specific unity of the human race. But neither of the facts will bear examination. The copper "Sāsanas" in the possession of the Jews of Cochin, and which were given to their ancestors on their arrival, by the ancient kings of the country, have been translated by Dr. Gundert, and proved that they came last from Persia, and probably about the time of the emigration of the Parsees, but do not justify the supposition that they came at an earlier period: and even supposing that they arrived on the Malabar coast still earlier, they have not been isolated from the inhabitants of more temperate countries from that time to this, but have had additions to their number from time to time from Persia and Arabia.

The black Jews of Cochin have been regarded as descendants of the ten tribes, but they appear to be simply converts to Judaism from the natives of the Western Coast. This is the account given of them by the white Jews themselves, who have so far imbibed the caste feeling of the country, that they regard their darker brethren as a separate and inferior caste, and will not intermarry with them or associate with them, and compel them to have a separate low-caste synagogue of their own. Notwithstanding this, the black Jews are not less bigotedly attached to Judaism than the white.

We intended staying only two days in Cochin, but I was compelled to stay four, so as to spend a Sunday there, and I was not loath to be compelled, when I learned the spiritual destitution of the place.

COTTAYAM.—The next station is Alleppe, but we were obliged to forego paying it a visit, as we were pressed for time, and had to choose between it and stations which were supposed to be more interesting. We therefore took the inland route by way of Cottayam,—if that can be called inland which is a continual succession of backwaters, canals, and rivers. Cottayam, the first station we visited after leaving Cochin, is in the territory of the Rajah of Travancore, and is the oldest of the Church Missionary stations on the coast. It is on the verge of the hilly country beneath the Ghauts, and commands an extensive and diversified prospect; and the natural charms of the locality have been enhanced by the erection of the Mission Church, a spacious, handsome, Gothic church, built by the late Missionary, Mr. Bailey, and the college, an extensive range of buildings—with a beautiful chapel, built by the late Principal, Mr. Chapman. I saw the college buildings, and also the library, the philosophical instru-

ments, &c., but I had arrived during the time of the holidays, and I was sorry to have missed an opportunity of seeing the college itself, considered as an educational institution, and also the present Principal, Mr. Johnson, who had joined Mr. Baker, junior, in his Missionary tour into the mountains. I understood that the results of the college hitherto have not been quite equal to the anticipations of its friends, and that not long ago it was broken up for a time, and commenced anew on a somewhat different plan. There is a Normal school at Cottayam intended for the training up of native schoolmistresses, and which is under the care of Mrs. Johnson, widow of a former Cottayam Missionary. Considered as a Normal school, the plan seems somewhat premature, for hitherto it has not been found practicable to detain the girls long enough in school to enable them to learn to teach, and up to this time the people of these parts have been averse to the employment of female teachers under any circumstances. I was told that throughout the Church Missions on the western coast, only one female has hitherto been employed as a teacher, and she was but lately introduced to the work. A beginning, however, having now been made, it is hoped that the prejudices of the natives will gradually be overcome, and that in time a body of female teachers will come into existence. Considered not as a Normal school, but as a superior boarding-school for native girls on the ordinary plan, the school seemed a very efficient and promising one. I examined the pupils in their knowledge of the Scriptures, and was much pleased with their proficiency. Their appearance, too, contrasted favourably with that of our school-children in Tinnevely. They did not, perhaps, look more intelligent, but their complexion is much fairer, their features more regular, with a softer, milder expression, and their dress, which is that of the Syrian Christian women—a dress which has been adopted or imitated by all the Christians in these parts—is the most modest and becoming I have seen in India.

The Syrian Churches.—In this neighbourhood, the Syrian Christians form a numerous body, and it was for this reason that it was determined in the first instance to establish here a station of the Church Missionary Society. For a considerable period it was not the object or wish of the Missionaries to make proselytes from the Syrian Church to the Church of England. It was their endeavour simply to stimulate and help the Syrians to reform themselves, and as the Syrians permitted them not only to preach in their Churches, but even to superintend the education of their clergy, it was hoped that in time the truth would make an impression on both the clergy and the laity, and set them free from their superstitions. A similar plan is now acted upon by the American Missionaries among the Nestorians, but with better success; for the hopes of the Missionaries in Travancore with regard to the reformation of the Syrian Church were not realized; and it was at length found necessary to effect a separation between the living Church and the dead one, and to invite those who were inclined to embrace evangelical truth to join openly the communion of the

Church of England. Notwithstanding this separation, the Syrians in general do not appear to be hostile to the Missionaries, and they would be glad if the former state of things were restored.

The Syrian Christians are not Nestorians, as was asserted by the Romanists, but Eutychians or Jacobites, and are ecclesiastically subject to the Patriarch of that communion in Antioch. In some respects their practice, if not their theory, is preferable to that of the Church of Rome. They are not opposed to the circulation and study of the Bible in the vernacular, and they profess to regard it as the highest standard of appeal. They are opposed to image worship, they permit their clergy to marry, and they show a commendable degree of respect for the Lord's day. They are also apparently more open to conviction than the Romanists. On the other hand, there is less union, order, and discipline among them, and at present, with a large staff of governors they are without government. Instead of one Bishop, they have at present five, each of whom regards the other four as intruders. When there were three of them, the Patriarch of Antioch sent out a Bishop to supersede the three, and transmit to him his annates, which had been stopped; but instead of doing this, he applied himself diligently to the work of making money, without rendering any report to the Patriarch. Another Bishop was then sent to call the former to account, but he also has forgotten the poor Patriarch's wants, and flown upon the spoil. The Travancore government, being unable to determine which of the five Bishops ought to be recognised, has hitherto refused to recognise any of them, and without its recognition and sanction, they cannot exercise legal jurisdiction or reform abuses. In consequence of this state of things every Priest does that which is right in his own eyes, and every Bishop ordains by wholesale as many as are able to pay him his fees; and hence in some of the churches, the number of the officiating Priests is so great, and each of them is so hungry when it comes to his turn to officiate for a few days, that the poor sheep are in danger of being not only fleeced, but skinned.

At Cottayam we visited one of the Syrian Churches, which is built in something of the style we call Lombard. The interior was close and dark, and smelled strongly of bats. Corresponding to our organ-loft, there is a gallery which is intended as a place of residence for unmarried priests. The nave was quite unadorned, the chancel better lighted than the nave, and gaudily painted. A peculiarity of all these churches is that the chancel roof is higher than that of the nave, instead of being lower, as it is with us. At the entrance of the chancel, and opposite the altar, a lamp is kept burning day and night. I did not inquire of the Syrians why they lighted a lamp in their church in the day time, but it seemed an apt emblem of their preference of the light of their own inventions to the light of "the Sun of righteousness."

Near Cottayam there is a large pile of buildings called the old or Syrian College, which was built for the education of candidates for the Syrian priesthood under the superintendence of the Mis-

sionaries before the separation took place. It was built, I understood, with funds granted by the Travancore government, by whom also it was handsomely endowed. The college is now going to ruin, and the funds arising from the endowment are in the hands of the government, not because the government wish to resume the grant, but because no body of persons can be found among the Syrians both able and willing to make themselves responsible for the right management of the funds. I went to see the college with Mr. Baker, senior, and found that the building itself exactly harmonised with the system of things under which it was built, being thoroughly native or Syrian in its general plan and proportions, with a few improvements for the sake of light and air added on by Europeans. We found in the college a priest, who is also an eye-doctor, and keeps his patients in one of the lecture-rooms, and two young deacons, who were preparing under his instructions for the priesthood. They were reading the New Testament in Syriac when we entered, and one of them appeared to understand what he read, or rather what he sang, and was able to give a free translation of it, also in a kind of recitative, into Maleálim. I asked the priest why they suffered the college to go to ruin; "Because," said he, "you," turning to Mr. Baker, "have withdrawn from us." I was told a story respecting the younger of the two deacons, which will illustrate the low state to which discipline has sunk among the Syrians. He appeared to be only about ten or twelve years of age, and must have been still younger when he was made a deacon, for it seems when he was "ordained" they had to give him sweetmeats to keep him from crying!

Eight years ago, I spent a week at Cottayam, and at that time the Mission congregation was composed almost entirely of converts from the Syrians. There had been few conversions from heathenism, and the impression was left upon my mind that the prospects of the Mission were far from being encouraging. I was happy to learn now that there had been considerable and cheering progress during the interval. A movement in favour of Christianity had commenced among the heathens of the neighbourhood; for some time past, and particularly during the last four months, there had been many conversions, and the movement was represented as on the increase. This was refreshing news; and as we went on through the stations of the Society, we received similar accounts, more or less encouraging, at each of them, and found the Missionaries filled with thankfulness and hope, mingled with apprehensions of trouble from the heathen authorities. When out walking with Mr. Baker in the town of Cottayam, it was very gratifying to hear him say, pointing to house after house along the principal roadway, "When you were here last these families were heathens, now they are all Christians."

We were sorry we had not an opportunity of attending divine service at any of the stations, or seeing more than an occasional glimpse of the native Christians connected with them, as the Sunday I had intended spending at Cottayam was given to Cochin, and it is not an easy matter to assemble the people of these parts on a week-

day. On the eastern side of the Ghauts, and generally throughout India, the people live together in villages, and the houses are arranged in streets, contiguous one to the other, and it is not an unusual thing for all the houses in the street to have one roof in common; but on the western side of the Ghauts—at least in Travancore and the adjacent districts—villages in this sense of the term are unknown. Every house is surrounded by a garden, or tope, sometimes large enough to suffice for the site of an entire village in the Carnatic, and it is only in the bazaars that a few houses are found contiguous one to another, and in a line. The great majority of the people live in the midst of the lands they cultivate, and what is called a village or town is merely an inhabited and cultivated tract of country, as distinguished from a jungle or a waste. Hence the Christians on the western coast cannot be assembled in church daily, as is the practice in Tinnevely, where at a few minutes' notice the entire population of the village can be brought together; nor can they, I should think, be so easily guided, disciplined, and managed. The isolated, solitary mode of life led by the people of these districts, must produce dispositions and habits of mind different from those of the people of the eastern coast, but I have not seen enough of them to enable me to say wherein the difference really consists. I concluded, however, from the observations of the Missionaries, that their people must be more independent than ours. As for the heathen population, I have no hesitation in saying that they appear to be more intensely superstitious, more exclusive, and more jealous of caste purity, than the heathens of the Tamil country; and it has always struck me on entering Travancore, that the features of the people I meet wear a more melancholy cast,—such as is generally observable in the features of the inhabitants of forests.

The domestic life of the heathens of the western coast is pre-eminently corrupt, and must prove a formidable obstacle to the spread of Christianity among them. It is a well-known peculiarity of the Maleálim law of inheritance, that a man's property descends at his death, not to his children, but to his sister's children, and this remarkable custom is not an unaccountable peculiarity, but appears to be a result and a proof of social corruption. In other parts of India, as generally throughout the world, marriage is considered "honourable in all;" but in Travancore and the adjacent country, marriage is unknown, or is known merely as an empty old ceremony—the sole memento of an obsolete state of society—a ceremony which entails no duties, and conveys no rights. In the absence of marriage, the only connexion which exists is avowedly a temporary one, which can be dissolved at pleasure. Suppose then the case of a man possessed of property wishing to make an arrangement for the disposal of it after his death. It is naturally his wish that it should remain in the family, and that his nearest relations should be his heirs; but in the corrupt state of society in which he has lived, his sister's children are evidently the nearest relations of whom he knows anything—the nearest on whose relationship he can depend, and accordingly they are made heirs to his property.

The descent of property to the sister's children grew in this way into a custom, and the custom at length became a law, and though the law regulates the arrangements of some who might be inclined to follow a purer rule, yet the very existence of this law is a fearful proof of the general immorality of the people. The Syrian Christians have not disgraced themselves by abandoning marriage, and adopting the heathen law of inheritance, and converts from heathenism to Christianity adhere in these particulars to the Christian law; but I should fear, (though I have not heard that it is so,) that their domestic life must suffer from the corrupt influences to which they are exposed.

(To be continued.)

MAHARAJA DULLEEP SINGH.

THE recent conversion and baptism of this distinguished individual has attracted much notice throughout India. A letter which we have seen, states that some of the newspapers have attributed the prince's conversion to Dr. Logan's influence: "But that gentleman, in consequence of his delicate position as the prince's guardian, and in consequence of the known policy of the Government which he represented, sedulously abstained from exercising any influence. The Lord's doing is really marvellous! A Brahmin attendant of the Maharaja, who had himself studied in a Missionary School, introduced the word of God to his highness' notice. Dulleep Singh was strongly impressed by what he read, and panted after further instruction in the doctrine of the cross. So unexpected a movement in the mind of a heathen state-prisoner, the son and successor of Runjeet Singh, and lately the lord of the Punjaub, and the head of the most valiant Indian race, was immediately reported to the Government, and communicated to the Court of Directors. The Court ordered that, if the prince were earnest in his wishes, then no impediment should be thrown in his way; and that he should have the benefit of further instruction if he desired it. Dr. Carshore, now Chaplain of Futtehghur, accordingly gave the desired instruction.

The prince is now admitted into the bosom of the Church—but the Brahmin attendant is still a heathen. What a wonderful exhibition of the power of Divine grace! Heathenism itself is made to contribute to the progress of the Truth."

Our readers will peruse with pleasure the following eloquent remarks of our able contemporary, *The Missionary*, of Calcutta:—

"The baptism of an Indian Prince may be celebrated as a new era in the annals of the Church. There are but few instances, in the whole history of Christianity, of crowned heads being washed by the waters of regeneration after the deliberate renouncement of Paganism and conviction of evangelical truth. Nor does the addition of forced baptisms, such as those under Charlemagne, and of others which were stipulated for as terms of peace with Christian monarchs, —as in the case of Alfred and Guthrum,—enlarge the catalogue much. Those on which the thoughtful Christian can look back with

most satisfaction, are instances like Clovis of France, or Ethelbert of Kent, where the heathen husband was converted by the silent, yet most eloquent persuasion of the virtuous example of a believing wife.

We venture, however, to think that the case of the convert Dulleep Singh contains in it elements of greater interest than any of these.

Here the mind had to be emancipated from a system which was associated with civilization and learning, and, until lately, with political advancement. The veneration naturally due to the memory of an illustrious father, whose greatness as a king was consistent with his antipathy to Christianity, had to be corrected. Whatever was dear to human feeling, or flattering to human pride,—whatever hope might possibly lurk in the mind of restoring the army of Runjeet Singh, and of making a last effort for the recovery of a throne lost during the convert's minority, might well be supposed to be marshalled against the progress of the Truth. Runjeet, while he lived, was the hope of the Indian followers of the Vedas—perhaps of those of the Koran also. The English power, and the Christian religion, which it represented in their estimation, (would that it really represented it, in all purity!) they all equally hated. There was but one prince whose policy might some day successfully eradicate that hateful power from the plains of India, and that prince was Runjeet. Could his son be insensible to his position as the successor of the man to whom India looked for deliverance from Christian influence? Could he embrace the very religion which his father and all his race hated? What a hot conflict must have passed in Dulleep's mind before he could place himself under the Banner of the Cross! He must also have been aware that many Seikh hearts, though humbled by their defeats, still beat for his restoration to the throne of Runjeet, and that if ever there was a favourable conjuncture, their blood and treasure would be at his service. But they would not bleed for a deserter of Runjeet's religion and a follower of the system hated in all India. By renouncing the faith of Nanak and Guru Gobind, Dulleep sacrificed every hope of regaining his patrimonial crown.

Nor could the system of Nanak itself, when once in possession of the mind, be easily dislodged. While it takes credit for anything good that may be discovered in the Vedas and other Shasters, it does not profess to be responsible for their faults. It accordingly imposes fetters which it is impossible to break by ordinary weapons.

Nothing short of the Holy Spirit could have broken those fetters. No monitor short of Divine grace could have taught young Dulleep that, while he was sacrificing his hopes of ever regaining an earthly crown, he was becoming an heir to a heavenly crown which fadeth not away, and that the exchange was indisputably an infinite gain to him. And we believe the fact is that no other monitor than the grace of God *has* taught that lesson to the royal convert. The British Government is perfectly indifferent to the progress of Christianity. Notwithstanding the credit which the Hindus ignorantly give it of aiming at the conversion of India, it is indifferent to a fault to the extension of

God's kingdom. It is far more unwilling to appear as the favourer of the Gospel than of the religion of its subjects.

Everything on the merely human side was against his embracing Christianity. Nothing but a rational conviction of the *truth* of the Christian system could be an adequate inducement to such a step. This is the Lord's doing, and it is marvellous in our eyes. Human agency had deprived the prince of an earthly crown—Divine agency has now made him an inheritor of a heavenly kingdom. Man had deprived him of his *Koh-i-noor*—God has given him 'the pearl of great price'—the *true Mountain of Light*. Dulleep Singh has by his deposition gained a loss. In the midst of the corruptions and intrigues which disgraced the Court of Lahore after the death of Runjeet Singh, there could be no prospect, humanly speaking, of his escaping the vortex of dissipation and wickedness in which his relations and ministers were engulfed. The fall of an empire is in itself no preservative against vice and immorality. 'But the king's heart is in the hand of the Lord; He turneth it whithersoever He will.' God overruled his temporal humiliation to his spiritual welfare. He was placed under circumstances which were sanctified by Divine grace to lead to his conversion.

Such an event is no doubt intended in the counsels of God to give a more than ordinary impulse to the progress of the Gospel in India. But it is not in man to lift up the veil which shrouds the future. We may, however, venture to say that Dulleep may, with God's blessing, prove another and a holier Nanak to his countrymen. Born to be the sublunary head of a valiant race, he may still maintain his position as their leader—not indeed, in a secular point of view, to make conquests of the decaying soil on the earth's surface, but in the spiritual warfare against sin and Satan. He may yet rally his late subjects around the standard of Christ, and prove their master and guru, in subordination to Him, by inducing them by his example to lift up their eyes 'unto the hills from whence cometh our help.'

THE MELANESIAN MISSION.—NORTHERN MISSION.

THE readers of the *Colonial Church Chronicle* are familiar with the account of the first voyage¹ of the *Border Maid*; we have now the gratification of laying before them a detailed narrative of her second voyage.

At the Conference of Australasian Bishops, held at Sydney in October, 1850, St. John's College, New Zealand, was appointed provisionally the centre of the Melanesian Mission operations; the Bishops of New Zealand and Newcastle having undertaken to visit, from time to time, some of those islands, and to endeavour to bring back lads to be educated in the College, and ultimately to be sent home as native teachers.

¹ See p. 239, and the Annual Report (1852) of the *Society for the Propagation of the Gospel*, p. cxix.

SUPERINTENDENTS.

Rev. W. Nihill. G. N. Hector.

SCHOLARS.

1849.

Siapo	} Maré, Loyalty Isles.	|	Thol, Lifu, Loyalty Isles.
Uliette			Dallap, Yengen, New Caledonia.
Kateingo			

1850.

Bitá Didamang, Lidia (St. Christoval), Solomon Isles.	} Erromango, New Hebrides.	|	Sellok Nivi
Caletong Karci, Faté (Sandwich), New Hebrides.			Sappandoolu

1851.

Siapo	} Maré, or Nengone, Loyalty Isles.	|	Saliwa	} Futuna, New Hebrides.
Kateingo			Irai	
Kaiwhat			Sellok Nivi	} Erromango, New Hebrides.
Cho			Umao	
Napai			Tupua, Anaiteum, New Hebrides.	
Thol	} Lifu, Loyalty Isles.	|	Bitá Didamang, Lidia, Solomon Isles.	
Apalé				

FIFTH VOYAGE.

The *Border Maid* sailed from Auckland on the 19th of June, 1852, carrying away all the Melanesian scholars, except George Apalé, a boy from the Island of Lifu, whose death¹ has been already recorded. It was full time that they should leave New Zealand, for the damp winds had severely affected their health; and two were sent on board dangerously ill. A favourable wind speedily carried them into a warmer climate, where they soon recovered.

On July 1st the schooner anchored at Anaiteum, the southernmost of the New Hebrides, where Mr. and Mrs. Inglis were landed, to the great joy of Mr. Geddie, the Presbyterian Missionary from Nova Scotia, whose work is now beginning to be blessed with fruit in the rapid increase of the number of converts. Tupua, the native scholar from this island, was restored to his relations, and to the care of Mr. Geddie, by whom he had been recommended for admission into St. John's College.

July 5. *Futuna*.—We landed our two Futuna scholars, Saliwa and Irai, and left them in the hands of their relations, with our prayers and blessings, but with great uncertainty as to their future progress, as there is no teacher on the island, and they are both too young to have any great weight with their own people. This is one of the islands in which the London Mission have obtained a vested interest by the death of two of their teachers who were killed by the natives. We should be thankful to hear that teachers were likely to be speedily placed upon the island.

July 6. *Tanna* and *Niua*.—We rowed into Port Resolution to land a Tannese Chief Kamimi, to whom we had given a passage from Anaiteum. We did not remain long, but sailed on to Niua, where we

¹ See *Gospel Missionary* for Feb. 1853, vol. iii. p. 17.

received several of the chiefs on board, and held friendly intercourse with them.

July 7. Erromango.—We landed at Bunkil among a friendly party of fifty or sixty natives, to take back the elder of the two boys whom Captain Erskine, of H. M. S. *Havannah*, had placed in our school. The younger, who had been carried back in the last voyage, came off in the canoe to meet the boat, and returned on board with two other little boys, of about his own age, all wishing to go to school. These, with another little Erromango boy, who joined us at Tanna in the former voyage, make up the number of the four native scholars from this place. We were rejoiced to hear that the Rarotongan teachers had gained a footing at Dillon's Bay, and were well treated by the tribe by whom John Williams was killed.

LOYALTY ISLANDS.

July 8. Maré or Nengone.—We sailed along the eastern and southern shores of this island, passing the spot where the *Lucy Ann* was cut off last year, and arrived in the evening at the Mission station. Our friends Bula, Naisilen, and Tavita came off to us in a canoe.

July 9.—Our decks were crowded all day with this friendly people. The Rev. W. Nihill went on shore with his Maori assistant, Henry Taratoa; and was received with the greatest kindness by the Rarotongan native teachers, and by the chiefs and people of the island. On this and the following day Mr. Nihill and the Rarotongan teacher, Mark, prepared the candidates for baptism.

July 10.—At the morning service a congregation of nearly a thousand persons assembled in the chapel, attesting the Divine blessing upon the work of the simple-minded Samoan and Rarotongan teachers, upon whom the teaching of John Williams has not been lost. At this service, conducted by Mr. Nihill and Mark, four of our scholars were baptized, viz. George Siapo, Solomon Cho, Charles Napai, and Mark Kaiwhat, being the first-fruits to Christ of our Melanesian school, with the exception of George Apalé, who was baptized on his death-bed at St. John's.

This is one of the islands nearest to New Zealand, and one which, by agreement between the Samoan Mission and the Bishop of New Zealand, is to be occupied by Missionaries of the Church of England. In fulfilment of this agreement, the Rev. W. Nihill and Henry Taratoa, with their staff of Nengone scholars, were left here¹ to prepare the way for the permanent residence of English Missionaries upon the island.

Mr. Nihill made a census of a great part of the population of the island during his stay there, and took down the names of about 2,500 Christians and 1,500 heathens.

Every day there assembled in the church of our Mission station six hundred people, who received instruction in the Scriptures. After morning service, Mr. Nihill kept school with about twenty-five young men, in reading their own language and English, writing, arithmetic,

¹ See p. 423.

and singing. Fifteen of these were living in the Rarotongan teacher's house, under regular training and discipline. Henry, the New Zealander, from St. John's College, kept school with about the same number of boys. They might have had many more scholars, but thought it best to confine themselves to a number that they could well manage. On the other side of the island two of the Neugone lads who had been six months at St. John's College, kept school with 130 boys. Their school-room is a cavern in the face of the rock. A large fire lights up the pillars and stalactites of the cave, already blackened by the smoke of fires in past ages, when the assembly did not consist, as now, of Christian children, but of savage cannibals.

Mr. Nibill visited a neighbouring heathen tribe which had been previously bitter foes to the Christian tribe he was staying with. The Rarotongan teachers accompanied him, and spoke boldly and effectively to the chief on the evils and miseries of the heathen state compared with the Christian nation. The chief listened kindly, and professed his willingness to make peace with the neighbouring tribes, and to receive instruction in the truths of the Gospel.

July 12. Lifu.—We visited the Samoan Mission at the south-east end of this island, and landed the Bishop, who baptized our first Lifu scholar, John Thol, in the presence of a congregation of 400, the Samoan teacher, Tui, conducting the services in the native language. The schooner then sailed to Doka, a small island between Lifu and Nengone, to convey a Samoan teacher, Sorie, to his station on that island, where a neat chapel has been built; and then sailed to the great bay of Lifu to meet the Bishop, who had gone across the island in the meantime, to visit the parents of George Apalé, and to comfort them for the death of their son. Our first Lifu scholar, John Thol, was left here with his relations.

July 15. Uea.—We passed through the lagoon of Uea, but did not anchor, as we were anxious to reach New Caledonia on the day following, in hopes of joining company with H.M.S. *Calliope*. One of the principal chiefs of the island came off to us in his canoe, but we could do no more than promise to visit the island again on our return.

July 16. New Caledonia.—We entered within the reef as usual at Porcupine Point, and after anchoring for the night, reached Iengen the following day. Our old friend, Basan, the chief of the place, came on board, and remained with us during our stay. To his assistance we were indebted for the enjoyment of a peaceful and happy Lord's-day on the 18th of July, as no canoe was permitted to approach the vessel. On Saturday and Monday our decks were crowded from morning till night, but all our visitors were perfectly friendly and quiet. Basan dictated to the Bishop an urgent request to the Church in Sydney and New Zealand for an English Missionary to reside at his place. An effort was made to find Dallap, our former New Caledonian scholar, but he was reported to have moved to a distant part of the country. The boys of the place were written down, and several selected for admission into St. John's College, with the consent of their

parents. Our long voyage, in prospect, to the north was a reason for not pressing them to join us at once.

July 20.—We sailed from Iengen.

NEW HEBRIDES.

July 23. Apee.—We returned to the chain of the New Hebrides and visited Apee, where we held friendly intercourse with the people, but could not persuade any one to come on board.

July 24.—We passed through the passage between Three Hills (Mai) and Two Hills (Matusu), and brought away from the latter island a native named Ota, whom we took with us on our visit to the Shepherd Isles, Tongariki, Ewase, Valea, and Tongoa. It was found that Ota could converse freely with the natives of the Shepherd Isles. These smaller islands might therefore be easily united under the care of one visiting Missionary, assisted by native teachers.

July 25.—We returned to Apee, after examining the dangerous reef three miles to the north-west of Three Hills island, and passing through the passage between Apee and Tongoa, sailed between the high volcanic island, Tamatua, and the adjacent island, Paum, marked in some charts as one only, bearing the latter name. In all these islands we held friendly communication, more or less, with the natives.

July 27. Mallicolo or Sesok.—In the morning we lay-to off the mouth of Port Sandwich, the place where, by the goodness of God, we were saved¹ from an affray with the natives last year. As soon as we rowed into the harbour in the boat, we were recognised by many of our old friends, who came to us without scruple. Even the chief Sisinia, the leader of the hostile party, greeted us with a smiling face, and laid aside his arms to join the peaceable party in the boat. It appeared that they had lately lost ten of their tribe in battle; and it is probable that the disaster was attributed by them to their ill-treatment of us. This, so far as we could understand, seemed to be the explanation of their friendly manner of receiving us. Of course we endeavoured to profit by it; and, accordingly, we invited our old friend Barololo to accompany us to the vessel, and to take a sail for a few days round the neighbouring islands.

July 28. Ambrym.—As we lay becalmed near this island, we were visited by several canoes full of natives, who came on board readily when they saw Barololo. He seemed to converse fluently with them, though the languages of the two islands are not exactly the same. We wrote down the names of many of our visitors, and established an acquaintance which we hope to improve hereafter.

July 29, 30.—We touched at various points of the islands of Whitsuntide, Aurora, Lepers, taking every opportunity of rowing in shore, exchanging presents with the natives, writing down their names, and collecting words to ascertain the character of their language.

July 31. Mallicolo.—We returned to Mallicolo to take back Barololo, and met with a reception still more friendly than before. Sisinia

¹ *Gospel Missionary*, vol. ii. p. 149.

completed his reconciliation with us by carrying the Bishop on his shoulders to shore. The boys were assembled, and their names written down, but the parents had not yet confidence enough in us to allow any of them to come with us to school. It was evident, however, that Barololo's account of us had been favourable, for a friend of his, Telau, readily came off to the schooner, to sail with us to the Solomon Islands, and to be brought back on our return.

August 1.—We again called at Ambrym, and made acquaintance with some new parties of natives, and then sailed round the south end of Mallicolo, and along the western side, till we came to Bougainville's Strait, in which we lay becalmed; we were reconnoitred by some canoes of natives, speaking a language which our Mallicolo native, Telau, did not understand, though they came from the northern end of his own island.

August 3.—We sailed into the great bay in Spirito Santo, named by Quiros the Bay of St. Philip and St. James, but we were driven out again by the approach of bad weather, without seeing any of the people of the island.

August 4 and 5. *Santa Maria* or *Nagoa*.—We sailed to the N. E. 35 miles from Cape Quiros, to an island not laid down in any of our charts, but evidently the one named Santa Maria by Quiros, where we experienced the same treatment which Quiros met with nearly two hundred and fifty years ago, trading peaceably with one party among them, and being shot at by another party about a musket-shot distant.

August 6 and 7. *Star Island*, or *Merilapa*.—We passed through the channel between Santa Maria and Banks' Island (Vanualapa), and beat up against the trade-wind to Star Island (Merilapa), a high volcanic cone, where we found a numerous and friendly population. One little boy came on board to go to school, but his courage failed him at last.

August 8. *Meririki*, or *Betts' Island*.—This is a small rocky island between Star Island and Santa Maria, not laid down on our charts. We sailed for it on the Sunday afternoon, hoping to find it uninhabited, and to give our boys a quiet walk; but as we approached we saw ten men come down with bows and arrows, who threw cocoa-nuts at the boat in token, we supposed, of friendship; but the surf on the rocks prevented our communicating with them.

August 9. *Banks' Island*.—We sailed into the middle of this group, between the Great Banks' Island (Vanualapa) and Sugar Loaf Island (Aumata), and found a very friendly people of the same race as those of Star Island, their names for all the adjacent islands being the same, and all from Polynesian roots. While we were here, a party set off in four canoes to visit Star Island. On the east side of Great Banks' Island are hot springs, high up in the hills, exactly similar in appearance to those in New Zealand. Sailing to the north to visit Saddle Island we suddenly found ourselves among reefs, extending as far as the eye could see to the north, and called on the French charts Rochers du Nord.

August 10. *Bligh Island*, or *Uraparapara*.—We returned round

the south end of Banks' Island, and lay becalmed for a whole day, having Banks' Island on the east, Bligh Island (Uraparapara) on the north-east, and five small islands, called in some charts the Torres Islands, to the west. We were too far from the shore to communicate with the natives.

August 13. Vanikoro, or Perouse Island.—Finding that we could reach Tucopia, the next island in the chain, we steered for Vanikoro. Rainy and thick weather delayed us in the morning; and we had only time to row into the lagoon, leaving Boussole reef on the right hand, and Astrolabe reef on the left, so named from the ships of La Perouse, which were lost on these reefs. The lagoon is of unusual depth, and, not being able to find a safe anchorage, before the sun set we returned to the vessel. The next morning we skirted round the northern reefs; but not having another day to spare for this island, we proceeded to Tubua.

August 14. Tubua.—At first this island seemed to be surrounded by one unbroken reef; but we soon found a boat entrance, and afterwards a passage for large vessels. The lagoon is very deep. The people were most friendly; coming freely to our boat, and rubbing noses in true Polynesian fashion. The use of the Betil-nut begins here. Another island, seemingly within the same reef, lies to the west of Tubua.

August 15. Santa Cruz.—Passing Lord Howe's Island, we rounded the north-east corner of Santa Cruz, and were immediately boarded by a small party of natives. We gave them some presents, but did not trade, as it was the Lord's day. We then ran along the north face of the island, intending to anchor, if possible, in Byron's Cove, but found it inconveniently small. We then sailed into the Bay named Graciosa by its first discoverer, Merdana, in 1595, where the Spanish ships found a harbour; but as we found ourselves surrounded by a fleet of more than sixty canoes, and not less than two hundred had visited us during the day, we did not think it prudent to anchor. We must hope at some future time to spend a more profitable Lord's day among this numerous and interesting people. The active volcano Matemana, to the northward, continued to send up volumes of smoke during the day.

SOLOMON ISLANDS.

August 17. St. Christoval.—Early in the morning we reached St. Anna (Oaraha) and St. Catalina (Oariki) the easternmost of the Solomon Islands; and shortly after saw St. Christoval (Bauro), and sailed along the south face of the island.

August 18.—We anchored in Toro, and speedily filled up our water from a beautiful stream. We saw foot-prints in the sand; but no natives approached us till evening, when a few canoes arrived bringing a party who proved to be friends and relations of Didimang, the native who had been placed under our charge by Captain Erskine.

August 19.—We came to the harbour of Mekera, where the prin-

cipal chief, Lisitado, brought us a letter left in his hands by the late Mr. Boyd, who refitted the *Wanderer* in this harbour a short time before he was killed on a neighbouring island.

August 20.—We arrived at Mata, the native place of our scholar, Didimang, and, as usual, found ourselves at once in a state of friendly intercourse with the native people, going on shore and receiving them on board without fear or suspicion. There is every reason to think that a missionary or native teacher would be perfectly safe here, except from the danger of native wars. A select number of Didimang's relations and friends came on board, in whose presence he was baptized, and received the name of William. A book of prayers and some Scripture lessons had been translated by his assistance, and a supply of school lessons and stationery were left with him, in the hopes that he might conduct family prayer and school with his own relations, and thus prepare the way for the introduction of a missionary. We left William Didimang, our most distant scholar, with sorrowful hearts, wishing him every blessing, but with little hope of being able soon to visit him again. We should have been happy to have stayed a longer time among this friendly people; but a long month of tacking in the face of the trade-wind was before us, and we had been already absent two months from New Zealand. The careful superintendence of this multitude of islands will require the services of a missionary Bishop, able and willing to devote himself entirely to this work.

August 22 to 25.—We were beating along the southern side of St. Christoval, and on the latter day cleared the island, and saw no more land till

September 5.—When we came in sight again of Santa Maria, and shortly after saw Cape Quiros in Spirito Santo. From this day to

September 11. Mallicolo.—We were beating up through the chain of the New Hebrides, Aurora, Lepers, Whitsuntide, and Ambrym, till we came for the third time to Port Sandwich, in Mallicolo, to land our companion, Telau, according to promise. He went on shore with a commission to choose two of his tribe to go to New Zealand to school, his own capacity for learning being found to be very small, and his somnolence so great, that he was generally known on board by the name of Nipats (sleep). His invitation was accepted by two young men, Hachai and Nabong, who are now at St. John's College. Thus we hope that, by God's blessing, our intercourse with this people, which began in strife, will end in Christian confidence and friendship.

September 12 to 16.—In these days we made remarkable progress, gaining no less than 180 miles to windward in four days; and passing through the chain of the New Hebrides between Two Hills and Montague Island, sighting every island in succession, we anchored again in Anaiteum on the 17th September, to stop a leak and to fill up our water.

September 17 to 20. Anaiteum.—Mr. Inglis visited us, and reported most favourably of the prospects of his work.

September 20.—We called at Tanna to inquire for a native party to

whom we had promised a passage to Futuna, but found that they had gone in another vessel.

September 22.—Touched at Futuna to inquire after Saliwa and Irai; but found that their relations would not consent to their returning with us to school.

September 23. Tanna.—We anchored in Port Resolution to take in a supply of provisions for the large party which we expected to join us at the Loyalty Islands.

September 25. Nengone.—We returned to Nengone, and, to our great joy, found Mr. Nihill and Henry Taratoa well and happy, with a large class of candidates for baptism, and a select party of young men and boys ready to accompany us to New Zealand. One young woman, betrothed to our earliest scholar, George Siapo, was also received with her female companion. Mr. Nihill had already visited the greater part of the island, including the tribe by which the English vessel, already mentioned, was cut off; and under his guidance the Bishop visited the principal heathen chief, Buama, on the north-east side of the island, and was well received.

September 30. Doka.—We sailed to Doka, and took in another party of scholars; and the same evening reached the mission station at Lifu, where the bishop went on shore to conduct a native baptism.

October 1.—Eleven men and five women, who had been prepared by the Samoan teacher, Tui, were baptized, on his recommendation, by the Bishop, and a party of select scholars were received on board the vessel.

October 2.—We sailed round the northern end of Lifu, to the great bay, to take in John Thol, who came on board with six companions; five of whom we were obliged to refuse, as our number was now almost complete.

October 3, 4, 5.—We lay at anchor in the lagoon of Uea, making clothes for our new scholars, and receiving visits from Nekelos and other chiefs of the island. Nekelos' son, Saumoe, had long been intended to come to our school; but his father was unable to overcome his fears, and another little boy was received in his room; making up our number of Melanesian scholars, male and female, to twenty-five.

We intended, if the wind had been fair, to have gone to Iengen in New Caledonia to take up the scholars whom we had selected before; but a north-west wind coming on, directly contrary for New Caledonia, but favourable for our return, decided us not to risk the health of our large party on board, amounting to forty in all, by any delay not absolutely necessary.

October 7.—On this day we lost sight of land, and

October 20.—We saw Cape Brett in New Zealand, and anchored at Kohimarama on the following day, after a voyage of four months, from June 19th to October 21st; during which time, we are able to thank God that no casualty of any kind had befallen us; and that even the ordinary inconveniences of a sea voyage have scarcely been felt.

The following are the islands visited or sighted by the *Border Maid*:—

English Name.	Native Name.	English Name.	Native Name.
1. } NEW HEB.	Anaiteum.	27. Santa Maria.	Nagoa.
2. } NEW HEB.	Futuna.	28. Betts' Island.	Meririki.
3. } NEW HEB.	Tanna.	29. Star Island.	Merilapa.
4. } NEW HEB.	Niua.	30. Banks' Island.	Vanualapa.
5. } NEW HEB.	Erromango.	31. Sugar-loaf.	Aumata.
6. Sandwich Island.	Faté.	32. Saddle Island.	. . . . .
7. Montague.	. . . . .	33. Flat Island.	Onusa.
8. Hinchinbroke.	Mau.	34. Bligh Island.	Uraparapara.
9. Two Hills.	Matasu.	35. } TORRES ISLANDS.	
10.	Makura.	36. } TORRES ISLANDS.	
11. Three Hills.	Mai.	37. } TORRES ISLANDS.	
12. } SHEPHERD ISLAND.	Tongariki.	38. } TORRES ISLANDS.	
13. } SHEPHERD ISLAND.	Puninga.	39. Perouse.	Vanikoro.
14. } SHEPHERD ISLAND.	Valea.	40.	Tubua.
15. } SHEPHERD ISLAND.	Ewase.	41. Lord Howe's Island.	. . . . .
16. } SHEPHERD ISLAND.	Tongoa.	42. Santa Cruz.	. . . . .
17.	Apee.	43. Huerta.	. . . . .
18.	Tamatua.	44. St. Anna.	Oaraha.
19.	Paum.	45. St. Catalina.	Oariki.
20.	Ambrym.	46. St. Christoval.	Bauro.
21.	Mallicolo or Sesok.	47. Guadalcanar.	Gera.
22. Whitsuntide.	. . . . .	48. Malanta.	Mara.
23. Aurora.	. . . . .	49. New Caledonia.	. . . . .
24. Lepers.	. . . . .	50.	Uea.
25. Bartholomew Island.	. . . . .	51.	Lifu.
26. Spirito Santo.	. . . . .	52.	Doka.
		53.	Nengone.

* In *twenty-six* of these islands we were able to hold some kind of intercourse, more or less, with the people: from *eleven* we have received scholars: in *seven* Mission Stations have been established by the London Society, *three* of which are proposed to be given up to the Church Mission. The aggregate of population cannot be less at the lowest estimate than 200,000 souls; with a different language or dialect, on a probable average, for every 5,000 souls. This is evidently a field in which each body of Christian Missionaries may carry on its own work without collision with others; and upon this principle the operations of the Australasian Board have always been conducted. May the Holy Spirit so guide and bless the work of all, that "the multitude of the Isles" of the Melanesians may be added to the Lord.

THE LATE BISHOP BROUGHTON ON CHURCH SYNODS.

WE cannot repress a feeling of secret satisfaction at the thought that our pages will frequently hereafter be searched and referred to for those notices of the late lamented Bishop of Sydney's life and opinions, which we have been enabled by the kindness of friends to publish. The following important letter, dated Sydney, March 19, 1852, was drawn from him by the remarkable and almost contemporaneous efforts which have of late been made in colonies wide asunder as the east and the west from each other, for some form of Church representation and government. After alluding at length to these various attempts, the Bishop proceeds as follows:--

“ All these manifestations, from so many opposite quarters at the same instant, of anxiety for a more free development of the proper powers of the Church, and the apparent uniformity of purpose reigning everywhere without previous concert or combination, do appear to me like the leadings of Providence towards a great consummation, upon the accomplishment of which, it is possible, may depend the establishment of a more effective system of unity in the Church of England throughout the world. She may *feel herself to be one*, and her true scriptural unity may then, through God’s blessing, be held up as an impenetrable buckler against the spurious unity of the papal system. My conception is that it will be a false, suicidal policy, to individuate our efforts—directing one to the revival of Convocation in England, another to the settlement of the Australasian polity, another to the Indian, another to the North American, and so on. No. Let there be *one concordant effort* made, which shall include *all*—which shall encompass the world—and tie together in one fellowship the entire Reformed Episcopal Church. The engine whereby to effect this would be the establishment of one uniform system of synodical action throughout the whole ; uniform as to *principle*, I mean, though necessarily modified according to the variety of circumstances under which the separate members may exist. But this would be nothing more than that the mystical body would imitate the peculiarities of the body natural, in which, while the feet wear shoes, the hands wear gloves. What I mean is, that while there might be diversities in the proportions of the laity admitted in this plan or that, in the mode of election or rules of debating and voting, the various churches having licence to consult for themselves (in the spirit of our 34th Article), yet there should be no breach of the *sacramentum unitatis*, the right form of which I believe to be the ordering and governing of each separate diocese by its own Bishop, and *all* these dioceses holding the unity of the faith, and so connected, each with each, in subordination to their own only *jure divino* Head, which is Christ. Thus we should find, I trust, the truth of the maxim, *Vis unita fortior* ; and our phalanx might successfully resist the Roman legion (the time evidently requires a suggestion rather out of the common track, and this is such an one.) Independently of the introduction of a principle of combination, which would make us a better match for Rome than we can be in our present disorganized state, we should be able to set before the world for its adoption a better scheme for an ‘alliance’ than those Protestant or Evangelical associations, which some at this time are so busy in concocting. A sufficient basis for substantial union would, I think, be offered by what is here proposed ; namely, the confederation of episcopal churches, all agreeing in one form of *doctrine*, using the same *liturgy* and the same translation of *Scripture*, and to be regulated, each under their proper Bishop, by Synods and Conventions (provincial and diocesan), all framed according to the same model.

* * * * *

Another question, which at the present moment really overwhelms me with anxiety—that is, the question as to the lawfulness of con-

tinuing to administer the oath of supremacy; that no foreign prelate has (by right) nor ought to have (in fact) any ecclesiastical jurisdiction within this realm; for thus I understand it—when, by the omission of any interdict against the exercise of such jurisdiction *here*, the law *seems* (to my simple apprehension) to admit that the foreign prelate *has* and *ought* to have it, and very singularly *pays* a man 500*l.* a-year for doing in this diocese that very thing which he would be *fined* 100*l.* for doing in England and Ireland.”

WE take this opportunity of drawing the attention of our readers to a fund which is now being raised for the purpose of erecting a monument in Canterbury Cathedral, to the memory of Bishop Broughton.

The design proposed is a recumbent figure, placed on a suitable plinth of Caen stone; and a similar monument will, in all probability, be erected in the late Bishop's own cathedral of St. Andrew's, Sydney. From the feeling evinced, it was anticipated that the sum raised would be far more than sufficient for the immediate object; and contributions to the amount of 1,500*l.* have already been announced. It is therefore determined to found one or more "Broughton Scholarships" at St. Augustine's College, Canterbury, for students to be educated for the service of the Church in the province of Australasia. "The scholarships thus established will, with God's blessing, perpetuate a *living monument* to Bishop Broughton's memory, in the succession of trained candidates who will carry out with them into the sphere of the deceased Bishop's labours a lifelong remembrance of his revered name in connexion with their own first preparations for the missionary work." Nor is the idea of a Broughton Scholarship a new one, having been long ago suggested by an old friend of the late Bishop of Sydney, the Rev. George Gilbert, Vicar of Syston, near Grantham, one well acquainted with the pressing want of men duly trained for the work, which so much embarrasses the progress of the Australasian Church. About 1,000*l.* will be required as the endowment of every such scholarship, producing about 30*l.* per annum; and it is to be hoped that the good beginning which has been made may result in a permanent provision for the education, not of one, but of several, "Broughton Scholars" at our Missionary College.

It is now more than ten years ago since the late Bishop wrote home a touching description of his first conferences with the Bishop of New Zealand at Sydney, and in the course of that description he observes,—“I will now turn to a subject which formed the occupation of many of the hours which we passed in converse together; and in carrying out our views, we equally looked to your cooperation and assistance (in England). I mean, the human resources upon which we are to rely for sending labourers, competent both in number and ability, into those vast, and as yet uncultured, portions of the vineyard over which we are respectively set in charge. It is this question which, above all others, has come home to the hearts of both, because we cannot but be sensible that, whatever our humble personal efforts may be,

we cannot hope to work effectually the work of Him who sent us, unless aided by a sufficient number of men duly qualified to serve God in His Church. The Bishop of New Zealand has with him three excellent and superior persons ; and he was surprised and delighted to meet with a number of clergymen here, who, in point of private worth, professional ability, and correct principles (I say it with unfeigned thankfulness), would maintain the credit of any Church upon earth. But the question which arises upon our thoughts, and which formed, as I have said, the subject of many serious conversations, is this ;—*How is a supply of such men to be kept up?*”

Eight contributions of 100*l.* each, and many more of smaller sums, to the Broughton Memorial Fund, have already testified the earnest desire which exists to make some effective response to this question of one, “who being dead, yet speaketh.”

At the same time, the committee appointed to carry out the objects of the Memorial, have determined not to exclude the appropriation (if desired) of individual donations to any similar design, permanently connecting the name of Bishop Broughton with the future progress of the Colonial Church. Several such objects have been named : St. James’s College, Sydney, now in abeyance for want of funds, an institution of paramount importance to the permanence and prosperity of the English Church in Australia ; the Cathedral at Sydney, as yet unroofed, and liable therefore to serious injury from the effect of the climate ; and the establishment of an annual Broughton Prize at the King’s School, Canterbury, the school which gave Bishop Broughton to the Colonial Church, and may yet again (with God’s blessing) do like good service in years to come.

The news of the intention, formed at the Bishop’s grave, has doubtless by this time reached Sydney, where it has been arranged to set on foot a similar contribution. Of course it has been deemed desirable to act in England without delay ; but it is perfectly understood that the fund, both here and in Sydney, will be one common offering ; and that whatever method may be decided upon there for the employment of surplus contributions, will receive the best cooperation which it is in the power of the committee in England to give.

“ FRIENDS OF THE CHURCH.”

SIR,—Recent events have directed my attention to the proceedings of a numerous and wealthy party who either assume to themselves, or with much self-complacency accept, the designation of “Friends of the Church.” The names of such of these gentlemen as have seats in Parliament will be found in the division-lists of the House of Commons in the minorities against the Clergy Reserves Bill, the admission of Jews to Parliament, the Grant to Maynooth, &c. On the strength of such and similar votes, they flatter themselves that they are justly entitled in their addresses to their constituents, and in their canvas of country clergymen, to take to themselves the credit of being emphatically the friends and supporters of the Church.

Their view of the Church, indeed, is not of the highest or most

spiritual order. In their eyes it is commonly regarded and spoken of as a respectable Conservative establishment. They have been accustomed to political bishops, idle non-resident chapters, well-bred pluralists, good-natured sporting parsons; and they look upon all these things as part of our glorious constitution, with which it would be the extremest radicalism to interfere. But somehow or other, in these days, thoughts are forced into our minds: we are unwilling to disturb the old tradition, but we cannot help it. We are, for example, tempted to ask whether the responsible guardians of the Church can any longer leave its defence to those who seem to regard every abuse—the fruit of covetousness, or neglect—as a part of its essence? Still more are we tempted to put the boasted friendship to the Church of a certain political party in this country to a severer test than is found in the division-lists of the two Houses of Parliament. Let me supply one: against the second reading of the Clergy Reserves Bill, there were 192 votes, all, it is to be presumed, the votes of men anxious to guard the interests of the Church, and maintain the inheritance of the clergy. Now, it is well known that the *Society for the Propagation of the Gospel* is the main supporter of the clergy in the poor and thinly-inhabited districts of Canada. It is natural, therefore, to ask what these zealous champions of the Canadian Church contribute to the support of that Society. I find by reference to the last Annual Report that, of the whole 192 voters, only 45 are to be found in the list of subscribers to the Society, notwithstanding its office is in the same street with the Clubs which most of the “members” are in the habit of visiting every day. In other words, three out of four of the great Conservative party—who make political capital out of a profession of regard for the interests of the Church—never contribute one shilling towards its extension in the colonies. Now this is a position so false and untenable, that it ought no longer to be tolerated; and I sincerely trust that the eyes of the real Churchmen, and especially of the clergy, will be open to so glaring an inconsistency between profession and practice, and that they will no longer accept party professions and Parliamentary votes for high principle and self-sacrifice.

ANTI-SHAM.

Colonial, Foreign, and Home News.

SUMMARY.

FROM the *Canadian Ecclesiastical Gazette* of April 1, we learn that the Lord Bishop of QUEBEC has been closely engaged with such of his brethren of the Colonial Episcopate as are now in England, as well as with other persons in authority, respecting the measures to be taken for facilitating the administration of Colonial Dioceses, and procuring the cooperation of the clergy and laity in the management of Colonial Church affairs. Bishop Doane has addressed a letter to the clergy and laity of the diocese of NEW JERSEY, in which he states that he has been served with a presentment signed by Bishops Meade of Virginia, Burgess of Maine, McIlvaine of Ohio, and another paper purporting to be a summons to attend a court of Bishops for the trial of such presentment, signed by Bishop Brownell. It is said

there is nothing in the presentment which has not already been investigated by the Convention of New Jersey. Anyhow, the Church and the world have had enough of these unseemly proceedings; and it would be for the peace of the former, and remove a stumbling-block out of the way of the latter, if they could be effectually silenced. The Rev. T. Davis, of Camden, was elected on May 6th to the vacant Bishopric of SOUTH CAROLINA by the Convention assembled in Charleston. Parties were so closely tied that twelve ballots were had before the Convention was decided. On Monday, April the 25th, the third reading of the Clergy Reserves Bill was passed in the House of Lords. Having testified their devotion to the Christian Church by sanctioning a measure which is notoriously designed to strip its poorest, or almost poorest, branch of its moderate endowments, their lordships, with singular consistency, on Friday the 29th, threw out the Bill for the admission of Jews into Parliament, on the ground that it would *de-christianize* the English legislature. It matters little that Canada be unchristianized, if only the House of Lords is unpolluted by Jews! It will be curious to see how many of their lordships and of the House of Commons will back the voluntary principle which they have lately sanctioned, by subscribing to the Colonial Bishops' Fund. Sir W. Molesworth backs his opinion at 100l.

NOVA SCOTIA.—*King's College, Windsor.*—(*Church Times of April 2.*)—An important step has been taken by the friends of this institution during the past week. By their consent a bill has been introduced by Mr. L. M. Wilkins, and carried through the legislature, by which the whole of the existing Act respecting the College is repealed, and a great change is made in the management and control of the College. It is well known, that by the Royal Charter, this control was vested in certain *ex-officio* Governors, all, at that period, (half a century ago,) members of the Church of England, and of course hearty in its cause. Under the change of circumstances, now and for some years existing, however, many of the gentlemen filling these offices are Dissenters, and hence arose much embarrassment to them as well as serious inconvenience to the seminary, which, though intimately connected with the Church of England, was thus under the control of persons either hostile to that Church, or at all events lukewarm in regard to it. Notwithstanding the courteous non-interference, which, it must be acknowledged, several of these gentlemen have always practised as to the affairs of the College, such a state of things has long been felt to be a grievance, and it has been the desire of the friends of the institution, to effect such changes in its government as would remove the evil and promote its efficiency. Although firmly persuaded that the withdrawal of the grant of 440l. is a breach of faith, and a violation of the most deliberate and solemn engagements, yet the friends of the College have become weary of the endless contentions on the subject, and have felt desirous to stop the acrimony and ill-will which the yearly discussion of it has kept alive.

Accordingly, they have now compromised the matter, by ceasing from further opposition to the withdrawal of the grant, and accepting the bill, which secures to the College all its property and privileges, and vests its superintendence in those educated within its walls, and warmly interested in its prosperity.

When this bill shall have received the Royal assent, as no doubt it will, the College will stand upon a vantage ground which it has never before occupied, and we think will enlist the sympathies and exertions of the members of the Church more than ever in its favour. We indulge in san-

guine expectation that hereafter a fresh start will be taken by the institution, and that it will now be remodelled in such a way as to meet the altered circumstances of the times, and supply to the country a liberal and enlarged system of education.

The Bishop's proposed Visit to England.—At the last meeting of the Executive Committee of the *Diocesan Church Society*, the Bishop stated that he purposes going to England for a short time by the steamer of the 14th April. His Lordship at the same time explained his reasons for deferring the Charge which he had intended to deliver this summer, stating that it would be inconvenient to convene the Clergy until it is determined whether or not any alteration is to be made in the constitution of the Colonial Churches. Having very lately visited every part of the province, he believed that his presence in England would be useful to the diocese, just now more especially, as he hopes to be able to obtain some additional funds for the maintenance of King's College, now deprived of the public grant.

UNITED STATES, NEW YORK.—*Church for the Deaf and Dumb.*—(From the *New York Churchman of April 2.*)—We have already several times made some notice of measures taken in behalf of this most interesting class of people. The cause is so good, that to secure friends, it needs but be plainly stated. The following statement presents a reliable estimate of what is wanted, and an answerable proposal of means for securing it:—

“The undersigned, appointed a Committee, at a meeting held on Thursday, the third day of March, instant, to consider the expediency of providing a permanent place of worship for the Deaf and Dumb, submit the following statement:—

The number of the deaf and dumb at present residing in this city, and who are chiefly the graduates of our institution, is not far from one hundred. This class of persons will increase with the increase of the general population, so that instead of being reckoned by tens, as they now are, the time is not remote when they will be counted by hundreds; for the same motives which induce professional and business men to resort hither, will also lead them to select the city as the place of their residence.

Since it must be obvious, from the nature of their infirmity, that they cannot enjoy the privilege of public worship, conducted in the ordinary mode through the medium of vocal speech, it is the dictate of Christian philanthropy to make provision to meet their spiritual wants, by the erection of a Church edifice, and by instituting a form of service adapted to their condition, in which they can participate intelligibly and profitably through the medium of their own vernacular language of signs.

No man can habitually absent himself from the ministrations of God's house, without endangering his best interests for eternity; and the deaf and dumb, though compelled from necessity to forego these privileges, are not an exception to this remark, especially as some of them are wholly untaught, and others still have too imperfect acquaintance with language to understand written discourse. Their only means, then, for religious instruction and improvement is through the language of action.

But not to dwell upon the importance of this enterprise in a religious point of view, which none can question, there are many collateral advantages which plead earnestly in its behalf. It is reasonable to hope that it will lead them to a better observance of the Lord's day; withdraw them from temptation, or give them strength to resist it; inculcate the virtues of industry, frugality, temperance; promote their intellectual improvement, and, by awakening mutual sympathy, prompt to acts of charity and benevolence.

This undertaking is not to be regarded in the light of an experiment merely. For five months past a small congregation of deaf mutes has

been assembled on the Lord's day, in the small chapel of the University, which enjoys the ministrations of the Rev. Thomas Gallaudet, one of the professors in our institution, through whose commendable efforts it has been gathered. A church has been organized under the sanction of the Provisional Bishop of the diocese; the Communion has been celebrated, and there are several prepared to present themselves for Confirmation.

In view of the foregoing brief statement of the wants of the deaf and the dumb, and of what has already been done in their behalf, the way is prepared for an urgent appeal to the benevolent and wealthy of our citizens for funds to erect a church for their benefit. To secure this object the sum of twenty thousand dollars is needed. The appeal is made in the confident belief that it will be heard and answered. No class of the afflicted, during the personal ministrations of our Saviour, received from him more compassionate attentions than they.

By the blessing of God on this instrumentality, their temporal interests will be promoted, and they will be taught to look with the eye of faith to that better land where tears shall be wiped from all faces, and where the ears, closed to all earthly music, shall waken the symphonies of angels' harps.

'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'

JONA. M. WAINWRIGHT,
BENJ. C. CUTTLER,
BENJ. I. HAIGHT,
GREGORY T. BEDELL,
FRANCIS VINTON,
G. JARVIS GEER,
SULLIVAN H. WASTON,
J. WETSON WEBB,

CYRUS CURTIS,
ROBT. D. WEEKS,
PROSPER M. WETMORE,
BENJ. R. WINTHROP,
HARVEY P. PEET,
ROBERT GRACIE,
AUGUSTIN AVERILL,
W. A. SPENCER.

New York, March 14, 1853."

Vermont.—It is stated that a Missionary Society has been formed in north-western Vermont by converts from Romanism. They have three churches already, and a fourth is to be organized soon at Burlington. The object of the Society is to bring the French Romanists of that section under the influence of the Gospel. The feeling of the French Roman Catholics on this subject was once very happily illustrated in our own experience. In a town of Massachusetts, where there was a Romish church, we were called upon to officiate at the funeral of a child whose parents were French Romanists. The father told us in explanation, that he liked the *Yankee* Catholic Church better than the *Irish* Catholic Church.

WISCONSIN.—*The Nashotah.*—(From *Calendar of April 2.*)—We transfer to our columns, with the heartiest reiteration, the following strong appeal in favour of Nashotah. That institution has done better service for the Church than any other yet started west of the Alleghanies—and at far less expense. If the great sums that have been lavished on Gambier and Kemper Colleges had been given to a Nashotah, far different would have been the result. Even as it is, that primitive establishment among the lovely lakes of Wisconsin has stamped a noble character upon the Church of the North-west, which, we doubt not, will endure for ever. Churchmen will not, cannot, *dare* not starve out an Institution like this.—

LIFE AT NASHOTAH.

Ye Churchmen, who are living in ease and comfort, and luxury, perhaps, read below and see what a body of young men are enduring, and how they are living, not in California to dig gold, but in a Church Institution here at home, in order to prepare themselves, not to make money or become great, but to preach the Blessed Gospel to you, perhaps, or to your children,

at least to their fellow-men. And, when you have read these extracts from a letter written by one of that body, without any expectation of its ever seeing the light, pause a moment and ask yourselves if, especially during the coming Holy Week, you cannot so far retrench some of your comforts or luxuries as to be able to make a liberal Easter offering in behalf of those poor students with whom it is hard Lent the year round. Let us give them, not an Easter dinner, for that we cannot, but one on Easter's Octave, and let our bounty show them that their fellow Churchmen appreciate their self-denying endurance, and admire that spirit which sacrifices the flesh and the world to the noble end of winning souls to Christ.—

“It would make you wonder a little to see how we live here. Since I have been here we have had no butter and but little meat, mostly corned beef, such as is bought in the market. We seldom have milk for our tea and coffee. We usually have molasses on the table night and morning. I have often made my breakfast of cold bread and water. We have had a few meals of fresh fish and also of fresh meat. When my food has been brought to me by the students, which has been the case a good deal of the time, I could open the stove door and toast the bread, which made it more palatable. But many has been the day that I could not eat a mouthful, and many days have gone with only one meal.

“I have no fears now, except about my health. I am willing to remain here—nay, I am anxious to remain, if my health will permit. Do not think I mean to complain of the hard fare I have had this winter.—No, it is better than I deserve. I am willing to put up with just such as long as is necessary. Dr. Cole has been very kind to me. The money you sent could never have been more acceptable. I think it encouraged Dr. Cole greatly. He has a very hard time of it, his means are so limited.”

ADELAIDE.—*Visitation of West Australia.*—(From the *Tasmanian Church Chronicle of January 1st.*)—We have been favoured with a narrative of the Bishop of Adelaide's visitation of the western portion of his diocese, including Perth, Freemantle, Albany, &c. We make the following extracts from the narrative:—

“I landed at Freemantle June 18th. On June 19th, I inspected the Government School. From the School I went to the Church; and meeting there the Trustees, suggested a new arrangement of the pulpit and reading-desk, by which thirty sittings might be gained, if not more. This being assented to, I proposed to preach for this object on the following evening. My duties accordingly on Sunday, the 21st, were as follows:—Morning service at the Church; I confirmed and preached. At four, service at the Convict Establishment, when I preached to the 300 prisoners, from 2 Cor. v. 20, ‘We pray you, &c.’ It is an affecting sight, so many fellow-men under sentence for crimes! And when psalmody burst forth from a trained body of them, the effect to me was quite overpowering; to hear the sound of praise issuing from lips trained perhaps to blasphemy, and poured forth, I would fain hope, from hearts once hardened in ignorance and sin. God grant that some at least may be led to know the things which belong unto their everlasting peace. At seven in the evening, I preached again for the improvements in the church. The collection amounted to nearly £20—sufficient to make the proposed alterations. Instead of being placed *behind the Communion-table*, the reading-desk and pulpit will now stand on the right and left of it; while a panelled screen for the Commandments will hide the vestry door and stairs to the pulpit. These are *trifles*; but they serve to show how, on the settlement of a Colony, the *usual* and proper arrangements of a church are apt to be put aside for some *fancied* convenience.

When the Society learns that the Roman Catholics, numbering about 600, have at this time an Archbishop, Dr. Polding; two Bishops, Dr. Brady and Dr. Serra; four priests, twenty-six Benedictine Brethren, and twelve Sisters

of Mercy, attached to the Mission of Perth, it will be seen that every reasonable aid should be given towards maintaining the ordinances of our Church in full efficiency wherever it can be planted. I am happy accordingly to report that the Rev. W. D. Williams, whom I ordained priest at Perth on Sunday the 27th, has been permanently appointed the Chaplain at Guildford, with the care of the *dépôt*, much to the satisfaction of the inhabitants of that township, distant nine miles from Perth."

From Freemantle the Bishop went on to Perth, in the Water Police Boat, enjoying the scenery of the Swan River. At Perth he found that improvements had been made in the church, with an increase of accommodation, there being now nearly 300 ticket-of-leave men in and about the town.

"Let me add, in order to obviate alarm, that the returns of the Police Magistrate's Court speak in favour of *this class*, as compared with the population in general. I mean the charges affecting them are *less* numerous in proportion. Arrangements are also made for my visiting the interior district over the hills, following the course of the Swan and Avon (the name given to the *upper* portion of the former river), and confirming such candidates as might be found prepared on so short a notice. The ordination of the Rev. W. Dacres Williams, as Priest, took place on Sunday the 27th. On this occasion I was assisted by the Rev. J. B. Wittenoom and the Rev. C. Harper. It was the first ordination in the Colony; and much interest consequently was excited, many (the greater part in fact) never having witnessed any such ceremony. It was a day of much comfort to myself and the Clergy engaged, and I believe to many more in the congregation. There is something peculiarly solemn when a *single* individual in the presence of a large congregation, all witnesses of his former life and conversation, is solemnly set apart as an elder in the Church of God. Number may give a more imposing air to the rite, but the very isolation of an individual candidate, standing out before the Lord's people, and appointed to be their example and instructor, lends an intensity to the feelings and personal character to the ceremony which 'number' in some measure impairs. The main object which I had in view in coming to Western Australia at this unpropitious season of the year was thus accomplished: and on the following day I began my tour of confirmations at the Middle Swan Church, which with the Upper Swan forms the district, of which the Rev. W. Mitchell has the charge. I was pleased both with the congregation and candidates; and after passing a pleasing evening with this truly good man and the Rev. D. Williams, I left early on Tuesday morning for Toodjay, a ride of 50 miles, to the house of my brother-in-law, S. P. Phillips, Esq.

In passing the '*dépôt*' one mile from his house, I left word that I would hold evening prayer at eight o'clock; and I was pleased to learn that nine out of eleven ticket-of-leave men had attended, together with some other neighbours. This was cheering, as it was left entirely to their own option to attend or not as they pleased. Wednesday, after inspecting the new church, which was being roofed, I proceeded eight miles to Mr. Drummond's, the celebrated botanist of Western Australia, who, "in green old age" of more than 80 years, with silvery hair and beard, still adds year by year, (travelling far into the wilderness with a *single native*), to the catalogue of plants, which in wondrous variety and beauty characterise the vegetation of this portion of Australasia. Here I baptized, confirmed, and preached. Thence to Nardi, the residence of the Rev. C. Harper, eight miles further. Near him is a '*dépôt*' of 'leave-men;' and at three miles distance, a *pensioner village*, with the district gaol, on the site of Lower Toodjay Township. Thursday, at noon, I reached the new little stone church of Northam, raised principally by the exertions of some respectable and prosperous settlers of the working class. Here I confirmed a married couple, an excellent and worthy pair; and some young men, who were not regardless of the Apostle's admonition to be 'sober-minded.' This congregation in its

aspect and demeanour (though small) gave a favourable evidence of the power of religious principle and steady industry in making a happy society in a strange land."

After many details more or less similar in character, the Bishop thus sums up the results of his visitation:—

"I was cordially welcomed everywhere, confirmed nearly 100 persons at various places, and am certainly impressed with the attachment shown to the Church by the people generally, and that too under discouragement, from the very inadequate supply of Clergy and the ordinances of religion. This want, I hope, with the aid of the Government, will be speedily supplied. The large number of ticket-of-leave men render increased means of religious worship absolutely necessary, if the Reformatory Prison discipline of England is not to lose its effect. So far, in Swan River the experiment is considered successful; but it is too evident, in many cases, that while the exterior demeanour has been altered, the work of grace is not sure. The old man is not crucified; the new man not put on. Indeed, it is the mistake of politicians to imagine, that regulations and prison discipline, and moral teaching, will take effect as it were '*ex opere operato*.' But let us never forget, it is *not* by the power or might of man, 'but by my Spirit, saith the Lord of Hosts,' that the wicked man shall forsake his way, and the unrighteous man his thoughts. God grant that He may do that which is impossible with man, and turn *many* to righteousness."

CHINA.—*Christianity*.—We reprint from the *Times*, May 24, the following extraordinary proclamation just issued by the leaders of the successful rebellion in China:—

(From the *Overland China Mail*.)

"Yang, entitled the Eastern King, and General-in-Chief, with Seaou, entitled Western King, also General-in-Chief of T'hae-ping, by Divine appointment Emperor of Th'eenkwo, the celestial dynasty, unitedly issue this proclamation, to announce that they have received the commands of Heaven to slaughter the imps and save the people. According to the Old Testament, the Great God (Shang-te), our Heavenly Father, in six days created the heavens and earth, the land, and sea, men and things. The Great God is a spiritual Father, a ghostly Father, omniscient, omnipotent, and omnipresent; all nations under heaven are acquainted with His great power. In tracing up the records of bygone ages, we find that since the time of the creation of the world the Great God has frequently manifested His displeasure, and how can it be that you people of the world are still ignorant of it? The Great God in the first instance displayed His anger and sent down a great rain during forty days and forty nights, by which means the Flood was produced.

On a second occasion the Great God manifested His displeasure, and came down to save Israel out of the land of Egypt. On a third occasion He displayed his awful majesty, when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judea, and suffered for the redemption of mankind. In later ages He has again manifested His indignation, and the Ting-yew year (A.D. 1837) the Great God sent a celestial messenger, who was commissioned by the Lord of Heaven, when He ascended on high, to put to death the fiendish bands. Again He has sent the Celestial King, to take the lead of the empire and save the people: from the Mow-shin to the Sinhae year (A.D. 1848-51) the Great God has compassionated the calamities of the people, who have been entangled in the meshes of the devil's net; on the third moon of the latter year the exalted Lord and great Emperor appeared; and in the ninth moon, Jesus, the Saviour of the world, manifested Himself, exerting innumerable acts of power, and slaughtering a great number of impish fiends, in several pitched battles;

for how can impish fiends expect to resist the Majesty of Heaven? And how, we would ask, can the Great God fail to be displeased with men for worshipping corrupt spirits, and performing corrupt actions, by which means they grievously offend against the commands of Heaven? Why do not you inhabitants of the world awake? Having been born in the present day, when you are permitted to witness the glory of God, how fortunate may you esteem yourselves! Happening upon such a time as this, when you experience the great tranquillity of the days of heaven, it is time for you to awake and arouse. Those who comply with the will of Heaven will be preserved, and those who disobey the celestial dictates will be destroyed. At the present time this Tartar fiend, Hëen-fung, originally a Manchow slave, is the perpetual enemy of our Chinese race; moreover, he has induced men to assume the form of fiends, to worship the corrupt, while they disobey the true Spirit, and thereby rebel against the Great God, on which account heaven will not endure, and men are determined to destroy him. Alas! you assemblage of valiant men, you do not seem to know that every tree has its roots and every stream its fountain; while you appear willing to invert the order of things; coveting the smallest advantage, you turn round and serve your foes, and having been entangled in the machinations of the evil one, you ungratefully rebel against your true lord. You do not seem to remember that you are the virtuous scholars of the Middle Kingdom, and honest subjects of the celestial dynasty; and thus you easily bend your steps in the road to ruin, without compassionating your own selves. Moreover, you valiant men are many of you adherents of the Triad Society, and have entered into a bloody compact that you will exert your united strength and talents to exterminate the Tartar dynasty. Who ever heard of men joining in a solemn covenant, and then turning their backs upon their foes? Now, throughout the different provinces there must be a variety of determined men, numbers of famous scholars, and of valiant heroes not a few; we desire, therefore, that you may severally elevate the lofty standard, and announce that you are determined not to live under the same heaven with the Tartars, while you earn for yourselves some merit in the service of our new king; this is what we, his generals, most fervently desire. Our army, wishing to carry out the virtuous feelings with which the Great God loves to foster human life, and receives men into His compassionate embrace, has set forward on its march of benevolence, embracing all in its charitable folds. At the same time we lead forward our generals and troops, carrying to the utmost our fidelity in recompensing our country, in which we cannot refrain from displaying the same spirit to the end. These our views are now communicated to you all. You ought to know that, since Heaven has sent forth the true sovereign to rule over the people, it is yours to aid the monarch in establishing his dominion. Although the devilish fiends should amount to millions, and their artful schemes to thousands, yet how could they withstand Heaven? To kill without warning would not be agreeable to our feelings, and to sit still without saving the people is not what a benevolent person would do. A Special Proclamation."

BURMAH.—*Propagation of Christianity.*—It is stated in the *Friend of India*, (Feb. 3,) that the American missionaries in Burmah have under their superintendence 69 churches, one of which is in Ava, where it has endured for 19 years. The whole Christianized population is estimated at 45,000, of whom about 8,000 are in Pegu. The missionary staff consists of two ministers in Rangoon, two in Bassein, and one physician. Every church has its own native pastor or teacher, and 33 entirely support their own pastors and schools; the remaining 36 raise at least one-half of the necessary funds. The entire Scriptures in the Burmese and Karen tongues are widely circulated.





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The Colonial church chronicle,
and missionary journal

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